## 1

### T

#### Interpretation: Debaters must defend that the member nations of the World Trade Organization ought to reduce intellectual property protections for medicines and ought not generate offense external to the policy implementation.

#### “Resolved” means to enact by law.

Words & Phrases ’64

(Words and Phrases; 1964; Permanent Edition)

Definition of the word “resolve,” given by Webster is “to express an opinion or determination by resolution or vote; as ‘it was resolved by the legislature;” It is of similar force to the word “enact,” which is defined by Bouvier as meaning “to establish by law”.

#### Nations are defined territories with governments

**Merriam Webster** [Merriam Webster, 8-22-2021, accessed on 9-6-2021, Merriam-webster, "Definition of NATION", <https://www.merriam-webster.com/dictionary/nation>] Adam

Definition of nation (Entry 1 of 2) 1a(1): [NATIONALITY sense 5a](https://www.merriam-webster.com/dictionary/nationality)three Slav peoples … forged into a Yugoslavia without really fusing into a Yugoslav nation— Hans Kohn (2): a politically organized [nationality](https://www.merriam-webster.com/dictionary/nationality) (3)in the Bible : a non-Jewish nationalitywhy do the nations conspire— Psalms 2:1 (Revised Standard Version) b: a community of people composed of one or more [nationalities](https://www.merriam-webster.com/dictionary/nationalities) and possessing a more or less defined territory and government Canada is a nation with a written constitution— B. K. Sandwell c: a territorial division containing a body of people of one or more nationalities and usually characterized by relatively large size and independent statusa nation of vast size with a small population— Mary K. Hammond 2archaic : [GROUP](https://www.merriam-webster.com/dictionary/group), [AGGREGATION](https://www.merriam-webster.com/dictionary/aggregation) 3: a tribe or federation of tribes (as of American Indians)the Seminole Nation in Oklahoma

#### Medicines refer to physical substances.

American Heritage Dictionary of Medicine 18 The American Heritage Dictionary of Medicine 2018 by Houghton Mifflin Harcourt Publishing Company <https://www.yourdictionary.com/medicine> //Elmer

"A **substance**, **especially a drug**, **used to treat** the signs and symptoms of a **disease**, condition, or injury."

#### There are 4 types of IP the aff could reduce.

**Brewer 19** [Trevor Brewer, 5-16-2019, accessed on 8-11-2021, BrewerLong, "What Are The 4 Types of Intellectual Property Rights? BrewerLong", <https://brewerlong.com/information/business-law/four-types-of-intellectual-property/>] Adam

There are four types of intellectual property rights and protections (although multiple types of intellectual property itself). Securing the correct protection for your property is important, which is why consulting with a lawyer is a must. The four categories of intellectual property protections include: TRADE SECRETS Trade secrets refer to specific, private information that is important to a business because it gives the business a competitive advantage in its marketplace. If a trade secret is acquired by another company, it could harm the original holder. Examples of trade secrets include recipes for certain foods and beverages (like Mrs. Fields’ cookies or Sprite), new inventions, software, processes, and even different marketing strategies. When a person or business holds a trade secret protection, others cannot copy or steal the idea. In order to establish information as a “trade secret,” and to incur the legal protections associated with trade secrets, businesses must actively behave in a manner that demonstrates their desire to protect the information. [Trade secrets are protected without official registration](https://www.wipo.int/sme/en/ip_business/trade_secrets/protection.htm); however, an owner of a trade secret whose rights are breached–i.e. someone steals their trade secret–may ask a court to ask against that individual and prevent them from using the trade secret. PATENTS As defined by the [U.S. Patent and Trademark Office](https://www.uspto.gov/help/patent-help#patents) (USPTO), a patent is a type of limited-duration protection that can be used to protect inventions (or discoveries) that are new, non-obvious, and useful, such a new process, machine, article of manufacture, or composition of matter. When a property owner holds a patent, others are prevented, under law, from offering for sale, making, or using the product. COPYRIGHTS Copyrights and patents are not the same things, although they are often confused. A copyright is a type of intellectual property protection that protects original works of authorship, which might include literary works, music, art, and more. Today, copyrights also protect computer software and architecture. Copyright protections are automatic; once you create something, it is yours. However, if your rights under copyright protections are infringed and you wish to file a lawsuit, then registration of your copyright will be necessary. TRADEMARKS Finally, the fourth type of intellectual property protection is a trademark protection. Remember, patents are used to protect inventions and discoveries and copyrights are used to protect expressions of ideas and creations, like art and writing. Trademarks, then, refer to phrases, words, or symbols that distinguish the source of a product or services of one party from another. For example, the Nike symbol–which nearly all could easily recognize and identify–is a type of trademark. While patents and copyrights can expire, trademark rights come from the use of the trademark, and therefore can be held indefinitely. Like a copyright, registration of a trademark is not required, but registering can offer additional advantages.

#### Violation – : You didn’t

#### First, competitive equity –

#### A] Ground: they get to pick the topic ex post facto which incentivizes vague argumentation that’s not grounded in a consistent, stable mechanism – they’re playing dodgeball with hand grenades – caselists are concessionary, unpredictable, beaten by perms, and don’t justify their model.

#### B] Limits: their model has no resolutional bound and creates the possibility for literally an infinite number of 1ACs. Not debating the topic allows someone to specialize in one area of the library for 4 years giving them a huge edge over people who switch research focus ever 2 months. Cutting negs to every possible aff is a commitment even large squads can’t handle, let alone small schools. Counter-interpretations are arbitrary, unpredictable, and don’t solve the world of neg prep because there’s no grounding in the resolution

#### C] Causality- debating the resolution forces the affirmative to defend a cause and effect relationship, the state doing x results in y. Non topical affs establish their own barometer “I think x is good for me” that aren’t negatable.

#### D] Fairness is an impact –

#### [1] it’s an intrinsic good – some level of competitive equity is necessary to sustain the activity – if it didn’t exist, then there wouldn’t be value to the game since judges could literally vote whatever way they wanted regardless of the competing arguments made

#### [2] probability – your ballot can’t solve their impacts but it can solve mine – debate can’t alter subjectivity, but can rectify skews

#### [3] internal link turns every impact – a limited topic promotes in-depth research and engagement which is necessary to access all of their education

#### [4] comes before substance – deciding any other argument in this debate cannot be disentangled from our inability to prepare for it – any argument you think they’re winning is a link, not a reason to vote for them, since it’s just as likely that they’re winning it because we weren’t able to effectively prepare to defeat it. This means they don’t get to weigh the aff.

#### Second, switch-side debate –

#### A] It forces debaters to consider a controversial issue from multiple perspectives. Non-T affs allow individuals to establish their own metrics for what they want to debate leading to ideological dogmatism. Even if they prove the topic is bad, our argument is that the process of preparing and defending proposals is an educational benefit of engaging it. That’s good – cross was clear that having engagement is key to recognition and spreading literature

#### B] topical version of the aff solves – they can still have all their advantages under TVA – defend reducing IP as breaking down the ability of capitalism. It’s unethical to destroy it for everyone when we can make reform.

#### This is especially tru under their case since they talk about ipr and COVID but choose to be untopical. They just want to win the debate

#### Vote negative –

#### a] this procedurally evaluates whether their model is good, which is a prior question

#### b] they can’t get offense: we don’t exclude them, only persuade you that our methodology is best. Every debate requires a winner and loser, so voting negative doesn’t reject them from debate, it just says they should make a better argument next time

#### c] Exclusions are inevitable like the Cap K – we should draw them around reciprocal grounds

### 2

#### The role of the ballot is to vote for the debater who best proves the truth or falsity of the Resolution; the aff must prove it true and the neg must prove it false

#### Prefer:

#### [1] Text: Five dictionaries[[1]](#footnote-1) define to negate as to deny the truth of and affirm[[2]](#footnote-2) as to prove true which means the sole judge obligation is to vote on the resolution’s truth or falsity. This outweighs on common usage – it is abundantly clear that our roles are verified. Any other role of the ballot enforces an external norm on debate, but only truth testing is intrinsic to the process of debate i.e. proving statements true or false through argumentation. Constitutivism outweighs because you don’t have the jurisdiction not to truth test – if a chess player says you should break the rules for a more fun game, the proper response is to ignore them as a practice only makes sense based on its intrinsic rules. To say you want to solve x problem means you want x problem to exist, making any attempt to solve x problem inherently immoral.

#### Negate:

#### One false assumption can lead us to infinite false statements, even if every other part of the proof is deductively true. For example, if I say 2+2=5, I could then conclude 2=3, and 8=10 and so on. A statement can’t be true if there is even one false assumption within it. That means reject all assumptions and start from the bottom.

#### Prefer

#### [1] Philosophers have been arguing over morality for thousands of years with no progress – that means we aren’t getting anywhere close to the truth. Starting from the bottom ensures that we can end this debate by determining the actual truth.

#### [2] Logic – if we argue based on unjustified assumptions, then we are not being logical – logic key because we can only evaluate logical arguments.

#### Sinnott-Armstrong 15 Sinnot-Armstrong, Walter, (Philosopher), “Moral Skepticism”, Stanford Encyclopedia of Philosophy. 17/9/15. <https://plato.stanford.edu/entries/skepticism-moral/#MorExp>. //LHP AV

The final kind of argument derives from René Descartes (1641). I do not seem justified in believing that what I see is a lake if I cannot rule out the possibility that it is a bay or a bayou. Generalizing**, if there is any contrary hypothesis that I cannot rule out, then I am not justified in believing** that **what I see** is a lake. **This is** supposed to be **a common standard for justified belief**. When this principle is applied thoroughly, **it leads to skepticism**. **All a skeptic needs to show is that, for each belief, there is some contrary hypothesis that cannot be ruled out**. It need not be the same hypothesis for every belief, but skeptics usually buy wholesale instead of retail, so they seek a single hypothesis that is contrary to all (or many common) beliefs and which cannot be ruled out in any way.

#### That implies that a constative part of proving a statement true is proving that there were no false assumptions.

#### Negate – you can’t be sure anything besides yourself exists – two possible contrary hypotheses

#### a) we could be dreaming or in a simulation so the whole world could be nonexistent

#### b) there could be an all-powerful demon controlling your thoughts

#### voted neg on presumption

#### no action we take can reject abjection – your aff says that abject is built into institution, so there’s no way the judge can disrupt it by voting aff. The judge votes aff and nothing happens because debaters only care about the W or L that shows up on tab. They have read this aff before and nothing happened.

#### B] none your evidence talks about intellectual property protections – voting aff won’t transgress IPPs or confront the COVID monster.

#### C] Vagueness – nowhere in the aff do you define what “transgression” looks like – if you don’t know what the 1AC does after the first speech don’t give leeway to 1AR explanation.

### DA

#### The aff’s appeals to “transgression” endorse the politics of capitalistic RESILIENCE – their PERFORMANCE is packaged as a 6-minute, consumable product that endorses counteract abject.

James 1: James, Robin. [Associate Professor of Philosophy, UNC Charlotte] “Incandescence, Melancholy, and Feminist Bad Vibes: A Response to Ziarek’s Feminist Aesthetics and the Politics of Modernism.” Differences 25 (2), 2016. CH

Neoliberalism co-opts this incandescence (or at least the most visible, legible part of its spectrum), domesticating its critical force into the means of producing aesthetic pleasure and reproducing social normativity. Potentiality has been “upgraded” into resilience.9 In resilient art, formal experimentation cultivates, or incites (to use a more Foucaultian term), shocks and feeds the resultant shockwaves back into the system.10 This feedback supports rather than destabilizes hegemonic institutions. The aesthetic damage through which modernist art established its heteronomous/ autonomous position of critique—stuttering, fragmented, degraded, aleatory, dissonant—is now the very medium of normalization.11 Neoliberal resilience, in other words, is a method or process of recycling modernist damage. For example, if modernist art invested aesthetic pleasure in the objectification of women (what Laura Mulvey famously calls scopophilia), neoliberal art invests aesthetic pleasure in women’s spectacular assumption of subjectivity—what Ziarek calls incandescence. If in modernity we liked doing damage to women, we now like to see women overcome that damage.12 This means that we expect women to perform their damage as a baseline from which “good” women then progress. That damage is the fuel for incandescent fires, so it must be constantly incited and invoked so that there’s something for incandescent women to ignite. In this way, resilience discourse normalizes traditional patriarchal damage (e.g., the damage of exclusion and objectification) as a systemic or background condition that individual women are then responsible for overcoming. “Undoing [. . .] feminism while simultaneously appearing to be engaging in a wellinformed and even well-intended response to feminism” (McRobbie 1), resilient incandescence is quintessentially postfeminist. We, the audience, use our identification with the resilient heroine as a way to disidentify with and (supposedly) transgress the imperatives of modernist patriarchy. This is why, as Ziarek explains, audiences have a “sympathetic identification with subversive femininity, with the mother avenging the murderous sacrifice of her daughter for political ends, rather than with the murderous father/king” (104). We enjoy women’s spectacular subjectivization (i.e., their overcoming of scopophilic objectification) because this distances us from unfashionable patriarchal formations and tastes (i.e., this latter scopophilia). In postfeminist neoliberalism, “bearing witness to both the destruction of women’s artistic capacities and women’s revolutionary aspirations” (5) becomes a source of aesthetic pleasure not because it’s revolutionary, but because it’s normative. To use Jack Halberstam’s term, we like our women to “go gaga” because this incandescence, this “unpredictable feminine” (114) methodology allows us to eke even more light out of otherwise exhausted enlightenment modernity. If we’ve reached, as Ziarek discusses, the so-called end of art and the end of history (and the end of tonality and the end of representation and, well, the end of modernity), then the only way to find more resources is, like Pixar’s wall-e, by sifting through our vast piles of waste. And in that waste heap is abject femininity (what musicologist Susan Cook calls the feminized “abject popular”). Femininity is abject because its exclusion from patriarchy is what constitutes patriarchy as a coherent system. In both Ziarek’s aesthetics of potentiality and in resilience discourse, women artists do the cultural work of remaking abjection or constitutive exclusion into ecstatic radiance.13 In the former case, that work is revolutionary; in the latter case, that work normalizes. Resilience discourse transposes feminist revolution into a nationalist, patriarchal, white supremacist practice. Take, for example, Katy Perry’s “Firework,” in which the lyrics trace the affective journey from dejection to radiant exceptionality. The song begins by asking listeners to identify with feelings of irrelevance, weakness, loneliness, and hopelessness; it posits and affirms damage, suffering, and pain. But then Perry’s narrator argues that in spite and perhaps because of this damage, the listener has precisely the means to connect to others, to make a difference, to have hope: “[T]here’s a spark in you / You just gotta ignite the light and let it shine.” She uses the metaphor of fireworks (and their association with u.s. Independence Day celebrations) to describe the listener’s self-transformation from black dust to shining light: you may feel like trash, but if you can just light yourself on fire, that trash will burn with a dazzling radiance that lights up the sky, just as it lights up audiences’ faces. Here, Perry transforms abjection—feeling like trash, unmoored, socially dead—into incandescent triumph. In the song, the addressee’s personal triumph evokes u.s. nationalist narratives of overcoming colonization (i.e., the Declaration of Independence, celebrated on the Fourth of July). Feminine incandescence—the transformation of waste and melancholy into glowing potential—is no longer revolutionary. Not only parallel to u.s. nationalism, it is the very means for reproducing normativity.

#### Turns case: their narrative of “overcoming” PERPETUATES CYCLES OF OBJECTIFICATION, requiring a public performance for a spectator’s benefit.

James 2: James, Robin. [Associate Professor of Philosophy, UNC Charlotte] *Resiliency and Melancholy: Pop Music, Feminism, Neoliberalism*.Zero Books: Winchester, 2015. CH

(d) “Look, I Overcame!” Resilience must be performed explicitly, legibly, and spectacularly. Overcoming is necessary, but insufficient; to count and function as resilience, this overcoming must be accomplished in a visible or otherwise legible and consumable manner. Overcoming is a type of “affective labor” which, as Steven Shaviro puts it, “is productive only to the extent that it is a public performance. It cannot unfold in the hidden depths; it must be visible and audible” (PCA 49n33). In order to tune into feminine resilience and feed it back into its power supply, MRWaSP has to perceive it as such. “Look, I Overcame!” is the resilient subject’s maxim or mantra. Gender and race have always been “visible identities,” to use philosopher Linda Martin Alcoff’s term, identities strongly tied to one’s outward physical appearance. However, gendered/ racialized resilience isn’t visible in the same way that conventional gender and racial identities are visible. To clarify these differences, it’s helpful to think of resilience in terms of a “Look, I Overcame!” imperative. “Look, I Overcame!” is easy to juxtapose to Frantz Fanon’s “Look, a Negro!”, which is the touchstone for his analysis of gendered racialization in “The Fact of Blackness.” In both cases, looking is a means of crafting race/gender identities and distributing white patriarchal privilege. But, in the same way that resilience discourse “upgrades” traditional methods for crafting identities and distributing privilege, the “looking” in “Look, I Overcame!” is an upgrade on the “looking” in “Look, a [black person!] Negro!” According to Fanon, the exclamation “Look, a Negro!” racializes him as a black man. To be “a Negro” [a black person] is to be objectified by the white supremacist gaze. This gaze fixes him as an object, rather than an ambiguous transcendence (which is a more nuanced way of describing the existentialist concept of subjectivity). “The black man,” as Fanon argues, “has no ontological resistance for the white man” (BSWM 110) because, as an object and not a mutually-recognized subject, he cannot return the white man’s gaze (“The Look” that is so important to Sartre’s theory of subjectivity in Being & Nothingness). The LIO narrative differs from Fanon’s account in the same way it differs from Iris Young’s account of feminine body comportment: in resilience discourse, objectification isn’t an end but a means. any impediment posed by the damage wrought by the white/male gaze is a necessary prerequisite for subjectivity, agency, and mutual recognition. In other words, being looked at isn’t an impediment, but a resource. Resilience discourse turns objectification (being looked at) into a means of subjectification (overcoming). It also makes looking even more efficient and profitable than simple objectification could ever be. Recognizing and affirming the affective labor of the resilient performer, the spectator feeds the performer’s individual overcoming into a second-order therapeutic narrative: our approbation of her overcoming is evidence of our own overcoming of our past prejudices. This spectator wants to be seen by a wider audience as someone who answers the resilient feminine subject’s hail, “Look, I Overcame!”. Just as individual feminine subjects use their resilience as proof of their own goodness, MRWaSP uses the resilience of its “good girls” as proof that they’re the “good guys”—that its social and ethical practices are truly just, and that we really mean it this time when we say everyone is equal. For example, the “resilience” of “our” women is often contrasted with the supposed “fragility” of ThirdWorld women of color.

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)