# 1NC v Memorial DX

## 1

### Theory

#### Interpretation: the affirmative debater must specify which member nations of the World Trade Organization ought to reduce intellectual property protections for medicines

#### Violation: they didn’t specify

#### Standards:

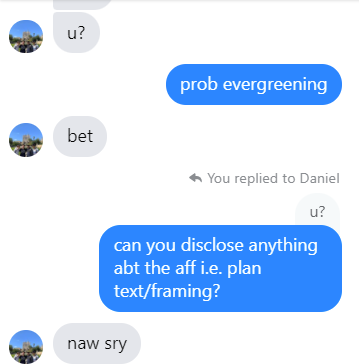
#### 1] Real world ed – they broadly generalize that IPPs are going to be reduced in all countries without specifying the conditions and situations of certain countries and how that affects the resolution, which means we cannot talk about the nuances of it since the aff has already determined the direction of the round, which is also k2 clash. OW on portability b/c we are able to use we learn and apply it years from now.

#### 2] Stable advocacy – 1AR clarification delinks neg positions that prove why certain nations shouldn’t reduce IPPs by saying it isn’t their method of implementation – wrecks neg ballot access and kills in depth clash – CX doesn’t check since it kills 1NC construction pre-round

## 2

### Theory

#### Interpretation: Debaters must disclose affirmative frameworks and advocacy texts thirty minutes before round if they haven’t read the affirmative before



#### Violation: They didn’t

#### Standards:

#### 1] Clash- Not disclosing incentivizes surprise tactics and poorly refined positions that rely on artificial and vague negative engagement to win debates. Their interpretation discourages third- and fourth-line testing by limiting the amount of time we have to prepare and forcing us to enter the debate with zero idea of what the affirmative is. Negatives are forced to rely on generics instead of smart contextual strategies destroying nuanced argumentation. If your aff can’t be beaten by 30 minutes of prep then it shouldn’t have been read. Clash outweighs only unique purpose of the activity and only portable skill we take with us our of round.

#### 2] Reciprocity – They get an infinite amount of time to frontline their aff to write the most efficient and effective answers to anything we could say against it while we get only four minutes in round. This gives them a tremendous advantage over us that makes it impossible to win substance.

#### 3] Shiftiness- Not knowing enough about the affirmative coming into round incentivizes 1ar shiftiness about what the aff is and what their framework/advocacy entails. That means even if we could read generics or find prep, they’d just find ways to recontextualize their obscure advocacy in the 1ar.

#### Drop the debater – 1. Deterrence – Prevents reading the abusive practice in the future since it’s not worth risking the loss which is k2 norm setting indefensible practices die out 2. TS – Otherwise you’ll read a bunch of abusive practices for the time trade off 3. Epistemic Skew – The round has already been skewed so it’s impossible to evaluate the rest of the flow

#### Competing interps – 1. Reasonability encourages a race to the margins of what counts as sufficiently fair which incentivizes as much abuse as possible 2. Norm setting – it encourages the most fair rule through debating competing models 3. Judge intervention – Reasonability begs the question of what the judge thinks is sufficient which takes the round out of the debaters hands.

#### No RVIs – 1. Baiting – incentivizes people to be abusive and script counter-interps to win on the RVI which increases the existence of bad norms 2. Logic – you shouldn’t win for proving you were fair

#### 1NC theory first – a] If I was abusive it was because the 1AC was proves they control the IL to any abuse b] We have more speeches to norm over whether it’s a good idea, c] 2AR answers to the 2NR counter-interp are always new, which means their interp is easier to win.

#### Neg abuse o/w aff abuse – we both have 13 minutes but you have persuasive advantages in the 2AR on top of infinite prep time.

#### No new 1ar paradigm issues - A] the 1NC has already occurred with current paradigm issues in mind so new 1ar paradigms moot any theoretical offense -- --- also means no new 1ar fwk justifications because the 1nc occurred without having them which also moots my offense AND its irreciprocal since I only have 1 speech to read a fw, B] introducing them in the aff allows for them to be more rigorously tested which o/w’s on time frame since we can set higher quality norms.

#### No cross-apps, overviews, meta theory or combo shells – make them win the CI cause they know they’re abusive and have to read takeouts to theory to win when called out, anything else recreates their abuse and assumes it was justified in the first place since they just try to commit more abuse to take out the shell

#### Reject 1ar, a] intervention, b] topic ed, can spam 20 second shells, c] resolvability double bind, d] 1ac spikes solve it, e] 1nc was only 7 minutes not much abuse we could have done, f] 7-6 time skew on 1ar theory o/w bc its quantifiable

## 3

### TT

#### The role of the ballot is to determine whether the resolution is a true or false statement –

#### anything else moots 7 minutes of the nc – their framing collapses since you must say it is true that a world is better than another before you adopt it.

#### They justify substantive skews since there will always be a more correct side of the issue but we compensate for flaws in the lit.

#### Scalar methods like comparison increases intervention – the persuasion of certain DA or advantages sway decisions – T/F binary is descriptive and technical.

#### Negate because either the aff is true meaning its bad for us to clash w/ it because it turns us into Fake News people OR it’s not and it’s a lie that you can’t vote on for ethics

#### a priori's 1st – even worlds framing requires ethics that begin from a priori principles like reason or pleasure so we control the internal link to functional debates. Truth Testing comes before theory because it questions the validity of theory and your ability to test its true which means it’s a procedural framing question of what arguments should look like.

#### The ballot says vote aff or neg based on a topic – five dictionaries[[1]](#footnote-1) define to negate as to deny the truth of and affirm[[2]](#footnote-2) as to prove true so it's constitutive and jurisdictional. I denied the truth of the resolution by disagreeing with the aff which means I've met my burden

#### Negate – Neg definition choice, the 1AC forfeited their opportunity to define terms in the rez and made an active decision not to which allows us to, any 1AR reclarification causes late breaking debates that require intervention.

#### 1] member[[3]](#footnote-3) is “a part or organ of the body, especially a limb” but an organ can’t have obligations

#### 2] of[[4]](#footnote-4) is to “expressing an age” but the rez doesn’t delineate a length of time

#### 3] the[[5]](#footnote-5) is “denoting a disease or affliction” but the WTO isn’t a disease

#### 4] to[[6]](#footnote-6) is to “expressing motion in the direction of (a particular location)” but the rez doesn’t have a location

#### 5] reduce[[7]](#footnote-7) is to “(of a person) lose weight, typically by dieting” but IP doesn’t have a body to lose weight.

#### 6] for[[8]](#footnote-8) is “in place of” but medicines aren’t replacing IP.

#### 7] medicine[[9]](#footnote-9) is “(especially among some North American Indian peoples) a spell, charm, or fetish believed to have healing, protective, or other power” but you can’t have IP for a spell.

#### Permissibility and presumption negate

#### 1] Obligations- the resolution indicates the affirmative has to prove an obligation, and permissibility would deny the existence of an obligation

#### 2] Falsity- Statements are more often false than true because proving one part of the statement false disproves the entire statement. Presuming all statements are true creates contradictions which would be ethically bankrupt.

#### 3] Negating is harder – A] Aff gets first and last speech which control the direction of the debate B] Affirmatives can strategically uplayer in the 1ar giving them a 7-6 time skew advantage, splitting the 2nr C] They get infinite prep time

#### 4] Affirmation theory- Affirming requires unconditionally maintaining an obligation

Affirm [is to]: maintain as true.

That’s Dictionary.com- “affirm” https://www.dictionary.com/browse/affirm

## 4

### NC

#### I value morality.

#### Ethics must be derived from the constitutive features of agents – ethics based internally fail because they can’t generate universal obligations and ethics based externally fail because they are nonbinding as agents could opt-out and have no motivation to follow them which means they fail to guide action.

#### Constitutivism solves – it allows for universal obligations among all agents but they are binding and cannot be opted out of. Thus, the meta ethic is constitutivism.

#### Next, only practical reason is constitutive:

#### [1] Regress – practical reason is inescapable because when you question why you should use practical reason, you are using reason itself. Anything else is infinitely regressive and nonbinding because you can always ask “why should I do that” continuously without any terminal justification. Bindingness is required in morality; otherwise people could opt out of it and have no moral guidance.

#### Next, practical reason means we all have a unified perspective: What can be justified to me can be justified to everyone who is a practical reasoner. If I can conclude that 2+2 is 4, then I understand not only that I know 2+2 is 4, but that everyone around me can arrive at the same conclusion

#### A priori truth has to apply to everyone: A) absent universal ethics, morality becomes arbitrary and fails to guide action, which means that ethics is rendered useless, B) otherwise it creates a contradiction in which you justify your freedom while limiting others’

#### Thus the standard is consistency with the categorical imperative.

#### Prefer additionally:

#### 1] Performativity—freedom is the key to the process of justification of arguments. Willing that we should abide by their ethical theory presupposes that we own ourselves in the first place

#### 2] Consequentialism fails - a] induction fails: the logic of looking into the past to predict the future is predicated on past experiences, meaning it’s circular, b] butterfly effect: every consequence is infinitely cascading so we don’t know the true extent of our actions, meaning we cannot predict consequences

#### [2] Only univeralizable reason can effectively explain the perspectives of agents – that’s the best method for combatting oppression.

Farr 02 Arnold Farr (prof of phil @ UKentucky, focusing on German idealism, philosophy of race, postmodernism, psychoanalysis, and liberation philosophy). “Can a Philosophy of Race Afford to Abandon the Kantian Categorical Imperative?” JOURNAL of SOCIAL PHILOSOPHY, Vol. 33 No. 1, Spring 2002, 17–32.

**One** of the most popular **criticism**s **of Kant’s moral philosophy is that it is too formalistic.**13 That is, the universal nature of the categorical imperative leaves it devoid of content. Such a principle is useless since moral decisions are made by concrete individuals in a concrete, historical, and social situation. This type of criticism lies behind Lewis Gordon’s rejection of any attempt to ground an antiracist position on Kantian principles. The rejection of universal principles for the sake of emphasizing the historical embeddedness of the human agent is widespread in recent philosophy and social theory. I will argue here on Kantian grounds that **although a distinction between the universal and the concrete is** a **valid** distinction, **the unity of the two is required for** an understanding of human **agency.** The attack on Kantian formalism began with Hegel’s criticism of the Kantian philosophy.14 The list of contemporary theorists who follow Hegel’s line of criticism is far too long to deal with in the scope of this paper. Although these theorists may approach the problem of Kantian formalism from a variety of angles, the spirit of their criticism is basically the same: The universality of the categorical imperative is an abstraction from one’s empirical conditions. **Kant is** often **accused of making the moral agent an abstract, empty**, noumenal **subject. Nothing could be further from the truth. The Kantian subject is** an embodied, empirical, concrete subject. However, this concrete subject has a dual nature. Kant claims in the Critique of Pure Reason as well as in the Grounding that human beings have an intelligible and empirical character.15 It is impossible to understand and do justice to Kant’s moral theory without taking seriously the relation between these two characters. The very concept of morality is impossible without the tension between the two. By “empirical character” Kant simply means that we have a sensual nature. We are physical creatures with physical drives or desires. **The** very **fact that I cannot simply satisfy my desires without considering the rightness** or wrongness **of my actions suggests that my empirical character must be held in check** by something, or else I behave like a Freudian id. My empiri- cal character must be held in check **by my intelligible character**, which is the legislative activity of practical reason. It is through our intelligible character that **we formulate principles that keep our** empirical **impulses in check.** The categorical imperative is the supreme principle of morality that is constructed by the moral agent in his/her moment of self-transcendence. What I have called self-transcendence may be best explained in the following passage by Onora O’Neill: In restricting our maxims to those that meet the test of the categorical imperative we refuse to base our lives on maxims that necessarily make our own case an exception. The reason why a universilizability criterion is morally signiﬁcant is that it makes our own case no special exception (G, IV, 404). In accepting the Categorical Imperative we accept the moral reality of other selves, and hence the possibility (not, note, the reality) of a moral community. **The Formula of Universal Law enjoins no more than that we act only on maxims that are open to others also.**16 O’Neill’s description of the universalizability criterion includes the notion of self-transcendence that I am working to explicate here to the extent that like self-transcendence, universalizable moral principles require that the individ- ual think beyond his or her own particular desires. The individual is not allowed to exclude others **as** rational **moral agents** who have the right to act as he acts in a given situation. For example, if I decide to use another person merely as a means for my own end I must recognize the other person’s right to do the same to me. I cannot consistently will that I use another as a means only and will that I not be used in the same manner by another. **Hence,** the **universalizability** criterion **is a principle of consistency and** a principle of **inclusion.** That is, in choosing my maxims **I** attempt to **include the perspective of other moral agents.**

#### Negate:

#### [1] The aff violates the categorical imperative and is non-universalizable- governments have a binding obligation to protect creations

**Van Dyke 18** Raymond Van Dyke, 7-17-2018, "The Categorical Imperative for Innovation and Patenting," IPWatchdog, <https://www.ipwatchdog.com/2018/07/17/categorical-imperative-innovation-patenting/id=99178/> SJ//DA recut SJKS

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.

#### [2] The aff encourages free riding

**Van Dyke 18** Raymond Van Dyke, 7-17-2018, "The Categorical Imperative for Innovation and Patenting," IPWatchdog, <https://www.ipwatchdog.com/2018/07/17/categorical-imperative-innovation-patenting/id=99178/> SJ//DA recut SJKS

Also, **allowing the free taking of ideas, content and valuable data, i.e., the fruits of individual intellectual endeavor**, would disrupt capitalism in a radical way. **The resulting more secretive approach in support of the above free-riding Statement** would be akin to a Communist environment **where the State owned everything and the citizen owned nothing, i.e., the people “consented” to this. It is, accordingly, manifestly clear that no reasonable and supportable Categorical Imperative can be made for the unwarranted theft of property, whether tangible or intangible,** apart from legitimate exigencies.

## Case

### Method/UV

#### 1] 1AR theory is legit – anything else means infinite abuse

#### – drop the debater – 1AR is too short to make up for the time trade-off

#### – no RVIs – 6 min 2NR means they can brute force me every time

#### – competing interps – reasonability narrows the theory debate to one issue of brightline, making it easy for the Neg to collapse to the issue in the long 2NR

#### 2] Give me new weighing in the 2AR for 1AR shells – I don’t know what arguments will be read in the 2NR so 1AR weighing is impossible as I don’t know what to weigh against.

#### 3] Affirm if I win offense to a counterinterp

#### A] Timeskew – 6 Minute 2NR with collapse to whatever I undercover means that you can win theory and substance, but I need to go for both in half the time and split it between the 2 layers.

#### B] Reciprocity – you get T and theory so I should get theory and an RVI to make the burden reciprocal.

#### 4] Nothing in the 1AC has triggered it, but presumption and permissibility affirm –

#### a) logic – if its permissible to do P, then you don’t have an obligation to do not P by definition.

Paraphrasing McNamara[Paul McNamara (Associate Professor of Philosophy @ the University of New Hampshire). “Deontic Logic.” Stanford Encyclopedia of Philosophy. First published Tue Feb 7, 2006; substantive revision Wed Apr 21, 2010. Accessed 11/16/19. <https://plato.stanford.edu/entries/logic-deontic//> Xu]

The five normative statuses of the Traditional Scheme are:[[4](https://plato.stanford.edu/entries/logic-deontic/notes.html#4)] it is obligatory that (OB) it is permissible that (PE) it is impermissible that (IM) it is omissible that (OM) it is optional that (OP) The first three are familiar, but the fourth is widely ignored, and the fifth has regularly been conflated with “it is a matter of *indifference* that p” (by being defined in terms of one of the first three), which is not really part of the traditional scheme (more below). Typically, one of the first two is taken as basic, and the others defined in terms of it, but any of the first four can play the same sort of purported defining role. The most prevalent approach is to take the first as basic, and define the rest as follows: PEp ↔ ~OB~p IM*p* ↔ OB~*p* OM*p* ↔ ~OB*p* OP*p* ↔ (~OB*p* & ~OB~*p*).

#### Thus, if you do not have an obligation to do not P, then you have an obligation to do P by the Law of Double Negation.

#### b) empirics

**Shah 19,**[Shah, Sachin. “A STATISTICAL ANALYSIS OF SIDE-BIAS ON THE 2019 JANUARY-FEBRUARY LINCOLN-DOUGLAS DEBATE TOPIC.” NSD Update, National Symposium of Debate, 16 Feb. 2019, <http://nsdupdate.com/2019/a-statistical-analysis-of-side-bias-on-the-2019-january-february-lincoln-douglas-debate-topic/> ]//LHPSS accessed 9/4/19

As a final note, it is also interesting to look at the trend over multiple topics. In the rounds **from** 93 TOC bid distributing tournaments (**2017 – 2019** YTD), **the neg**ative **won 52.99% of ballots** (**p-value < 0.0001)** and 54.63% of upset rounds (p-value < 0.0001). **This suggests the bias might be structural, and not topic specific, as this data spans six different topics.**

#### c) if I say my name is Daniel, then you would believe me

#### d) Presuming obligations is logically safer since it’s better to be supererogatory than fail to meet an obligation

#### e) Presuming statements false is impossible since we can’t operate in a world where we don’t trust anything

#### f) If anything is permissible, then definitionally so is the aff since there is nothing that prevents us from doing it

#### g) Epistemics – we wouldn’t be able to start a strand of reasoning since we’d have to question that reason

#### h) Otherwise we’d have to have a proactive justification to do things like drink water

#### Inf abuse answered already

#### No new 2ar weighing on 1ar shells, a) alr had the 1ar to do it, b) can frame whatever way you want, 6 min 2nr is split by a good 1ar, reciprocity wrong 1ar have more shells to read

#### At p and p affirm

#### McNamara rests on the assumptions its already permissible to do P so its wrong

#### Reject evidence from debate coaches, filtered by bias and allows them to mix articles from debate coaches into debate rounds to gain a structural advantage, but no reason affirming being harder means it affirms. Article was written in 2019 doesn’t acc for this topic

#### If I said we should believe in demons you wouldn’t believe me, that o/w because it questions the way permissibility interacts with action taking

#### Arg isn’t that you shouldn’t trust anything just that you should err on not presuming things true, also if permissibility is triggered it would mean we cant trust anything that answers h point as well

#### F and g point assume we can trust our strand of reasoning but p and p mean you cant

1. <http://dictionary.reference.com/browse/negate>, <http://www.merriam-webster.com/dictionary/negate>, <http://www.thefreedictionary.com/negate>, <http://www.vocabulary.com/dictionary/negate>, <http://www.oxforddictionaries.com/definition/english/negate> [↑](#footnote-ref-1)
2. *Dictionary.com – maintain as true, Merriam Webster – to say that something is true, Vocabulary.com – to affirm something is to confirm that it is true, Oxford dictionaries – accept the validity of, Thefreedictionary – assert to be true* [↑](#footnote-ref-2)
3. https://www.google.com/search?q=member+definition&rlz=1C1CHBF\_enUS877US877&oq=member+definition&aqs=chrome.0.69i59j69i60l3.1863j0j7&sourceid=chrome&ie=UTF-8 [↑](#footnote-ref-3)
4. https://www.google.com/search?q=of+definition&rlz=1C1CHBF\_enUS877US877&oq=of+definition&aqs=chrome.0.69i59j69i61l3.1473j0j7&sourceid=chrome&ie=UTF-8 [↑](#footnote-ref-4)
5. https://www.google.com/search?q=the+definition&rlz=1C1CHBF\_enUS877US877&oq=the+definition&aqs=chrome..69i57j69i64j69i61j69i60l2.1976j0j7&sourceid=chrome&ie=UTF-8 [↑](#footnote-ref-5)
6. https://www.google.com/search?q=to+definition&rlz=1C1CHBF\_enUS877US877&oq=to+definition&aqs=chrome..69i57j69i60l3.1415j0j7&sourceid=chrome&ie=UTF-8 [↑](#footnote-ref-6)
7. https://www.google.com/search?q=reduce+definition&rlz=1C1CHBF\_enUS877US877&sxsrf=AOaemvI3lZsbmnXg5WHeL4m6rYGn8Vf6Aw%3A1630610232638&ei=OCMxYbCaJpO0tQb6wpGoCA&oq=reduce+definition&gs\_lcp=Cgdnd3Mtd2l6EAMyCQgjECcQRhD5ATIECAAQQzIECAAQQzIFCAAQgAQyBQgAEIAEMgUIABCABDIFCAAQgAQyBQgAEIAEMgUIABCABDIFCAAQgAQ6BwgAEEcQsAM6BwgAELADEEM6BwgjEOoCECc6BAgjECc6BQgAEJECOhEILhCABBCxAxCDARDHARDRAzoKCAAQsQMQgwEQQzoHCAAQsQMQQzoICAAQgAQQsQM6CAgAELEDEIMBOgoIABCABBCHAhAUSgQIQRgAUMLMBFjS3QRgnt8EaAJwAngDgAG2A4gB-heSAQozLjExLjEuMi4xmAEAoAEBsAEKyAEKwAEB&sclient=gws-wiz&ved=0ahUKEwiwlru9gOHyAhUTWs0KHXphBIUQ4dUDCA8&uact=5 [↑](#footnote-ref-7)
8. https://www.merriam-webster.com/dictionary/for#:~:text=English%20Language%20Learners%20Definition%20of,meant%20to%20be%20used%20with [↑](#footnote-ref-8)
9. https://www.google.com/search?q=medicine+definition&rlz=1C1CHBF\_enUS877US877&oq=medicine+definition&aqs=chrome.0.69i59.2986j0j7&sourceid=chrome&ie=UTF-8 [↑](#footnote-ref-9)