### NC – T v K Affs (2:00)

#### Interpretation: the affirmative must defend the hypothetical implementation of the resolution or a subset thereof –

#### The World Trade Organization is an international body that oversees global trade. Tarver 6/15

Evan Tarver [bachelor's in finance and economics from San Diego State University-California], 21 - ("How Best to Define the World Trade Organization (WTO)," Investopedia, 6-15-2021, accessed 7-5-2021, https://www.investopedia.com/terms/w/wto.asp)//ML



Created in 1995, the World Trade Organization (WTO) is an international institution that oversees the global trade rules among nations. It superseded the 1947 [General Agreement on Tariffs and Trade](https://www.investopedia.com/terms/g/gatt.asp) (GATT) created in the wake of World War II.¶ The WTO is based on agreements signed by the majority of the world’s trading nations. The main function of the organization is to help producers of goods and services, as well as exporters and importers, protect and manage their businesses. As of 2021, the WTO has [164 member countries](https://www.wto.org/english/thewto_e/whatis_e/tif_e/org6_e.htm), with Liberia and Afghanistan the most recent members, having joined in July 2016, and 25 “observer” countries and governments.1

#### Intellectual property includes patents, trademarks, and copyrights

Yang 19

James Yang (patent attorney). “Four types of intellectual property to protect your idea and how to use them.” OC Patent Lawyer. 2019. JDN. https://ocpatentlawyer.com/four-types-intellectual-property-protect-idea/¶

To protect your idea so that someone else cannot steal your idea, you need to secure one or more of the four different types of intellectual property (IP). Intellectual property rights are exclusionary rights given to authors, inventors, and businesses for their literary and artistic works of authorship, useful and ornamental inventions, and valuable information.¶ Every invention generally starts as an inventor’s trade secret. Before inventors market their inventions, they need to secure one or more of the other forms of intellectual property protection – patents, trademarks, and copyrights.¶ FOUR TYPES OF INTELLECTUAL PROPERTY RIGHTS¶ The four types of intellectual property include:¶ Trade Secrets¶ Trademarks¶ Copyrights, and¶ Patents.¶ The first type of intellectual property right is a trade secret. All inventions generally start as a trade secret of the inventor. Inventors have an instinctual desire to keep their ideas secret. To market your invention, you should protect your idea with one or more of the other types of intellectual property rights: patents, trademarks, and copyrights.

Reduce is to decrease in size or amount

Merriam Webster no date - ("Definition of REDUCE," Merriam Webster, https://www.merriam-webster.com/dictionary/reduce)//ML

to draw together or cause to converge : [CONSOLIDATE](https://www.merriam-webster.com/dictionary/consolidate) ¶reduce all the questions to one b(1): to diminish in size, amount, extent, or number ¶reduce taxes ¶reduce the likelihood of war

#### Vote negative – the ballot only signifies a win or loss within debate as a game, and their aff is outside the constraints of that game

#### Not reading a topical aff creates incredible structural advantages for the aff – they get first and last speech and perms which means without a stable advocacy they get to morph their aff into whatever minimizes direct clash, and allows for a retreat to moral high ground

#### There’s two Impacts –

#### Clash – it’s a pre-requisite to debate which is an intrinsic good since we are all here for the purpose of debating – yes this may seem tautological, but so is every impact – you should use your ballot to assert that since we all took our weekend and spent it here, that clash does have meaning

#### Iterative argumentative testing – the ability to subject controversial ideas to rigorous testing allows debaters to better engage in the research process, discern what arguments are most accurate, and learn how to refine our own beliefs to become more compelling advocates – not reading a plan allows a constant spew of new content that never reaches those high levels of contestation without the constraints of the topic – Even if this topic isn’t the perfect topic, the predictability of debates under it are worth potential substantive tradeoff. Without a bridge for subjecting beliefs to a rigorous test, we are left with might-makes-right.

Cheryl MISAK Philosophy @ Toronto ‘8 “A Culture of Justification: The Pragmatist's Epistemic Argument for Democracy” *Episteme* 5 (1) p. 100-104

The charge that Rorty has had to face again and again is that he really is a relativist, holding that one belief is no better than another, and that one must “treat the epistemic standards of any and every epistemic community as on a par” (Haack 1995, 136). Rorty, that is, leaves us with no way of adjudicating claims that arise in different communities. It is argued that this is not only an unsatisfactory view, but it is incompatible with his commitment to his own set of beliefs and with his practice of arguing or giving reasons for them. Peirce would join in this charge, arguing that it is the community of inquirers or reasoners that matter, not this or that local community. One of Rorty’s responses to this clutch of objections is to say that he doesn’t have to treat the epistemic standards of every community as on a par: “I prize communities which share more background beliefs with me above those which share fewer” (Rorty 1995b, 153). There is nothing incoherent about asserting that your community has it right, for all “right” amounts to is what your community agrees upon. I have argued (2000, 12ff) that this kind of comeback puts Rorty in a very difficult position, giving him nothing to say against the likes of Carl Schmitt, the fascist legal philosopher who found it natural to join the Nazi bandwagon. Schmitt, like Rorty, argued that there is no truth and rationality in politics. Rather, politics is the arena in which groups assert themselves, with the strongest coming out on top and the weaker groups disappearing. One makes an existential choice – opts for a conception of the good – and then tries to attain “substantive homogeneity” in the population. Might ends up being right and the elimination of those who disagree with us ends up being a fine method of reaching our political decisions. A democrat or liberal like Rorty has an impossible time in giving us – and himself – reasons for opting for his view rather than his fascist opponent’s view. Once you give up aiming at truth, once you give up aiming at something that goes beyond the standards of your own community, then you give up the wherewithal to argue against the might-is-right view. The charge I am trying to answer here, on behalf of the non-Rortian pragmatist, is that mixing truth and politics is dangerous. One of the points I want to make is that, whatever the dangers are in saying morals and politics aim at the truth, the dangers of denying it are even more alarming. If we were to get rid of the notion of truth, nothing would protect us from the idea that there is nothing to get right, no better or worse action, and no better or worse way of treating others. Nothing would protect us from the Schmittian worldview. Another point is that the pragmatist view encourages something which is downright salutary, not dangerous at all. It encourages a culture of justification, a culture the importance of which grows as we face the challenges of living in a global society with worldviews struggling against each other. This thought was prominent in the debate about how the new democratic order in South Africa should be conceived. Here is how Etienne Murienik put it: If the new constitution is a bridge away from a culture of authority, it is clear what it must be a bridge to. It must lead to a culture of justification – a culture in which every exercise of power is expected to be justified; in which the leadership given by government rests on the cogency of the case offered in defense of its decisions, not the fear inspired by the force of its command. The new order must be a community built on persuasion, not on coercion.4 A final point rests on the nature of the kinds of answers the pragmatist envisions. Rorty and Rawls seem to think that any view of truth carries with it the idea that there is one and only one true answer to every question. It is important to see that, whatever the case might be for other views of truth, the pragmatist’s view of truth does not entail anything about the precise nature of right answers. On the Peircean view of truth, it might be true that the best solution to a problem is to compromise in a certain way. Or a question might have a number of equally right answers: it might be true that either A or B or C is an acceptable solution to a problem. That is, bringing truth into politics need not result in a view on which one theory of the good triumphs over the others. Indeed, the pragmatist account of truth does not require agreement at the end of the day (whatever that might mean) and it does not require the consent of all who are affected by a particular decision here and now. The right answer to a question might be one that only a few see is right. A right answer is the one that would be best – would stand up to the evidence and arguments – were we to inquire into the matter as far as we fruitfully could. That is, we are not primarily aiming at agreement in deliberation – we are aiming at getting a view that will stand up to reasons and evidence**.** That said, there may be cases in moral and especially political deliberation in which we do aim for agreement because we think that what will best stand up to reasons in that case is a solution that is agreed upon by all or by all who are affected. But this will be just one kind of case amongst many. Right answers aren’t necessarily answers that are acceptable by all. Nor are right answers necessarily those that resolve a conflict with a compromise, although sometimes a compromise or cooperative solution may indeed be what is required. Nor is bargaining always not conducive to truth – in some cases, that may be exactly what is required. This view of truth does not lead to zeal, oppression, closing off of discussion, or a squashing of pluralism, even if it might happen to be the case that there is only one reasonable conception of the good out there. The idea is that we are always aiming at getting the best answer – whatever that may be – and to do that we need to take into account the views of all. 6 . WHO DECIDES? One of the first questions put to those who would like to think of politics as a species of truth-oriented deliberation is this: why deliberate with the ignorant multitude? Would it not be better to expose our moral and political beliefs only to the reasons and experience of experts? Science, after all, doesn’t work by asking the person in the street what he or she thinks about quantum mechanics. The reason that the pragmatist’s epistemic justification is a justification of democratic politics, rather than of a hierarchical politics, in which an elite makes decisions, is that we do not and will not ever have an identifiable pool of moral and political experts. Dewey saw this clearly. As experts become specialized, “they are shut off from knowledge of the needs which they are supposed to serve” (Dewey 1926/1984, 364). Everyone engages in moral and political deliberation and it is not obvious that having special education makes you better at it – just look at priests, politicians, and moral philosophers/political theorists and ask yourself if they seem especially decent or especially wise when it comes to practical matters. Some people are good at examining moral and politi\cal issues, but it’s not clear that they are the ones trained to do so. Even if we could identify genuinely wise people, this kind of expertise is liable to be corrupted merely by being identified – merely by the wise person starting to think of herself as a moral expert.5 And it is far from clear that the rule of the wise would really take the views and experiences of all into account better than the democratic rule of the people. So how do we distinguish deliberating well and deliberating badly if we cannot appeal to education and training? No account of deliberative democracy can ignore the call to make the distinction. The trouble is that, in saying what good, as opposed to poor, deliberation amounts to, one finds oneself facing a justificatory problem: how can we specify what good deliberation is without simply assuming that our current standards of deliberation and inquiry are the gold standards? (This is the deep and central question of pragmatism: how do genuine norms arise out of contingent practices?) It will be unsurprising that I agree with Robert Talisse that the way forward is to focus on an epistemic justification of the whole range of deliberative virtues. Some of the virtues we think important in inquiry are open-mindedness, courage, honesty, integrity, rigor, willingness to listen to the views of others and to seriously entertain challenges to one’s own views, willingness to put oneself in another’s shoes, and the like. These virtues may well have a number of kinds of justifications – justifications, for instance, with their origins in the canons of etiquette or in this or that substantive moral or religious view. Politeness and Christianity (do unto others . . . ), for instance,may both dictate that we should listen to the views of others. But this kind of justification doesn’t break out of the circle of local practices. Talisse argues that the virtues are justified because they lead to true belief. Listening to others is not merely the polite thing to do, but it is also good because we might learn something. The epistemic argument I have presented on Peirce’s behalf gets us this far: we need to expose our beliefs to the views of others if we are to follow a method that will get us good or better or true beliefs. Talisse takes us the next step – there are other characteristics that make one an inquirer who aims at the truth. Honesty is the trait of following reasons and evidence, rather than self-interest. Modesty is the trait of taking your views to be fallible. Charity is willingness to listen to the views of others. Integrity is willingness to uphold the deliberative process, no matter the difficulties encountered. The distinction between deliberating well (having deliberative virtues) and deliberating badly (having deliberative vices), that is, is drawn in terms of whether a method promotes beliefs which are responsive to and fit with the reasons and evidence. 7 . THE SOURCE OF AUTHORITY The pragmatist has offered us a compelling reason to take the views of others seriously and encourage the values associated with deliberative democratic politics. For inquirers must engage in the ongoing project of continually subjecting their beliefs to the tests of further experience and argument. The virtues inherent in a deliberative model of democratic citizenship must be cultivated if we are to come to good beliefs about how to treat others, how to resolve conflicts, and how to arrange society. The model of democratic citizenship which results is one that makes democratic citizenship part of a culture of justification. Citizens search for how best to structure our institutions and how best to live our lives. Democratic citizenship is a quest to get things right, with a genuine engagement in looking for right answers to pressing questions.We are not after mere agreement and we are not after the transformation of initial preferences into something that others can accept. We aim at getting things right – at getting beliefs that would forever stand up to scrutiny. In so aiming, citizens commit themselves to abiding by the decisions produced by the democratic procedure. For those decisions are the best we can do here and now. Here we find the justification of the coercive power of democracies. Eventually there has to be a decision in politics. The question that faces all societies is who decides and who wields the power to coerce once the decision is made? My argument is that as more people deliberate and more reasons and experience go into the mix, it will become more likely that the decisions made will account for the reasons and experience of all. The more likely, that is, that the answer will be right. Decisions produced by a democratic deliberative process are made by a rational method and so they are enforceable.

#### Frame procedural impacts through a lens of optimization – we don’t need to win they make the game impossible, just relatively less effective. In the same way you would vote aff to reject a bad process CP even if there are theoretically solvency deficits based on certainty and immediacy – the fact that we still have some neg ground doesn’t mean that reading the cap k for the 87th time against a survival strategy aff is a good debate to have for anyone involved

#### They have no offense

#### View T impacts as a process, not a product – any education impact about their content being important are solved by reading a book – filter impacts through what is unique to the process of debating itself

#### They get to read it on the neg – if their k of being topical is true then reading the aff as a K on the neg means they get auto-wins, we still access their education, and if forces affs to shift to better arguments