### 1

#### Interpretation – the Affirmative must present a delineated enforcement mechanism for the Plan. There is no normal means since terms are negotiated contextually among member states.

WTO No Date "Whose WTO is it anyway?" <https://www.wto.org/english/thewto_e/whatis_e/tif_e/org1_e.htm> //Elmer

**When WTO rules impose disciplines** on countries’ policies, **that is the outcome of negotiations among WTO members.** The rules are **enforced** **by** the **members themselves** **under agreed procedures that they negotiated**, **including the possibility of trade sanctions**. But those sanctions are imposed by member countries, and authorized by the membership as a whole. This is quite different from other agencies whose bureaucracies can, for example, influence a country’s policy by threatening to withhold credit.

#### Violation: they don’t

#### Standards

#### 1] Shiftiness- They can redefine the 1AC’s enforcement mechanism in the 1AR which allows them to recontextualize their enforcement mechanism to wriggle out of DA’s since all DA links are predicated on type of enforcement i.e. sanctions bad das, domestic politics das off of backlash, information research sharing da if they put monetary punishments, or trade das.

#### 2] Real World - Policy makers will always specify how the mandates of the plan should be endorsed. It also means zero solvency, absent spec, states can circumvent the Aff’s policy since there is no delineated way to enforce the affirmative which means there’s no way to actualize any of their solvency arguments.

#### ESpec isn’t regressive or arbitrary- it’s an active part of the WTO is central to any advocacy about international IP law since the only uniqueness of a reduction of IP protections is how effective its enforcement is.

#### Ill concede their 4th argument on the underview, that establishes paradigm issues

### 2

#### Interpretation: All arguments concerning fairness or education that the negative could violate must be read first in the AC.

#### Violation:

#### Prefer-

#### 1] Strat Skew – Their interp means time spent developing a substantive strategy becomes completely nullified because they’re read after substance. The neg should have to know what they have to meet before planning a strategy. That outweighs since it questions if we can access other standards.

#### 2] Topic education – Negatives are able to plan a strategy that meets your spikes so debaters can have a clean substance debate which outweighs on time frame since there’s only 2 months to debate the topic

### 3

#### The World Trade Organization ought to increase intellectual property protections for medicines. The United States ought to designate intellectual property protections on medicines as adversely affecting the international transfer of technology.

#### Member states can waive IP rights if they hamper the international flow of medical technology.

WTO ’21 (World Trade Organization; 2021; “Obligations and exceptions”; World Trade Organization; Accessed: 8-30-2021; exact date not provided, but copyright was updated in 2021)

Article 8 Principles […] 2. Appropriate measures, provided that they are consistent with the provisions of this Agreement, **may be needed** to prevent the abuse of intellectual property rights by right holders or the resort to practices which unreasonably restrain trade or **adversely affect** the **international transfer of technology**. SECTION 8: CONTROL OF ANTI-COMPETITIVE PRACTICES IN CONTRACTUAL LICENCES Article 40 1. Members agree that some licensing practices or conditions pertaining to intellectual property rights which restrain competition may have **adverse effects on trade** and **may impede** the **transfer and dissemination** of technology. 2. Nothing in this Agreement **shall prevent** Members from specifying in their legislation licensing practices or conditions that may in particular cases constitute an abuse of intellectual property rights having an adverse effect on competition in the relevant market. As provided above, a Member **may adopt**, consistently with the other provisions of this Agreement, **appropriate measures** to **prevent or control** such practices, which may include for example exclusive grantback conditions, conditions preventing challenges to validity and coercive package licensing, in the light of the relevant laws and regulations of that Member. […]

#### Designating IP protections as antithetical to the global health system revitalizes info-sharing.

Youde ’16 (Jeremy; writer for World Politics Review; 4-29-2016; “Technology **Transfer** Is a **Weak Link** in the Global Health System”; World Politics Review; <https://www.worldpoliticsreview.com/articles/18639/technology-transfer-is-a-weak-link-in-the-global-health-system>; Accessed: 8-30-2021)

In mid-April, a spokesperson for the Ugandan government admitted that the country’s only functioning cancer treatment machine had broken earlier that month. The radiotherapy machine, donated by China to Uganda in 1995 and housed at Mulago Hospital in Kampala, is now considered beyond repair. While the government did acquire a second radiotherapy machine in 2013, it has not been operational because of delays in allocating 30 billion shillings—just shy of $9 million—to construct a new building to house it. The funding delay has lifted, but the machine won’t be up and running for at least six months. The government has announced plans to airlift some cancer patients to Nairobi for treatment, but that plan will only accommodate 400 of the estimated 17,000 to 33,000 cancer patients who need treatment annually in Uganda. This breakdown of technology is a human tragedy for the cancer patients from Uganda as well as elsewhere in East Africa that the radiotherapy machine helped treat. Beyond the personal level, though, the episode illustrates a larger shortcoming in global health. Total annual development assistance for health is approximately $36 billion, but that funding is overwhelmingly concentrated on specific infectious diseases. Noncommunicable diseases like cancer receive relatively little international funding—only 1.3 percent in 2015, and the dollar amount has declined since 2013. Funds to strengthen health systems, geared toward building and supporting a resilient health care system, are similarly low, making up only 7.3 percent of development assistance in 2015. Noncommunicable diseases kill more people every year than infectious diseases and accidents do, but this balance is not reflected in global health spending. ... These shortcomings also speak to larger problems in global health around issues of **technology transfers** and long-term **commitments** to keep that technology working. It’s one thing to provide necessary medical technologies in the first place; it’s another to ensure that those technologies are accessible and operational going forward. Despite the **importance** of technology transfers, questions of **long-term support** for them have received relatively little attention from the global health regime. As noncommunicable diseases like cancer cause an even-higher proportion of deaths each year, it will become all the more **imperative** that the international community address this gap in **sharing** and funding **crucial health care** technology. This does not mean that there are no efforts to facilitate technology transfers around the world. The Fogarty International Center, a part of the U.S. National Institutes of Health, has had an [Office of Technology Transfer](http://www.fic.nih.gov/News/GlobalHealthMatters/march-april-2014/Pages/technology-transfer-nih-ott.aspx) since 1989 to make medical innovations developed in the United States more widely available. The World Health Organization (WHO) also has a [Technology Transfer Initiative](http://www.who.int/phi/programme_technology_transfer/en/) to improve access to health care technologies in developing countries. These efforts are laudable, but their interpretation of technology transfer is almost entirely rooted in access to pharmaceuticals and vaccines. To be sure, that is a very important issue—but it only deals with one narrow element of technology transfer. The problems of global health technology transfers illustrated in Uganda underscore a larger issue: the need for a so-called fourth industrial revolution, what has been described as “blurring the real world with the technological world.” This idea gained prominence earlier this year when it served as the theme for the World Economic Forum in Davos. For global health, this means embracing technology to find low-cost ways to promote health, spread education, and reach communities whose access to the health care infrastructure is weak. It expands on the notion of telemedicine and eHealth to make it more encompassing. According to health care entrepreneur Jonathan Jackson, the fourth industrial revolution could change global health by encouraging a shift in focus “from healthcare to health promotion.” Moving from high-cost treatment to low-cost prevention, he has argued, will have significant and far-reaching positive economic implications for developing countries around the world. Its inspiring sense of technological optimism notwithstanding, this sort of approach cannot be the sole focus of technology transfers in global health. Prevention is indeed important, but the fact of the matter remains that people will get sick—and those sick people will need treatment. Mobile applications and electronic access to health care providers can be useful, but they cannot replace a radiotherapy machine. Understanding the root causes of noncommunicable diseases goes far beyond individual choices and intersects with the larger political, economic and social context, so we cannot assume that cybertechnology alone can stop cancer. It is also important to remember that the results of greater technological innovation and integration won’t be free. Sub-Saharan African states, on average, spend $200 per person per year on health care. Even if technology allows costs to decline, they are still likely to be out of reach for many people in most of these countries—in the same way that the purchase and maintenance of medical technologies are prohibitively expensive in these same states today. Technology in and of itself is not useful unless it can be maintained over the long term. This, then, is a weak link in the larger global health system: How do we ensure access to life-prolonging medical technologies beyond pharmaceuticals and vaccines in a sustainable way? Consider two ideas. First, development assistance for health must orient more of its resources toward treating noncommunicable diseases and strengthening health systems. These are the areas in which these technologies are likely to be used, but are not currently supported by the international system. The changing nature of health and disease will only make them even more important in the years to come. Second, longer-term funding commitments would provide a greater opportunity to incorporate medical technologies into health care systems sustainably. Machines will break down, and technologies will fail. That is inevitable. But the global health regime, from the WHO and its regional organizations like the Regional Office for Africa to major donors like the **U**nited **S**tates government and the Bill and Melinda Gates Foundation, needs to figure out how to ensure that these problems do not put **lives in peril**. Technology alone will not improve global health unless it is properly supported and funded.

#### International collaboration’s key to check future pandemics – otherwise, extinction.

Dulaney ’20 [Michael; digital journalist with the ABC June 2020; "'A question of when, not if': Another pandemic is coming – and sooner than we think", No Publication; https://www.abc.net.au/news/science/2020-06-07/a-matter-of-when-not-if-the-next-pandemic-is-around-the-corner/12313372, accessed 4-12-2021]

And as recently as September last year — just a few months before COVID-19 was detected in China — an independent watchdog set up by the WHO warned the world was "grossly" unprepared for the "very real threat" of a pandemic. But even more alarming is what the new coronavirus indicates about the future. Researchers say human impacts on the natural world are causing new infectious diseases to emerge more frequently than ever before, meaning the next pandemic — one perhaps even worse than COVID-19 — is only a matter of time. "We know that it's a probability, not a possibility," Dr Reid says. "The roulette wheel will start to spin again. "If you don't resolve the conditions that generated the problem, then we sit waiting for the next probability equation to come through. "And it will, and sadly it's possible that it's in our lifetime." The growing threat to human health Nearly all emerging pathogens like COVID-19 come from "zoonotic transfer" — essentially, when a virus present in animals jumps to infect humans. The US Centers for Disease Control and Prevention estimates three out of every four new infectious diseases, and nearly all pandemics, emerge this way. Researchers have counted around 200 infectious diseases that have broken out more than 12,000 times over the past three decades. On average, one new infectious disease jumps to humans every four months. Animal species like civet cats (SARS), camels (MERS), horses (Hendra), pigs (Nipah) and chimpanzees (HIV) have all been implicated in the spread of new viruses at different times.

### 4

#### Concede Truth Testing

#### **1] We’re in a hologram**

Stromberg 15[Joseph Stromberg- “Some physicists believe we're living in a giant hologram — and it's not that far-fetched” <https://www.vox.com/2015/6/29/8847863/holographic-principle-universe-theory-physics> Vox. June 29th 2015] War Room Debate AI

Some physicists actually believe that the universe we live in might be a hologram. The idea isn't that the universe is some sort of fake simulation out of The Matrix, but rather that even though we appear to live in a three-dimensional universe, it might only have two dimensions. It's called the holographic principle. The thinking goes like this: Some distant two-dimensional surface contains all the data needed to fully describe our world — and much like in a hologram, this data is projected to appear in three dimensions. Like the characters on a TV screen, we live on a flat surface that happens to look like it has depth. It might sound absurd. But when physicists assume it's true in their calculations, all sorts of big physics problems — such as the nature of black holes and the reconciling of gravity and quantum mechanics — become much simpler to solve. In short, the laws of physics seem to make more sense when written in two dimensions than in three. "It's not considered some wild speculation among most theoretical physicists," says Leonard Susskind, the Stanford physicist who first formally defined the idea decades ago. "It's become a working, everyday tool to solve problems in physics." But there's an important distinction to be made here. There's no direct evidence that our universe actually is a two-dimensional hologram. These calculations aren't the same as a mathematical proof. Rather, they're intriguing suggestions that our universe could be a hologram. And as of yet, not all physicists believe we have a good way of testing the idea experimentally.

#### 2] Paradox of tolerance- to be completely open to the aff we must exclude perspectives that wouldn’t be open to it which makes complete tolerance impossible.

#### 3] Decision Making Paradox- We need a decision-making procedure to enact the aff, but to choose a procedure requires another meta level decision-making procedure and so forth leading to infinite regress.

#### 4] The Place Paradox- if everything exists in a place, that place must have a place that it exists in and so forth. Therefore, identifying ought statements is impossible since it assumes the space-time continuum.

#### 5] Grain Paradox- One grain falling makes no sound, but a thousand grains make a sound. A thousand nothings cannot make something which means the physical world is paradoxical.

#### 6] Arrows Paradox- If time is divided into 0-duration slices, no motion is happening in each of them, so taking them all as a whole, motion is impossible.

#### 7] Bonini’s Paradox- As a model of a complex system becomes more complete, it becomes less understandable and vice versa; therefore, no model can be useful.

#### 8] 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 meaning it’s a lie that you can’t vote on for ethics

#### 9] Decision Making Paradox- in order to judge we need a decision-making procedure to determine it is a good decision. But to chose a decision-making procedure requires another meta level decision making procedure leading to infinite regress so just vote neg to break the paradox.

### 5

#### The standard is act hedonistic util. Prefer –

#### 1 – Pleasure and pain *are* intrinsic value and disvalue – everything else *regresses* – robust neuroscience.

Blum et al. 18

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**Pleasure** is not only one of the three primary reward functions but it also **defines reward.** As homeostasis explains the functions of only a limited number of rewards, the principal reason why particular stimuli, objects, events, situations, and activities are rewarding may be due to pleasure. This applies first of all to sex and to the primary homeostatic rewards of food and liquid and extends to money, taste, beauty, social encounters and nonmaterial, internally set, and intrinsic rewards. Pleasure, as the primary effect of rewards, drives the prime reward functions of learning, approach behavior, and decision making and provides the **basis for hedonic theories** of reward function. We are attracted by most rewards and exert intense efforts to obtain them, just because they are enjoyable [10].

Pleasure is a passive reaction that derives from the experience or prediction of reward and may lead to a long-lasting state of happiness. The word happiness is difficult to define. In fact, just obtaining physical pleasure may not be enough. One key to happiness involves a network of good friends. However, it is not obvious how the higher forms of satisfaction and pleasure are related to an ice cream cone, or to your team winning a sporting event. Recent multidisciplinary research, using both humans and detailed invasive brain analysis of animals has discovered some critical ways that the brain processes pleasure [14].

Pleasure as a hallmark of reward is sufficient for defining a reward, but it may not be necessary. A reward may generate positive learning and approach behavior simply because it contains substances that are essential for body function. When we are hungry, we may eat bad and unpleasant meals. A monkey who receives hundreds of small drops of water every morning in the laboratory is unlikely to feel a rush of pleasure every time it gets the 0.1 ml. Nevertheless, with these precautions in mind, we may define any stimulus, object, event, activity, or situation that has the potential to produce pleasure as a reward. In the context of reward deficiency or for disorders of addiction, homeostasis pursues pharmacological treatments: drugs to treat drug addiction, obesity, and other compulsive behaviors. The theory of allostasis suggests broader approaches - such as re-expanding the range of possible pleasures and providing opportunities to expend effort in their pursuit. [15]. It is noteworthy, the first animal studies eliciting approach behavior by electrical brain stimulation interpreted their findings as a discovery of the brain’s pleasure centers [16] which were later partly associated with midbrain dopamine neurons [17–19] despite the notorious difficulties of identifying emotions in animals.

Evolutionary theories of pleasure: The love connection BO:D

Charles Darwin and other biological scientists that have examined the biological evolution and its basic principles found various mechanisms that steer behavior and biological development. Besides their theory on natural selection, it was particularly the sexual selection process that gained significance in the latter context over the last century, especially when it comes to the question of what makes us “what we are,” i.e., human. However, the capacity to sexually select and evolve is not at all a human accomplishment alone or a sign of our uniqueness; yet, we humans, as it seems, are ingenious in fooling ourselves and others–when we are in love or desperately search for it.

It is well established that modern biological theory conjectures that **organisms are** the **result of evolutionary competition.** In fact, Richard Dawkins stresses gene survival and propagation as the basic mechanism of life [20]. Only genes that lead to the fittest phenotype will make it. It is noteworthy that the phenotype is selected based on behavior that maximizes gene propagation. To do so, the phenotype must survive and generate offspring, and be better at it than its competitors. Thus, the ultimate, distal function of rewards is to increase evolutionary fitness by ensuring the survival of the organism and reproduction. It is agreed that learning, approach, economic decisions, and positive emotions are the proximal functions through which phenotypes obtain other necessary nutrients for survival, mating, and care for offspring.

Behavioral reward functions have evolved to help individuals to survive and propagate their genes. Apparently, people need to live well and long enough to reproduce. Most would agree that homo-sapiens do so by ingesting the substances that make their bodies function properly. For this reason, foods and drinks are rewards. Additional rewards, including those used for economic exchanges, ensure sufficient palatable food and drink supply. Mating and gene propagation is supported by powerful sexual attraction. Additional properties, like body form, augment the chance to mate and nourish and defend offspring and are therefore also rewards. Care for offspring until they can reproduce themselves helps gene propagation and is rewarding; otherwise, many believe mating is useless. According to David E Comings, as any small edge will ultimately result in evolutionary advantage [21], additional reward mechanisms like novelty seeking and exploration widen the spectrum of available rewards and thus enhance the chance for survival, reproduction, and ultimate gene propagation. These functions may help us to obtain the benefits of distant rewards that are determined by our own interests and not immediately available in the environment. Thus the distal reward function in gene propagation and evolutionary fitness defines the proximal reward functions that we see in everyday behavior. That is why foods, drinks, mates, and offspring are rewarding.

There have been theories linking pleasure as a required component of health benefits salutogenesis, (salugenesis). In essence, under these terms, pleasure is described as a state or feeling of happiness and satisfaction resulting from an experience that one enjoys. Regarding pleasure, it is a double-edged sword, on the one hand, it promotes positive feelings (like mindfulness) and even better cognition, possibly through the release of dopamine [22]. But on the other hand, pleasure simultaneously encourages addiction and other negative behaviors, i.e., motivational toxicity. It is a complex neurobiological phenomenon, relying on reward circuitry or limbic activity. It is important to realize that through the “Brain Reward Cascade” (BRC) endorphin and endogenous morphinergic mechanisms may play a role [23]. While natural rewards are essential for survival and appetitive motivation leading to beneficial biological behaviors like eating, sex, and reproduction, crucial social interactions seem to further facilitate the positive effects exerted by pleasurable experiences. Indeed, experimentation with addictive drugs is capable of directly acting on reward pathways and causing deterioration of these systems promoting hypodopaminergia [24]. Most would agree that pleasurable activities can stimulate personal growth and may help to induce healthy behavioral changes, including stress management [25]. The work of Esch and Stefano [26] concerning the link between compassion and love implicate the brain reward system, and pleasure induction suggests that social contact in general, i.e., love, attachment, and compassion, can be highly effective in stress reduction, survival, and overall health.

Understanding the role of neurotransmission and pleasurable states both positive and negative have been adequately studied over many decades [26–37], but comparative anatomical and neurobiological function between animals and homo sapiens appear to be required and seem to be in an infancy stage.

Finding happiness is different between apes and humans

As stated earlier in this expert opinion one key to happiness involves a network of good friends [38]. However, it is not entirely clear exactly how the higher forms of satisfaction and pleasure are related to a sugar rush, winning a sports event or even sky diving, all of which augment dopamine release at the reward brain site. Recent multidisciplinary research, using both humans and detailed invasive brain analysis of animals has discovered some critical ways that the brain processes pleasure.

Remarkably, there are pathways for ordinary liking and pleasure, which are limited in scope as described above in this commentary. However, there are **many brain regions**, often termed hot and cold spots, that significantly **modulate** (increase or decrease) our **pleasure or** even produce **the opposite** of pleasure— that is disgust and fear [39]. One specific region of the nucleus accumbens is organized like a computer keyboard, with particular stimulus triggers in rows— producing an increase and decrease of pleasure and disgust. Moreover, the cortex has unique roles in the cognitive evaluation of our feelings of pleasure [40]. Importantly, the interplay of these multiple triggers and the higher brain centers in the prefrontal cortex are very intricate and are just being uncovered.

Desire and reward centers

It is surprising that many different sources of pleasure activate the same circuits between the mesocorticolimbic regions (Figure 1). Reward and desire are two aspects pleasure induction and have a very widespread, large circuit. Some part of this circuit distinguishes between desire and dread. The so-called pleasure circuitry called “REWARD” involves a well-known dopamine pathway in the mesolimbic system that can influence both pleasure and motivation.

In simplest terms, the well-established mesolimbic system is a dopamine circuit for reward. It starts in the ventral tegmental area (VTA) of the midbrain and travels to the nucleus accumbens (Figure 2). It is the cornerstone target to all addictions. The VTA is encompassed with neurons using glutamate, GABA, and dopamine. The nucleus accumbens (NAc) is located within the ventral striatum and is divided into two sub-regions—the motor and limbic regions associated with its core and shell, respectively. The NAc has spiny neurons that receive dopamine from the VTA and glutamate (a dopamine driver) from the hippocampus, amygdala and medial prefrontal cortex. Subsequently, the NAc projects GABA signals to an area termed the ventral pallidum (VP). The region is a relay station in the limbic loop of the basal ganglia, critical for motivation, behavior, emotions and the “Feel Good” response. This defined system of the brain is involved in all addictions –substance, and non –substance related. In 1995, our laboratory coined the term “Reward Deficiency Syndrome” (RDS) to describe genetic and epigenetic induced hypodopaminergia in the “Brain Reward Cascade” that contribute to addiction and compulsive behaviors [3,6,41].

Furthermore, ordinary “liking” of something, or pure pleasure, is represented by small regions mainly in the limbic system (old reptilian part of the brain). These may be part of larger neural circuits. In Latin, hedus is the term for “sweet”; and in Greek, hodone is the term for “pleasure.” Thus, the word Hedonic is now referring to various subcomponents of pleasure: some associated with purely sensory and others with more complex emotions involving morals, aesthetics, and social interactions. The capacity to have pleasure is part of being healthy and may even extend life, especially if linked to optimism as a dopaminergic response [42].

Psychiatric illness often includes symptoms of an abnormal inability to experience pleasure, referred to as anhedonia. A negative feeling state is called dysphoria, which can consist of many emotions such as pain, depression, anxiety, fear, and disgust. Previously many scientists used animal research to uncover the complex mechanisms of pleasure, liking, motivation and even emotions like panic and fear, as discussed above [43]. However, as a significant amount of related research about the specific brain regions of pleasure/reward circuitry has been derived from invasive studies of animals, these cannot be directly compared with subjective states experienced by humans.

In an attempt to resolve the controversy regarding the causal contributions of mesolimbic dopamine systems to reward, we have previously evaluated the three-main competing explanatory categories: “liking,” “learning,” and “wanting” [3]. That is, dopamine may mediate (a) liking: the hedonic impact of reward, (b) learning: learned predictions about rewarding effects, or (c) wanting: the pursuit of rewards by attributing incentive salience to reward-related stimuli [44]. We have evaluated these hypotheses, especially as they relate to the RDS, and we find that the incentive salience or “wanting” hypothesis of dopaminergic functioning is supported by a majority of the scientific evidence. Various neuroimaging studies have shown that anticipated behaviors such as sex and gaming, delicious foods and drugs of abuse all affect brain regions associated with reward networks, and may not be unidirectional. Drugs of abuse enhance dopamine signaling which sensitizes mesolimbic brain mechanisms that apparently evolved explicitly to attribute incentive salience to various rewards [45].

Addictive substances are voluntarily self-administered, and they enhance (directly or indirectly) dopaminergic synaptic function in the NAc. This activation of the brain reward networks (producing the ecstatic “high” that users seek). Although these circuits were initially thought to encode a set point of hedonic tone, it is now being considered to be far more complicated in function, also encoding attention, reward expectancy, disconfirmation of reward expectancy, and incentive motivation [46]. The argument about addiction as a disease may be confused with a predisposition to substance and nonsubstance rewards relative to the extreme effect of drugs of abuse on brain neurochemistry. The former sets up an individual to be at high risk through both genetic polymorphisms in reward genes as well as harmful epigenetic insult. Some Psychologists, even with all the data, still infer that addiction is not a disease [47]. Elevated stress levels, together with polymorphisms (genetic variations) of various dopaminergic genes and the genes related to other neurotransmitters (and their genetic variants), and may have an additive effect on vulnerability to various addictions [48]. In this regard, Vanyukov, et al. [48] suggested based on review that whereas the gateway hypothesis does not specify mechanistic connections between “stages,” and does not extend to the risks for addictions the concept of common liability to addictions may be more parsimonious. The latter theory is grounded in genetic theory and supported by data identifying common sources of variation in the risk for specific addictions (e.g., RDS). This commonality has identifiable neurobiological substrate and plausible evolutionary explanations.

Over many years the controversy of dopamine involvement in especially “pleasure” has led to confusion concerning separating motivation from actual pleasure (wanting versus liking) [49]. We take the position that animal studies cannot provide real clinical information as described by self-reports in humans. As mentioned earlier and in the abstract, on November 23rd, 2017, evidence for our concerns was discovered [50]

In essence, although nonhuman primate brains are similar to our own, the disparity between other primates and those of human cognitive abilities tells us that surface similarity is not the whole story. Sousa et al. [50] small case found various differentially expressed genes, to associate with pleasure related systems. Furthermore, the dopaminergic interneurons located in the human neocortex were absent from the neocortex of nonhuman African apes. Such differences in neuronal transcriptional programs may underlie a variety of neurodevelopmental disorders.

In simpler terms, the system controls the production of dopamine, a chemical messenger that plays a significant role in pleasure and rewards. The senior author, Dr. Nenad Sestan from Yale, stated: “Humans have evolved a dopamine system that is different than the one in chimpanzees.” This may explain why the behavior of humans is so unique from that of non-human primates, even though our brains are so surprisingly similar, Sestan said: “It might also shed light on why people are vulnerable to mental disorders such as autism (possibly even addiction).” Remarkably, this research finding emerged from an extensive, multicenter collaboration to compare the brains across several species. These researchers examined 247 specimens of neural tissue from six humans, five chimpanzees, and five macaque monkeys. Moreover, these investigators analyzed which genes were turned on or off in 16 regions of the brain. While the differences among species were subtle, **there was** a **remarkable contrast in** the **neocortices**, specifically in an area of the brain that is much more developed in humans than in chimpanzees. In fact, these researchers found that a gene called tyrosine hydroxylase (TH) for the enzyme, responsible for the production of dopamine, was expressed in the neocortex of humans, but not chimpanzees. As discussed earlier, dopamine is best known for its essential role within the brain’s reward system; the very system that responds to everything from sex, to gambling, to food, and to addictive drugs. However, dopamine also assists in regulating emotional responses, memory, and movement. Notably, abnormal dopamine levels have been linked to disorders including Parkinson’s, schizophrenia and spectrum disorders such as autism and addiction or RDS.

Nora Volkow, the director of NIDA, pointed out that one alluring possibility is that the neurotransmitter dopamine plays a substantial role in humans’ ability to pursue various rewards that are perhaps months or even years away in the future. This same idea has been suggested by Dr. Robert Sapolsky, a professor of biology and neurology at Stanford University. Dr. Sapolsky cited evidence that dopamine levels rise dramatically in humans when we anticipate potential rewards that are uncertain and even far off in our futures, such as retirement or even the possible alterlife. This may explain what often motivates people to work for things that have no apparent short-term benefit [51]. In similar work, Volkow and Bale [52] proposed a model in which dopamine can favor NOW processes through phasic signaling in reward circuits or LATER processes through tonic signaling in control circuits. Specifically, they suggest that through its modulation of the orbitofrontal cortex, which processes salience attribution, dopamine also enables shilting from NOW to LATER, while its modulation of the insula, which processes interoceptive information, influences the probability of selecting NOW versus LATER actions based on an individual’s physiological state. This hypothesis further supports the concept that disruptions along these circuits contribute to diverse pathologies, including obesity and addiction or RDS.

#### 2 – No intent-foresight distinction – if I foresee a consequence, then it becomes part of my deliberation since its intrinsic to my action

#### 3 – Actor spec – governments lack wills or intentions and inevitably deals with tradeoffs – outweighs because agents have differing obligations.

#### 4 – No act omission distinction – choosing not to act is an action in of itself since you had to make an active decision to omit. Walking past a drowning baby and choosing not to save it is a cognitive decision you were faced with and you actively decided to keep walking b) warranting a distinction gives agents the permissible choice of omitting from any ethical action since omissions lack culpability.

#### No calc indicts – a) no philosophy actually says that consequences don’t matter at all since otherwise it would indict every theory since they use causal events to understand how their ethics have worked in the past and through the justification of premises b) we don’t need consequences – winning hedonism proves we’re the only one with impacts to it which means risk of offense framing is sufficient c) they’re blippy nibs that set the aff at an unfair advantage since they only have to win one while we have to beat them all – voting issue for fairness

#### Extinction first –

#### 1 – Forecloses future improvement – we can never improve society because our impact is irreversible which proves moral uncertainty

#### 2 – Turns suffering – mass death causes suffering because people can’t get access to resources and basic necessities

#### 3 – Objectivity – body count is the most objective way to calculate impacts because comparing suffering is unethical

## Case

### Hedge

#### No 1AR Theory

#### a. 7 - 6 time skew means they have a structural advantage

#### b. No 3nr, so 2ar gets to weigh however they want

#### c. Judges are more likely to by 2a arguments as they are the last speech

#### d. Too many theory flows make it impossible to test the aff

#### e. You get a 2-1 speech advantage

#### f. We only get 2 speeches of new arguments to deliberate over your shell which isn’t enough time

#### g. there’s no such thing as infinite abuse as NC only has 7 minutes

#### h. 1ar theory is used as a strategic advantage

#### Even if you don’t buy reject it-it’s a reason why paradigm issues shouldn’t be predetermined

### Framework

#### 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

#### Top Level

#### 1] No internal link—just because I have to value my own freedom and reason does not mean I have to value everyone else’s.

#### 2] Even if I value my freedom, I can still value it contigently based on circumstances – i.e. people give others more freedom over them all the time when it’s for their own benefit.

#### 3] people can will ends with intrinsic biases and coercion – i.e. people might eat eggs because of social norms that indoctrinate them, meaning your will is never your own.

#### Group the first 2 Feser cards

#### assumes perfect freedom, freedom isn’t a binary theres levels too it i.e. I have the freedom to read a 7 minute 1nc but tab rules stop me from reading a 13 minute 1nc, that isn’t coercion

#### Perfect autonomy bad and justifies horrendous conclusions, i.e. murder good because it was “free will” state coercion is good to an extent and people should be incentivized to avoid bad things at the cost of freedm

#### Terminally non unique, babies bloods are pricked to test for diseases which is technically a violation of freedom. There’s no arbitrary age by which people get autonomy which proves freedom naturally exists but NOT in a vaccum.

#### That answers the unconditional good Korsgaard argument

#### Contestation argument is answered by my 1 point, theres levels too freedom and associating your framework as being true because you need to be free to respond to my framework is ABSURD, you need a reason why PERFECT freedom is good which would justify me giving a 13 minute 1nc, if you’re cool with that I am too

#### Aspec is wrong and flows negative you’re right that people give up rights to be under a government but they cant ever expect full freedom. More importantly, when people join a government they join with the expectation that the government needs to mandate certain things for the good of the many. That proves util turns aspec

#### The first three arguments answer their culpability argument, they’re missing the boat by resting on the assumption that the promise of full freedom is ever guaranteed. Prioritize non ideal frameworks because its impossible to imagine an ideal frameowkr in a world where all you know is the non ideal making it inevitable. Also only portable thing

#### Tehir fwk collapses to conseuqnetalism cant conclude freedom good w/o understanding why its materially valuable and pleasurable

#### TJfs a voting issue, allow the aff to win one theortiecla arg, also bad for phil ed, if they’re good util is better most unitutuvie and most articles are written to assume conseuqneces

#### The 3 author’s they’ve listed about why their fwk is better are phil authors they need to win its better in the context of offense not frameowkr

#### Burden structure argument is entirely incoherent, this is not a justification for your fwk. Under our fwk you need to win ipp bad I need to win ipp can be good, its no different and not uq to a freedom fwk.

#### Consequneces don’t fail, you shouldn’t evaluate abstract principles and applications of util, on a poin you cut them off when you cant predict anymore which is intuitive but if we win any of our scenarios and high risk of them then the terminal would be extinction

**Thus, the standard is consistency with libertarianism. This is the idea that the only moral state is one that protects people’s rights but is *never* morally justified in coercing its citizens.**

**Prefer:**

**Consequences Fail**

**1. We can’t predict the future which means we can’t predict the consequences of an action since things can happen during our actions that cause a completely different consequence.**

**2. Normativity: If people are held responsible for things they didn’t intend it means they have no control over their actions being immoral. This outweighs because people will give up on morality if they’re blamed for things they didn’t do.**

**3. Calculation freezes action: We have to calculate the results of every action yet calculation is itself an action, which means once we calculate we just keeping adding actions to calculate, and just spend our entire life calculating.**

**4. Trust Paradox: Consequentialism obligates changes in actions on a case by case basis which means every action is subject to calculation and thus people act sporadically, meaning we can’t predict what others will do. But consequentialism necessitates that we can make predictions which means it’s paradoxical and impossible to use.**

### AFC

#### CI- The violation

#### 1] Negative testing- we should get to test the affirmative from multiple angles and sides that o/w’s since it’s the constitutive and inescapable role of the negative

#### 2] Phil Ed- Reading an alternative framework is key to clashing over core philosophical issues and learning the nuances of them. That outweighs A] Uniqueness- it’s the only thing unique to LD debate B] Time frame- philosophical knowledge helps us make ethical decisions in the future outside debate.

#### 3] Strategic Case Writing- Contesting your framework forces the aff to write the most strategic framework that they can leverage. Turns fairness offense since it means aff teams are able to win framing debates more efficiently

#### [1] Not having an RVI incentivizes you to read a bunch of blippy underdeveloped spikes in the 1AC as well as a short 1ar shell solely as a time suck scewing my strategy. Strat skew key to equal access to the ballot.

#### [2] Infinite abuse: absent an RVI, the aff can read game over arguments like evaluate the theory debate after the 1ar putting the NC in a doublebind: either I answer them and waste time or concede them and auto lose.

#### [3] Forcing them to go for their interp ensures debaters wont just spam spikes, but instead only preempt genuine abuse, which means A) we spend more rounds on substance and B) people read shorter underviews and more substance.

#### [4] I have already invested a large amount of the 1NC on theory instead of substance, and not having an RVI allows them to completely ignore this flow of the debate and dump on case, making negating impossible.

### Offense

#### 1] Reducing IP is a method of global solidarity by manifesting intra-country cooperation.

Jecker and Atuire 7/7 [Nancy S Jecker (professor of bioethics and philosophy at the University of Washington School of Medicine, Department of Bioethics and Humanities) and Caesar A Atuire (PhD in Philosophy from the Athenaeum Regina Apostolorum, Rome, Lecturer in the Department of Philosophy and Classics at the University of Ghana, Legon). “What’s yours is ours: waiving intellectual property protections for COVID-19 vaccines”. Journal of Medical Ethics. July 7 2021. Accessed 7/22/21. <https://jme.bmj.com/content/early/2021/07/06/medethics-2021-107555> //Xu]

We turn next to positive ethical arguments for temporarily waiving IP protections, which appeal to the values of globally solidarity and corporate responsibility. Global solidarity underscores that during the COVID-19 pandemic, each nation’s interests are entwined with the interests of every other.22 Just as it is impossible for any nation standing alone to address the threat to human health climate change raises, it is impossible for any single nation to meet the challenge that COVID-19 and future pandemics present. Instead, humanity must stand together. In the past, nations have failed to do so. The epidemic of HIV/AIDS in Africa illustrates. Shamefully, it took nearly a decade for the first antiretroviral drugs to reach the African continent, even though Africa was the hardest hit region and antiretroviral drugs provided 90% mortality reduction. Although the US government was an early investor in research that produced antiviral drugs for HIV, distribution was controlled by big pharmaceutical companies driven by profit. The USA and other wealthy countries repeated this mistake during the COVID-19 pandemic, supporting vaccine developers without requiring technology transfers and donations to COVAX (the multilateral partnership supplying vaccines to LMICs). Ethically, the task ahead is fixing a problem of human making. A second argument, based on corporate social responsibility, stresses expectations for and benefits of socially responsible behaviour by for-profit companies. Increasingly, companies appreciate the potential impact that socially responsible behaviour has on competitive advantage, reputation, retention of workers and customers, employee morale and relationships with stakeholders.23 IP protections shield pharmaceutical companies from competition, enabling them to monopolise markets and generate above-normal profits. During a pandemic, social responsibility requires temporarily limiting profits and requiring companies to give back, rather than allowing above-normal profits to accrue unchecked. Even Locke, who conceived of our modern notion of property rights, held that fundamental rights like property could be justly overridden under certain conditions, namely, when the goods are perishable and would go to waste or when their extraction may intrude on the common good, in which case they extend only to what leaves enough behind for others.24 Building on this analysis, we submit that displays of social responsibility fall along a continuum. During the COVID-19 pandemic, a high degree of responsibility would be shown by temporarily sharing patents for products aimed at preventing, containing, or treating COVID-19, which is India and South Africa’s proposal; moderate responsibility would be demonstrated by temporarily sharing licenses to manufacture COVID-19 vaccines, as the WTO Director General proposes; and minimal responsibility would be shown by sending vaccines directly to nations in response to pleas for help, which Pfizer did when it pledged up to 40 million doses of its vaccine to COVAX (which represents under 2% of the 2.5 billion doses Pfizer will produce in 2021).25

#### Cosmopolitanism through perpetual peace is necessary to escape a state of nature – it prevents the possibility of agency.

Barron 11 [Brackets Original. Anne Barron (Law Department, London School of Economics and Political Science). ”Kant, copyright and communicative freedom.” Law and philosophy. pp. 1- 48. 2011. Accessed 8/22/21. <http://eprints.lse.ac.uk/37521/1/Kant_Copyright_and_Communicative_Freedom_%28lsero%29.pdf> //Xu]

Occupying the first level within Kant’s system of rights is an ‘innate’ right to freedom, borne by human beings conceived of simply as agents: that is, as having recourse to nothing other than their innate means (their own bodily and mental powers) to pursue their ends in the empirical world. 46 It entails a right to use one’s own powers as one sees fit subject to the equivalent right of everyone else (hence, for example, using one’s powers to enslave others is wrongful). For Kant, however, freedom requires that persons also be able to have ‘external objects of choice’ at their disposal. Thus, a second level of Right – private right, regulating persons’ use of these means for pursuing their ends – can be rationally ‘postulated’ as an extension of the innate right to freedom and thereby also of the UPR. Invoking the divisions of Roman private law, Kant presents private right as necessarily reducible to three categories: property rights (subsisting in respect of things), contract rights (subsisting in respect of others’ actions) and what he calls domestic rights (subsisting in respect of other persons as such).47 Private right is however impossible except in “a rightful condition, under an authority giving laws publicly.” 48 Thus the third level in Kant’s system is public right, whereby a public authority exercising legislative, executive and judicial functions can enable private rights to be legitimately acquired, enforced and applied. Kant illustrates the problems arising in a ‘state of nature’ (a condition in which innate rights are insecure, and private rights can apply only provisionally, because of the absence of public right49) through his discussion of what is involved in initially acquiring a property right. This acquisition – though itself an exercise of external freedom – is a unilateral act that purports to exclude all others from the putative object of property, and so compromises the freedom of everyone else by subjecting them to the choice of the acquirer. A state of nature, then, is a condition in which everyone is at all times subject to the unilateral choices of everyone else.50 Since this condition is inconsistent with the possibility of anyone’s agency, a ‘civil’ condition in which individual rights could be endorsed, and rendered secure and determinate, by a public will – a public authority that acts for all – is morally required. Public right in turn has three dimensions. The first (just considered) regulates the relations of citizen-subjects within a state; the second is a system of international right, regulating relations between states; and the third is a system of what Kant calls ‘cosmopolitan’ right, regulating the relations of ‘citizens of the world’ (that is, individuals considered apart from their membership of any state) to foreign states. In the Rechtslehre and in “Toward Perpetual Peace” (an essay published in 1795) Kant defines the content of cosmopolitan right as limited to a ‘right of hospitality:’51 “the right of a foreigner not to be treated with hostility because he has arrived on the land of another.”52 Arguably, however, Kant sees the totality of rightful relations – comprising all three dimensions of public right – as forming a cosmopolitan polity. For Kant, all forms of public law have only provisional validity until such a polity has been established, because only in that event could a condition of war – an international state of nature – be definitively brought to an end in a context of global interdependence.53 “[We] must work toward establishing perpetual peace and the kind of constitution that seems to us most conducive to it (say, a republicanism of all states, together and separately).”54 Involved in Kant’s concept of Right, then, is an idea of progress towards a just political order:55 a global system of reciprocal external freedom, realized through law. The establishment of sovereign states is only the first step towards this end. Central to Kant’s account of how further progress is possible are two interrelated principles: the principle of the independence of every member of each state as a citizen – “that is, as a co-legislator”56 – and the principle of publicity.

#### 2] IP is an encroachment on the intellectual commons – expansionist tendencies threaten discursive expression and the cultivation of potentiality.

Barron 11 [Anne Barron (Law Department, London School of Economics and Political Science). ”Kant, copyright and communicative freedom.” Law and philosophy. pp. 1- 48. 2011. Accessed 8/22/21. <http://eprints.lse.ac.uk/37521/1/Kant_Copyright_and_Communicative_Freedom_%28lsero%29.pdf> //Xu]

This assumption is contested in a large literature (and an associated political movement) that has emerged by way of a backlash against IP expansionism and the hegemony of its justificatory theory. Here the category of the ‘public domain’ plays a key role. In ordinary parlance, information is said to be in the public domain when it is publicly available, i.e. not secret. In the context of the contemporary resistance to IP expansionism, however, it generally refers to “information resources that are unencumbered by intellectual property rights”5 as well as being publicly available in that sense. Defenders of this public domain argue strenuously against its colonization via the ‘second enclosure movement’6 that they claim is represented by IP expansionism and legitimated by neoclassical economic theory. They argue for a positive re-valuation of non-propertized ‘information resources’: overcoming the negative representation of the public domain as a kind of wasteland, “a sad jumble of things that don’t deserve to be protected by intellectual property laws or … a netherworld where old information goes to die,”7 as one sympathetic commentator has put it. There is now a well-established tendency to conceptualize the public domain as a kind of cultural ‘environment,’8 which in turn has yielded calls for strategies of ‘environmental preservation’ analogous to those around which the environmental movement took shape in the 1970s. Yet these tendencies are frequently underpinned by concerns to emphasize the economic value of the public domain and the inefficiencies that can result from privatizing its contents, and this tends only to reinforce liberal-utilitarianism’s hegemony as the privileged lens through which to view copyright law and the fields that it affects.9 So while it is easy to be sympathetic towards the general ambition underlying these arguments, the arguments themselves have not so far been premised on a particularly rich understanding of what ‘culture’ is, what its social dynamics are, and what exactly, therefore, is threatened by IP expansionism in general and copyright expansionism in particular. This article forms part of an ongoing project to address these questions. One promising starting point from which to begin to address them is the idea that an author is a kind of speaker (i.e. one who creates works with a view to communicating with a public), that ‘culture’ is the realm in which dialogue between speakers occurs, and that copyright law rightly forms part of the legal framework that facilitates this dialogue. Theorists of copyright law who adopt this starting point frequently assume that authorial rights (as well as limits on these rights) are legitimated by a more general individual right to freedom of expression, with copyright law – as the United States Supreme Court famously put it in 1985 – serving as the ‘engine’ of free expression by establishing marketable rights in expressive products.10 On this standard liberal view, culture is envisioned on the model of a ‘marketplace of ideas’, underpinned by an actual market in authors’ works, which in turn is underpinned in various ways by law. In so far as copyright law helps to produce the conditions in which competitive markets in authors’ works can flourish, it is said to be consistent with freedom of expression.11 Its recent expansionary tendencies – which have made copyrights ever less like the limited property rights they were originally designed to be, and ever more like rights of absolute dominion over intellectual creations – have yielded a standard diagnosis of how copyright law can threaten freedom of expression. Given the oligopolistic structure of markets for cultural commodities, bloated copyrights produce a ‘permission culture’ that chills expression (since permission to use copyright material as raw material for follow-on creativity “is not often granted to the critical or independent”).12 The negative liberty of individuals is thereby endangered; some have argued that space for the self-cultivation of each individual’s potentialities (‘autonomy’ as understood within the tradition that includes J.S. Mill and Joseph Raz) is also restricted.13 Consequently, the benefits that accrue to society as a whole from the clamour of competing claims and perspectives – a diversity of opinions and forms of creativity, information which is reliable because tested in the heat of public debate, the dissemination of knowledge, a more effective democracy – are diminished. From the perspective of this liberalism, a free culture emerges from the freedoms of individuals to say what they choose to say and experience what others choose to say, unhindered in either dimension by intellectual property rights unless aggregate welfare (or on the Razian view, liberal-democratic culture as a ‘common good’)14 is thereby advanced.

#### 3] The right of necessity proves that unequal access to medications because IP is non-universalizable – 2 warrants.

Silk 5/3 [Matthew S.W. Silk (PhD in philosophy from the University of Waterloo. His research specializes in philosophy of science and the nature of values. He has also published on the history of pragmatism and the work of John Dewey). “COVID-19 Vaccines and Drug Patent Laws”. The Prindle Post. May 3, 2021. Accessed 8/24/21. <https://www.prindlepost.org/2021/05/covid-19-vaccines-and-drug-patent-laws/> //Xu]

Most agree that it is permissible for a starving man to ‘steal’ a loaf of bread in order to save his own life. However, there are two very different explanations that one can give of that permissibility. On the one hand, you might think that while taking the bread is indeed an act of theft, that act of theft can be justified since it is necessary for the man to save his own life. On this view, the starving man violates the property rights of the baker, but such right violations are justified in order to save a life. On the other hand, you might think that the man is justified in taking the bread because, to use Aquinas’s language, it is not even “properly speaking theft.” According to this view, it is not that you are justified in violating someone’s property rights. Rather, the other person does not have a property right over the bread in the first place. If the baker has a surplus and there are others in true need, then the baker does not have a property right against them. Philosophers who take this second view, including Thomas Aquinas, Hugo Grotius, Samuel Puffendorf, and Alejandra Mancilla, believe in a right of necessity, a right to that which is necessary to survive. There are many different arguments that one can give for a right of necessity. One argument, inspired by Puffendorf, is that you cannot justify to everyone a system of property that allows some to starve. What justification could you give to the starving man for why they should consent to, or accept, a system of property in which they die? Being dead, they will not receive any benefits of the system. Another argument, this one inspired by Aquinas, is that we create systems of private property so that everyone can more efficiently acquire those goods necessary for their well-being. Nature originally belongs equally to everyone, and we divide it up into private property because it enables everyone to secure their well-being more easily. However, since private property is created to enable everyone to more easily secure that natural right, private property cannot contradict the natural right of people to that which they need to survive. The Right of Necessity and Intellectual Property If there is a right of necessity, what implication would that have for intellectual property rights over life-saving medication? Life-saving medication, almost by definition, is often necessary for survival. Thus, if the right to necessity justifies stealing bread from those who have extra, so too it would seem to justify stealing a vial of unaffordable medication. Similarly, if I can steal an unaffordable vial of life-saving medication to save a life, then it would be strange to think I cannot violate an international patent to create that life-saving vial. It seems, then, that if we accept the old doctrine that there exists a right of necessity, it would have profound implications for the justice of intellectual property law. Nations, according to such reasoning, possess a natural right to break patents if it is necessary to produce life-saving medication for those who could otherwise not afford them. (The affordability qualification is an important one. Just as it would be theft for me, who can afford to buy food, to steal a loaf of bread. So too it would be unjust to violate international patents for patients who can otherwise afford to buy the medication.) But even with the affordability qualification in place, there is currently a huge problem of access to life-saving medications by the global poor. As such, the right of necessity suggests a standing right to break many international medical patents.

#### 4] Put away property turns – they don’t apply

#### a] intellectual objects are constituted by universal accessibility – traditional conceptions don’t apply.

Kanning 12 [Michael A. Kanning (Graduate School at University of South Florida). “A Philosophical Analysis of Intellectual Property: In Defense of Instrumentalism”. A thesis submitted in partial fulfillment of the requirements for the degree of Master of Arts Department of Philosophy College of Arts and Sciences University of South Florida. January 2012. Accessed 8/22/21. <https://digitalcommons.usf.edu/cgi/viewcontent.cgi?referer=&httpsredir=1&article=5290&context=etd> //Xu]

By distinguishing between traditional property and intellectual property, we can see that the kinds of things covered by intellectual property are capable of universal accessibility, meaning that use by one person does not preclude the enjoyment of other possessors of tokens of the same type. For me to scan and copy my token copy of Lolita and give it to someone else does not reduce my ability to enjoy my token copy of Lolita. In fact, sharing of the work would probably help me enjoy the work even more as I could engage in dialogue and interpretation of the text in unison with others. My ownership of my bicycle, on the other hand, is different. If I give my bicycle to you to ride, I can no longer enjoy it in the same way. Your possession and use of the bicycle is exclusive in that your use excludes usage by others. As Trerise (123) notes, this distinction between token and type is not philosophically unproblematic. One could challenge the claim that intellectual property involves ownership of types. Nonetheless, in this simple form it helps make clear a fundamental distinction between traditional conceptions of property over land and material objects and the kind of ownership of abstract objects that occurs in intellectual property.

#### b] IP is owned by the public – it’s the people’s medicine.

Silk 5/3 [Matthew S.W. Silk (PhD in philosophy from the University of Waterloo. His research specializes in philosophy of science and the nature of values. He has also published on the history of pragmatism and the work of John Dewey). “COVID-19 Vaccines and Drug Patent Laws”. The Prindle Post. May 3, 2021. Accessed 8/24/21. <https://www.prindlepost.org/2021/05/covid-19-vaccines-and-drug-patent-laws/> //Xu]

Supporters of a waiver also point out the massive amount of public funding that pharmaceutical companies have received to develop coronavirus vaccines and that much of the groundwork for those vaccines were discoveries that came from federally-funded research. Thus, they argue that the vaccine should be a “people’s vaccine” that is universally available to all at no cost. They also suggest that such a waiver would send a message of commitment to public health as opposed to prioritizing intellectual property rights.

#### No warrant for why patents are invalid

#### Patents are valid under their framework, under a model of free will it also means they should have free choice of will on their own property because its personal property. Stealing homework would be considered theft and the same applies to IPP, stealing mountains and land are different because those are things you’ve seen and discovered that are natural

#### Second argument is wrong, yes IP protections exist in the status quo. Doha allows certain extents of IP protections and periods of protection are there.

#### Even if enforcing isn’t perfect its still possible to an extent, our framework is a question of Intrinsicness.

#### Their example is non sense, the person that wrote the book u