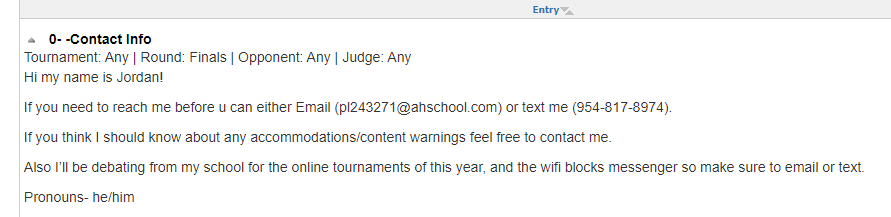
## 1

#### Intepretation: Debaters must not break new affirmatives without first disclosing the framework and advocacy text 30 minutes before the round.

#### Violation: ss in doc





#### Whole res doesn’t solve, my strategy changes completely from util, to wynter, to rawls. i.e. Ks and CPs that are most strategic against the aff are all different telling me the aff is whole res says little to nothing

Vote neg for predictability and clash

1. Breaking new affs forces us to rely on generics kills nuanced clash and turns their education arguments since we don’t get to discuss the aff in depth so we are forced into recycled T and kant debates. They have infinite preptime to frontline their one aff while I go into the round guessing
2. Forces students to value new over good which is a bad education model since it creates superficial learning. Counterinterp offense isn’t competitive you can still read new affs they just have to be disclosed before the round. Critical thinking is nonunique since people will still have to come up with answers to the aff since they only know a small amount of info. Err heavily negative on theory I came into the round massively disadvantaged because they could have prepped out my strategy before the round but I couldn’t prep out theirs.

Education is a voter it’s the only thing we get out of debate

Fairness is a voter a) it’s an intrinsic good – debate is fundamentally a game proven by wins, losses and speaker points which proves its inescapable b) probability – debate can’t alter subjectivity, but it can rectify skews which means the only impact to a ballot is fairness and deciding who wins, c] it link turns the aff – your role of the ballot is to promote discussion but unfairness means the debate turns into a one sided monologue. D] if they don’t care about fairness vote against them since they don’t care if their arguments are evaluated fairly

Procedural fairness outweighs structural A) it makes debate more fair for everybody so its most accessible overall B) it’s the only thing we have control over because we cant control out of round factors.

#### Drop the debater – you skewed my ability to win substance so I need an out on T

#### Use Competing interps – it creates a race to the top where we set the best norms

No impact turns or rvis - A] Perfcon – if T’s bad and you vote for them on that arg, you’re voting on T. B] Substance – if T’s bad then we should try debating on substance – impact turns force me to go for T since I need to defend my position. C] logic – you don’t win for being topical D] baiting – justifies infinite abuse since you will just prep out T for 4 years and win off the RVI.

New 2nr answers to AC preempts because they are hidden, and implications are unknown until the 1ar.

Don’t allow crossaps from case A) Fairness acts as an epistemic filter – I wasn’t given a fair shot to answer your arguments so we don’t know if they are true B) the shell indicts the aff so weighing it just proves the abuse

#### Fairness straight turns the aff and answers their ROTB arguments

Bjerg, 11—Department of Management, Politics and Philosophy, Copenhagen Business School (Ole, *Poker: the parody of capitalism* pg 190-198)

In order to understand the conceptual difference, it is important to note that when Baudrillard speaks of the law, he is not referring to law only in the strictly judicial meaning of the term. Baudrillard is rather drawing on a psychoanalytical tradition from Freud and Lacan in which the concept of law stands for any kind of social regularity, such as prohibitions, norms, values, morals, conventions, and so on, that structures the way we act and construct meaning in society. Law constitutes the social order of society. Viewed from the perspective of an individual immersed in the daily life of society, the difference between the law of society and the rule of the game is a difference between necessity and arbitrariness. The law consists not only of a series of prohibitions and norms. It carries also an account of the justification and rationality of the law. The law tells us not only what we should and should not do; it tells us also why we should or should not do this or that. The law claims to be valid and necessary regardless of the opinions held by the individual subject included in the law. The necessity of law is founded on transcendence. This may be the transcendence of a religious order, a principle of reason and rationality, or a system of tradition. In any case the law justifies itself with reference to some order beyond the immediate content of itself. Contrary to the law, the game and the rule are characterized by their arbitrariness. The rule claims no justification beyond its immediate appearance. It does not profess to represent a higher religious order or rational principle. In this way the rule is purely immanent to the game. Furthermore, the rule tells the subject engaged in the game what to do and not to do, but it does not give him [them] any reasons why he [they] should follow the rule. When asked, the rule provides no other justification for itself than the mere reference to the game itself: “Because these are the rules of the game!” Baudrillard sums up the difference between the rule and the law: “The Rule plays on an immanent sequence of arbitrary signs, while the Law is based on a transcendent sequence of necessary signs.”4 Think of the very simple game you can play when walking on the street in which you are not allowed to step on the lines between the flags of the pavement. The game is instituted by the invocation of the rule “Don’t step on the lines!” This rule is purely arbitrary. The game could be played just as well with the complete opposite rule: “You must step on a line for every single step you take!” Furthermore, the rule gives no reason that it should be followed. It has no “formal, moral or psychological structure or superstructure”5 to support its functioning. The functioning of the game is dependent on the voluntary submission to the rule by the players engaging in the game. Compare this to the traffic regulations prescribed by law: “Don’t walk in the street.” “Cross the street only at the green light.” These regulations apply unconditionally and must be obeyed by anyone regardless of whether he wants [they want] to or not. Traffic regulations come with a series of explicit and implicit reasons why they should be followed, for instance, that they secure the social order of the traffic situation for the safety of everyone. The transcendence of law makes the validity of law unconditional. It is not up to the individual subject of law to decide whether he wants to submit to the law or not. Conversely, the purely arbitrary character of the rule sets free the subject and leaves it up to the individual whether he [they] wants to participate in the game and become obliged by the rules of the game or not. In Homo Ludens Huizinga indeed proposes voluntariness and freedom as the first in his list of characteristics of play.6 “because it’s fun” Law as understood by Baudrillard not only constitutes society. In the psychoanalytic tradition that Baudrillard is drawing on, law also plays a crucial role in the very constitution of the subject. To be a subject is to be subject to law. Without law, there would be no subject. At first glance, law manifests itself as a prohibition banning our access to certain objects and acts. We may think of the law as an institution necessary in order to discipline our wild and otherwise uncontrolled desires for different forbidden things such as other people’s property (Thou shalt not steal) or transgressive sexual acts (Thou shalt not commit adultery). In this line of thinking, a society without law would be an anarchical allagainst-all with everybody satisfying her every desire at the expense of everybody else. However, working along similar lines as Baudrillard, Zizek argues that law has also the latent function of structuring our very being as subjects since the law is what institutes our desires in the first place. When the law tells us not to do this or that, it carries an underlying fantasmatic message promising that beyond the prohibition of the law lie the objects that may satisfy the desire of the subject. Inherent in the law is the fantasy of what might happen if the law was not there to prevent me from pursuing my immediate desires. As was the case with the concept of law, it is important to note that the concept of fantasy differs from its usual meaning. Here is how Zizek explains the term: Fantasy is usually c]onceived as a scenario that realizes the subject’s desire. This elementary definition is quite adequate, on condition that we take it literally, what the fantasy stages is not a scene in which our desire is fulfilled, fully satisfied, but on the contrary, a scene that realizes, stages, the desire as such. The fundamental point of psychoanalysis is that desire is not something given in advance, but something that has to be constructed—and it is precisely the role of fantasy to give the coordinates of the subject’s desire, to specify its object, to locate the position the subject assumes in it. It is only through fantasy that the subject is constituted as desiring: through fantasy, we learn how to desire.7 Based on this understanding, Zizek often uses the concept of fantasy in conjunction with the concept of ideology.8 Only on a very superficial level is fantasy opposed to law in the sense that we fantasize about the transgression or even the abolition of law. We might think here of consumerist fantasies of the kind where we imagine gaining access to products that we cannot afford to buy: “If only the law of property or the law of equivalences did not prevent me from having this sweater or that car I would . . .” On another level, fantasy and law work together in structuring the desire of the subject. By restraining the subject’s access to the objects of desire designated by fantasy, law prevents the subject from realizing that the qualities and possibilities for enjoyment imagined to belong to the object are in fact projections of the subject’s own fantasy. In this way, the different laws of the market restraining our access to consumer goods are the condition of possibility for the fantasmatic projections about the amount of happiness, enjoyment, and fulfillment we would attain if we had free and unlimited access to these goods.

## 2

#### Extinction o/ws under any framework, even under moral uncertainty – infinite future generations

Pummer 15 — (Theron Pummer, Junior Research Fellow in Philosophy at St. Anne's College, University of Oxford, “Moral Agreement on Saving the World“, Practical Ethics University of Oxford, 5-18-2015, Available Online at http://blog.practicalethics.ox.ac.uk/2015/05/moral-agreement-on-saving-the-world/, accessed 7-2-2018, HKR-AM) \*\*we do not endorse ableist language=

There appears to be lot of disagreement in moral philosophy. Whether these many apparent disagreements are deep and irresolvable, I believe there is at least one thing it is reasonable to agree on right now, whatever general moral view we adopt: that it is very important to reduce the risk that all intelligent beings on this planet are eliminated by an enormous catastrophe, such as a nuclear war. How we might in fact try to reduce such existential risks is discussed elsewhere. My claim here is only that we – whether we’re consequentialists, deontologists, or virtue ethicists – should all agree that we should try to save the world. According to consequentialism, we should maximize the good, where this is taken to be the goodness, from an impartial perspective, of outcomes. Clearly one thing that makes an outcome good is that the people in it are doing well. There is little disagreement here. If the happiness or well-being of possible future people is just as important as that of people who already exist, and if they would have good lives, it is not hard to see how reducing existential risk is easily the most important thing in the whole world. This is for the familiar reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. There are so many possible future people that reducing existential risk is arguably the most important thing in the world, even if the well-being of these possible people were given only 0.001% as much weight as that of existing people. Even on a wholly person-affecting view – according to which there’s nothing (apart from effects on existing people) to be said in favor of creating happy people – the case for reducing existential risk is very strong. As noted in this seminal paper, this case is strengthened by the fact that there’s a good chance that many existing people will, with the aid of life-extension technology, live very long and very high quality lives. You might think what I have just argued applies to consequentialists only. There is a tendency to assume that, if an argument appeals to consequentialist considerations (the goodness of outcomes), it is irrelevant to non-consequentialists. But that is a huge mistake. Non-consequentialism is the view that there’s more that determines rightness than the goodness of consequences or outcomes; it is not the view that the latter don’t matter. Even John Rawls wrote, “All ethical doctrines worth our attention take consequences into account in judging rightness. One which did not would simply be irrational, crazy.” Minimally plausible versions of deontology and virtue ethics must be concerned in part with promoting the good, from an impartial point of view. They’d thus imply very strong reasons to reduce existential risk, at least when this doesn’t significantly involve doing harm to others or damaging one’s character. What’s even more surprising, perhaps, is that even if our own good (or that of those near and dear to us) has much greater weight than goodness from the impartial “point of view of the universe,” indeed even if the latter is entirely morally irrelevant, we may nonetheless have very strong reasons to reduce existential risk. Even egoism, the view that each agent should maximize her own good, might imply strong reasons to reduce existential risk. It will depend, among other things, on what one’s own good consists in. If well-being consisted in pleasure only, it is somewhat harder to argue that egoism would imply strong reasons to reduce existential risk – perhaps we could argue that one would maximize her expected hedonic well-being by funding life extension technology or by having herself cryogenically frozen at the time of her bodily death as well as giving money to reduce existential risk (so that there is a world for her to live in!). I am not sure, however, how strong the reasons to do this would be. But views which imply that, if I don’t care about other people, I have no or very little reason to help them are not even minimally plausible views (in addition to hedonistic egoism, I here have in mind views that imply that one has no reason to perform an act unless one actually desires to do that act). To be minimally plausible, egoism will need to be paired with a more sophisticated account of well-being. To see this, it is enough to consider, as Plato did, the possibility of a ring of invisibility – suppose that, while wearing it, Ayn could derive some pleasure by helping the poor, but instead could derive just a bit more by severely harming them. Hedonistic egoism would absurdly imply she should do the latter. To avoid this implication, egoists would need to build something like the meaningfulness of a life into well-being, in some robust way, where this would to a significant extent be a function of other-regarding concerns (see chapter 12 of this classic intro to ethics). But once these elements are included, we can (roughly, as above) argue that this sort of egoism will imply strong reasons to reduce existential risk. Add to all of this Samuel Scheffler’s recent intriguing arguments (quick podcast version available here) that most of what makes our lives go well would be undermined if there were no future generations of intelligent persons. On his view, my life would contain vastly less well-being if (say) a year after my death the world came to an end. So obviously if Scheffler were right I’d have very strong reason to reduce existential risk. We should also take into account moral uncertainty. What is it reasonable for one to do, when one is uncertain not (only) about the empirical facts, but also about the moral facts? I’ve just argued that there’s agreement among minimally plausible ethical views that we have strong reason to reduce existential risk – not only consequentialists, but also deontologists, virtue ethicists, and sophisticated egoists should agree. But even those (hedonistic egoists) who disagree should have a significant level of confidence that they are mistaken, and that one of the above views is correct. Even if they were 90% sure that their view is the correct one (and 10% sure that one of these other ones is correct), they would have pretty strong reason, from the standpoint of moral uncertainty, to reduce existential risk. Perhaps most disturbingly still, even if we are only 1% sure that the well-being of possible future people matters, it is at least arguable that, from the standpoint of moral uncertainty, reducing existential risk is the most important thing in the world. Again, this is largely for the reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. (For more on this and other related issues, see this excellent dissertation). Of course, it is uncertain whether these untold trillions would, in general, have good lives. It’s possible they’ll be miserable. It is enough for my claim that there is moral agreement in the relevant sense if, at least given certain empirical claims about what future lives would most likely be like, all minimally plausible moral views would converge on the conclusion that we should try to save the world. While there are some non-crazy views that place significantly greater moral weight on avoiding suffering than on promoting happiness, for reasons others have offered (and for independent reasons I won’t get into here unless requested to), they nonetheless seem to be fairly implausible views. And even if things did not go well for our ancestors, I am optimistic that they will overall go fantastically well for our descendants, if we allow them to. I suspect that most of us alive today – at least those of us not suffering from extreme illness or poverty – have lives that are well worth living, and that things will continue to improve. Derek Parfit, whose work has emphasized future generations as well as agreement in ethics, described our situation clearly and accurately: “We live during the hinge of history. Given the scientific and technological discoveries of the last two centuries, the world has never changed as fast. We shall soon have even greater powers to transform, not only our surroundings, but ourselves and our successors. If we act wisely in the next few centuries, humanity will survive its most dangerous and decisive period. Our descendants could, if necessary, go elsewhere, spreading through this galaxy…. Our descendants might, I believe, make the further future very good. But that good future may also depend in part on us. If our selfish recklessness ends human history, we would be acting very wrongly.” (From chapter 36 of On What Matters)

#### CP Text: The member nations of the World Trade Organization should strengthen patent protections for CAR-T therapy and reduce protections for all other medicines as outlined in the 1AC.

#### Patents are uniquely key to CAR-T--high market value and competitiveness means infringement cases devastate companies, Haley 20

[James F Haley, May 6, 2020, "Patent issues in CAR-T technology", No Publication, https://www.iam-media.com/litigation/patent-issues-in-car-t-technology, date accessed 10-14-2021] //Lex AT

A recent patent infringement action in the United States has also demonstrated the value of CAR-T patents. A California jury found that Gilead’s Yescarta infringed Juno Therapeutics’ patent directed to a CAR-encoding polynucleotide. The jury awarded Juno $752 million, based, in part, on Gilead’s representation to the US Securities and Exchange Commission (SEC) that Yescarta was worth an estimated $6.2 billion, which the judge enhanced to over $1.1 billion for willful infringement. In view of the increasingly crowded CAR-T field and the commercial value of CAR-T products and patents, innovators, follow-on developers and late entrants in the CAR-T field should develop early on a sound patent strategy and thoroughly vet their products and processes for any freedom-to-operate issues. Further, any patent strategy relating to the identification of a new disease-associated biomarker or neoantigen should include a CAR-T patent strategy during the early stages of product research and development.

#### CAR-T technology solves cancer but R&D is key, Fernandez 21

[[CLARA RODRÍGUEZ FERNÁNDEZ](https://www.labiotech.eu/author/clara/), 10-11-2021, "A Cure for Cancer? How CAR-T Cell Therapy is Revolutionizing Oncology", Labiotech.eu, https://www.labiotech.eu/in-depth/car-t-therapy-cancer-review/, date accessed 10-14-2021] //Lex AT

CAR-T clinical trials have shown huge remission rates, of up to [93%](https://ashpublications.org/bloodadvances/article/4/10/2325/456149/Efficacy-and-safety-of-anti-CD19-CAR-T-cell), in severe forms of blood cancer. This is particularly impressive considering most CAR-T clinical trials recruit cancer patients that have not responded to many if not all other available treatments. These results have fed the expectations of patients and investors alike, but it’s important to remember that the therapy can also have flaws. André Choulika, CEO of French CAR-T developer Cellectis, put it bluntly: “I’m just trying to be realistic, CAR-T is not the miracle cure for cancer.” Indeed, CAR-T cells have in fact been linked to severe and even lethal side effects, such as neurotoxicity and cytokine release syndrome. Over the years, several companies have reported deaths in late-stage clinical trials with CAR-T therapies. This has made many realize that the technology might not be as perfect as originally expected. Many of these deaths were reported in trials testing CAR-T therapies against the CD19 antigen found in immune B cells — the most studied target in the CAR-T field. Four of the five CAR-T therapies currently on the market target CD19 to treat several forms of cancers affecting B cells, such as lymphoma and leukemia. “The initial furor and excitement of CAR-T have led to extensive and rapid clinical development in the CD19 target space,” explained David Gilham, Chief Scientific Officer at Belgian CAR-T company Celyad. “Research is busy catching up at the moment, in particular concerning toxicity. The lack of good preclinical models hampers this work, but with clinical samples available, ongoing investigations are now closer to identifying the underlying mechanisms and further refining the approach.”

#### Contagious Cancer is a major and legitimate threat AND causes extinction.

Johnson 16 [George Johnson, columnist and science journalist for the New York Times, M.A. in Journalism and Public Affairs, American University, 2-22-2016, "Scientists Ponder the Prospect of Contagious Cancer (Published 2016)," The New York Times, <https://www.nytimes.com/2016/02/23/science/scientists-ponder-the-prospect-of-contagious-cancer.html?mcubz=0>] Elmer

For all its peculiar horror, cancer comes with a saving grace. If nothing else can stop a tumor’s mad evolution, the cancer ultimately dies with its host. Everything the malignant cells have learned about outwitting the patient’s defenses — and those of the oncologists — is erased. The next case of cancer, in another victim, must start anew. Imagine if instead, cancer cells had the ability to press on to another body. A cancer like that would have the power to metastasize not just from organ to organ, but from person to person, evolving deadly new skills along the way. While there is no sign of an imminent threat, several recent papers suggest that the eventual emergence of a contagious human cancer is in the realm of medical possibility. This would not be a disease, like cervical cancer, that is set off by the spread of viruses, but rather one in which cancer cells actually travel from one person to another and thrive in their new location. So far this is known to have happened only under the most unusual circumstances. A 19-year-old laboratory worker who pricked herself with a syringe of colon cancer cells developed a tumor in her hand. A surgeon acquired a cancer from his patient after accidentally cutting himself during an operation. There are also cases of malignant cells being transferred from one person to another through an organ transplant or from a woman to her fetus. On each of these occasions, the malignancy went no further. The only known cancers that continue to move from body to body, evading the immune system, have been found in other animals. In laboratory experiments, for instance, cancer cells have been transferred by mosquitoes from one hamster to another. And so far, three kinds of contagious cancers have been discovered in the wild — in dogs, Tasmanian devils and, most recently, in soft shell clams. The oldest known example is a cancer that spreads between dogs during sexual intercourse — not as a side effect of a viral or bacterial infection, but rather through direct conveyance of cancer cells. The state of the research is described in a review, “The Cancer Which Survived,” published last year by Andrea Strakova and Elizabeth P. Murchison of the University of Cambridge. The condition, canine transmissible venereal tumor disease, is believed to have sprung into existence 11,000 years ago — as a single cell in a single dog — and has been circulating ever since. (Why did this happen in dogs and not, say, cats? Perhaps because of what the authors demurely call the dogs’ “long-lasting coital tie” — the half an hour or so that a male and female are locked in intercourse, tearing genital tissues and providing the cancer cells with a leisurely crossing.) Normally a cancer evolves in a single body over the course of years or decades, accumulating the mutations that drive it to power. But to have survived for millenniums, researchers have proposed, canine cancer cells may have developed mechanisms — like those in healthy cells — to repair and stabilize their own malignant genomes. Early on, cancer cells typically flourish by disabling DNA repair and ramping up the mutational frenzy. Somewhere along the way, the age-old canine cells may have reinvented the device to extend their own longevity. There is also speculation that this cancer may have learned to somehow modify canine sexual behavior in ways that promote the disease’s spread and survival. The second kind of contagious cancer was discovered in the mid-1990s in Tasmanian devils, which spread malignant cells as they try to tear off one another’s faces. Though it may be hard to sympathize, devil facial tumor disease threatens the creatures with extinction. With so few examples, transmissible cancer has been easy to dismiss as an aberration. But in December, scientists at the Universities of Tasmania and Cambridge reported in Proceedings of the National Academy of Sciences that Tasmanian devils are passing around another kind of cancer — genetically distinct from the first. It’s weird enough that one such cancer would arise in the species. What are the chances that there would be two? One theory is that the animals are unusually vulnerable. Driven so close to extinction — by climate change, perhaps, or human predators — the species is lacking in genetic diversity. The cells of another devil injected through a vicious wound may seem so familiar that they are ignored by the recipient’s immune system. If some of the cells carry the mutations for the facial cancer, they might be free to flourish and develop into a new tumor. But the scientists also proposed a more disturbing explanation: that the emergence of contagious cancer may not be so rare after all. “The possibility,” they wrote, “warrants further investigation of the risk that such diseases could arise in humans.” Cancer has probably existed ever since our first multicellular ancestors appeared on Earth hundreds of millions of years ago. The life spans of even the longest-lived animals may be just too brief for cancers to easily evolve the ability to leap to another body. Otherwise, contagious cancer would be everywhere.