### 1

#### A. Interpretation: If the affirmative defends a consequentialist framework, they must explicitly delineate which theory of the good they defend in the form of a text in the 1ac.

#### Each nuance of the ethic entails different obligations and would exclude different offense – there are 7 different versions.

**Mastin** [Luke Mastin, Consequentialism, The basics of philosophy <http://www.philosophybasics.com/branch_consequentialism.html>] //Massa

Some **consequentialist theories include**: Utilitarianism, which holds that an action is right if it leads to the most happiness for the greatest number of people ("happiness" here is defined as the maximization of pleasure and the minimization of pain). **Hedonism**, **which** is the philosophy **[holds] that pleasure** **is** the **most important** pursuit of mankind, **and** that **individuals** **should** strive to **maximise** **their own total** **pleasure** (net of any pain or suffering). **Epicureanism** is a more moderate approach (which still seeks to maximize happiness, but which **defines happiness** more **as a** **state of tranquillity** than pleasure). **Egoism, which holds that an action is right if it maximizes good for the self.** Thus, Egoism may license actions which are good for an individual even if detrimental to the general welfare. **Asceticism**, in some ways, **the opposite of Egoism in that it describes a life characterized by abstinence from egoistic pleasures** especially **to achieve a spiritual goal. Altruism**, which **prescribes that an individual take actions that have the best consequences for everyone except for himself**, according to Auguste Comte's dictum, "Live for others". Thus, individuals have a moral obligation to help, serve or benefit others, if necessary at the sacrifice of self-interest. **Rule Consequentialism**, which is a theory (sometimes seen as an attempt to reconcile Consequentialism and Deontology), **[holds] that moral behaviour involves following certain rules**, but that those rules should be **chosen** based **on** the **consequences that** the selection of **those rules have**. Some theorists holds that a certain set of minimal rules are necessary to ensure appropriate actions, while some hold that the rules are not absolute and may be violated if strict adherence to the rule would lead to much more undesirable consequences. **Negative Consequentialism**, which **focuses on minimizing bad consequences rather than promoting good consequences**. This may actually require active intervention (to prevent harm from being done), or may only require passive avoidance of bad outcomes.

#### B. Violation: They don’t and maximizing well-being doesn’t cut it.

**Crisp**, Roger, "Well-Being", *The Stanford Encyclopedia of Philosophy*(Fall **2017** Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2017/entries/well-being/>. //Massa

Well-being is most commonly used in philosophy to describe what is non-instrumentally or ultimately good *for* a person. **The question of what well-being consists in is of independent interest**, but it is of great importance in moral philosophy, especially **in the case of utilitarianism**, according to which the only moral requirement is that well-being be maximized. Significant challenges to the very notion have been mounted, in particular by G.E. Moore and T.M. Scanlon. **It has become standard to distinguish theories of well-being as either hedonist theories, desire theories, or objective list theories**. According to the view known as welfarism, well-being is the only value. Also important in ethics is the question of how a person’s moral character and actions relate to their well-being.

#### C. Standards:

#### 1. Shiftiness – They can shift out of my turns based on whatever theory of the good they operate under due to the nature of a vague standard. Especially true because the warrants for their standard could justify different versions of consequentialism as coming first and I wouldn’t know until the 1ar which gives them access to multiple contingent standards.

#### 2. Strat – I lose 6 minutes of time during the AC to generate a strategy because I don't know what turns or strategy I can go for during the 1N absent which proves CX doesn’t check since it would occur after the skew.

#### 3. Resolvability – Makes the round irresolvable since we can’t weigh different mechanisms for the good – Benatar would probably link harder under a hedonistic conception of util – weighing ground is key since it ensures we can compare arguments that clash to access the ballot.

### 2

#### Morality must be derived a priori:

#### 1] Naturalistic Fallacy – Evaluative conclusions require at least one evaluative premise—purely factual premises about the naturalist “goodness” do not entail evaluative conclusions.

#### 2] Uncertainty – inability to know others’ experience due to a limited perception makes empiricism unreliable for universal ethics.

#### 3] Verification – The logic of evaluating consequences is circular because it relies on the assumption that nature will hold uniform but we could only reach that conclusion through an observation of past events.

#### Ethics must answer “why should I follow this” else people could opt out of it and be skeptics. Only reason solves:

#### 1] Inescapability – asking why reason is important cedes authority to reason itself – it’s constitutive of our agency

#### 2] Action Theory – Every action can be broken down to infinite amounts of movements, i.e. me moving my arm can be broken down to every state my arm is in. Only reason can unify these movements because we use practical reason to achieve our goals, means all actions collapse to reason

#### Thus the standard is consistency with universalizibility. If the constitutive principle of agency is merely agency, then any valid practical judgment must be true of every practical agent and for every agent. Our judgements are authoritative and can’t apply to only ourselves any more than 2+2=4 can be true only for me, which makes noncontradiction a constraint.

#### Performativity – Argumentation presupposes one’s own freedom to act – if I violated your freedom, you wouldn’t be able to debate – this means contestations of my framework prove it true

### Offense

#### [1] Intellectual property is part of our metaphysical construction that preserves agency – anything else robs us of innate property

Pozzo 06 [Riccardo Pozzo, Immanuel Kant sobre propriedade intelectual. Trans/Form/Ação, (São Paulo), v.29(2), 2006, p.11-18, <https://www.scielo.br/j/trans/a/rLfb3yPN3p4KPsYpxp8LQCp/?format=pdf&lang=en> // JB]

The peculiarity of intellectual property consists thus first in being indeed a property, but property of an action; and second in being indeed inalienable, but also transferable in commission and license to a publisher. The bond the author has on his work confers him a moral right that is indeed a personal right. It is also a right to exploit economically his work in all possible ways, a right of economic use, which is a patrimonial right. Kant and Fichte argued that moral right and the right of economic use are strictly connected, and that the offense to one implies inevitably offense to the other. In eighteenth-century Germany, the free use came into discussion among the presuppositions of a democratic renewal of state and society. In his Supplement to the Consideration of Publishing and Its Rights, Reimarus asked writers “instead of writing for the aristocracy, to write for the tiers état of the reader’s world.” (Reimarus, 1791b, p.595). He saluted with enthusiasm the claim of disenfranchising from the monopoly of English publishers expressed in the American Act for the Encouragement of Learning of May 31, 1790. Kant, however, was firm in embracing intellectual property. Referring himself to Roman Law, he asked for its legislative formulation not only as patrimonial right, but also as a personal right. In Of the Illegitimity of Pirate Publishing, he considered the moral faculties related to intellectual property as an “inalienable right (ius personalissimum) always himself to speak through anyone else, the right, that is, that no one may deliver the same speech to the public other than in his (the author’s) name” (Kant, 1902, t.8, p.85). Fichte went farther in the Demonstration of the Illegitimity of Pirate Publishing. He saw intellectual property as a part of his metaphysical construction of intellectual activity, which was based on the principle that thoughts “are not transmitted hand to hand, they are not paid with shining cash, neither are they transmitted to us if we take home the book that contains them and put it into our library. In order to make those thoughts our own an action is still missing: we must read the book, meditate – provided it is not completely trivial – on its content, consider it under different aspects and eventually accept it within our connections of ideas” (Fichte, 1964, t.I/1, p.411).

#### Means the state can’t remove protections.

Zeidman et al. 2 [Bob Zeidman &amp; Eashan Gupta, "Why Libertarians Should Support a Strong Patent System", IPWatchdog, 1-5-2016, https://www.ipwatchdog.com/2016/01/05/why-libertarians-should-support-a-strong-patent-system/id=64438/, accessed: 8-9-2021.] //Lex VM

Libertarians believe in property rights and government protection of those rights as one of the few necessary requirements of government. Ownership of property and free markets leads to competitive production and trade of goods, which in turn leads to prosperity for all of society. Intellectual property is property like other forms of property, and so government must protect IP as it protects other forms of property because it too leads to competition and trade and prosperity. Libertarians should encourage a strong patent system and object to any “reforms” that limit intellectual property ownership or introduce more government regulation than is required.

#### Reducing IP is a form of free-riding that fails the universality test, but also uses the creators of the medicine as means to an end.

Dyke 18 Dyke, Raymond. “The Categorical Imperative for Innovation and Patenting - IPWatchdog.com: Patents &amp; Patent Law.” IPWatchdog.com | Patents &amp; Patent Law, 1 Oct. 2018, www.ipwatchdog.com/2018/07/17/categorical-imperative-innovation-patenting/id=99178/.//dhsNJ

As we shall see, applying Kantian logic entails first acknowledging some basic principles; that the people have a right to express themselves, that that expression (the fruits of their labor) has value and is theirs (unless consent is given otherwise), and that government is obligated to protect people and their property. Thus, an inventor or creator has a right in their own creation, which cannot be taken from them without their consent. So, employing this canon, a proposed Categorical Imperative (CI) is the following Statement: creators should be protected against the unlawful taking of their creation by others. Applying this Statement to everyone, i.e., does the Statement hold water if everyone does this, leads to a yes determination. Whether a child, a book or a prototype, creations of all sorts should be protected, and this CI stands. This result also dovetails with the purpose of government: to protect the people and their possessions by providing laws to that effect, whether for the protection of tangible or intangible things. However, a contrary proposal can be postulated: everyone should be able to use the creations of another without charge. Can this Statement rise to the level of a CI? This proposal, upon analysis would also lead to chaos. Hollywood, for example, unable to protect their films, television shows or any content, would either be out of business or have robust encryption and other trade secret protections, which would seriously undermine content distribution and consumer enjoyment. Likewise, inventors, unable to license or sell their innovations or make any money to cover R&D, would not bother to invent or also resort to strong trade secret. Why even create? This approach thus undermines and greatly hinders the distribution of ideas in a free society, which is contrary to the paradigm of the U.S. patent and copyright systems, which promotes dissemination. By allowing freeriding, innovation and creativity would be thwarted (or at least not encouraged) and trade secret protection would become the mainstay for society with the heightened distrust.

#### 4) Neg contention choice – otherwise they can concede all of our work on framework and just read 4 minutes of turns which moots the four minutes of framework debate that the 1NC did giving them a massive advantage. It also kills phil education since it allows them to escape the framework lbl which outweighs since phil ed is unique to LD.

### Case