### 1

#### Interpretation: The affirmative must defend the member nations of the World Trade Organization ought to reduce intellectual property protections for medicines.

#### Violation: They don’t.

#### "Resolved" requires a policy.

Merriam Webster '18 (Merriam Webster; 2018 Edition; Online dictionary and legal resource; Merriam Webster, "resolve," <https://www.merriam-webster.com/dictionary/resolve;> RP)  
: a legal or official determination especially: a legislative declaration

#### The WTO members are governments that make trade agreements.

**WTO ND** [“WTO | What Is the WTO?” Wto.org, 2021, www.wto.org/english/thewto\_e/whatis\_e/whatis\_e.htm. Accessed 5 Sept. 2021] Akaash

[Who we are](https://www.wto.org/english/thewto_e/whatis_e/who_we_are_e.htm)

There are a number of ways of looking at the World Trade Organization. It is an organization for trade opening. It is a forum for governments to negotiate trade agreements. It is a place for them to settle trade disputes. It operates a system of trade rules. Essentially, the WTO is a place where member governments try to sort out the trade problems they face with each other.

[What we do](https://www.wto.org/english/thewto_e/whatis_e/what_we_do_e.htm)

The WTO is run by its member governments. All major decisions are made by the membership as a whole, either by ministers (who usually meet at least once every two years) or by their ambassadors or delegates (who meet regularly in Geneva).

#### Intellectual property protections are legal

**Georgetown Law ND** [“Intellectual Property Law.” Georgetown.edu, www.law.georgetown.edu/your-life-career/career-exploration-professional-development/for-jd-students/explore-legal-careers/practice-areas/intellectual-property-law/. Accessed 5 Sept. 2021] Akaash

Intellectual Property law deals with laws to protect and enforce rights of the creators and owners of inventions, writing, music, designs and other works, known as the "intellectual property." There are several areas of intellectual property including copyright, trademarks, patents, and trade secrets.

#### Vote neg:

#### 1] Fairness – post facto topic adjustment structurally favors the aff by manipulating the balance of prep. They can specialize in 1 area of literature for 4 years which gives them a huge edge over people switching topics every 2 months – this crushes clash because all neg prep is based on the rez as a stable stasis point and they create a structural disincentive to do research – we lose 90% of negative ground while the aff still gets the perm which makes being neg impossible.

#### 2] SSD is good – 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 – our argument is that the process of defending and answering proposals is an benefit of engaging the topic.

#### 3] Small schools disad: under-resourced are most adversely effected by a massive, unpredictable caselist which worsens structural disparities. Inclusion is an independent voter – you can’t debate if you can’t participate which is a prerequisite to accessing their benefits and ensures everyone gains from the activity.

#### 4] TVA –

#### The impact is fairness—a] it’s an intrinsic good – debate is fundamentally a game and some level of competitive equity is necessary to sustain the activity, b] probability – debate can’t alter subjectivity, but it can rectify skews which means the only impact to a ballot is fairness and deciding who wins, c] it internal link turns every impact – a limited topic promotes in-depth research and engagement which is necessary to access all of their education

#### Use competing interps – topicality is question of models of debate which they should have to proactively justify and we’ll win reasonability links to our offense.

#### Drop the debater because dropping the arg is severance which moots 7 minutes of 1nc offense

#### No rvis—it’s your burden to be fair and T—same reason you don’t win for answering inherency or putting defense on a disad.

#### They can’t weigh the case—lack of preround prep means their truth claims are untested which you should presume false—they’re also only winning case because we couldn’t engage with it

#### No impact turns—exclusions are inevitable because we only have 45 minutes so it’s best to draw those exclusions along reciprocal lines to ensure a role for the negative, DTT on impact turns -allows us to get back to disucssion under their ROTB if they win that comes first

## 2

#### The aff’s form of fragmented politics completely cedes the political to capitalism. Their engagement in an embracement of unproductivity is too individualized and resists collective and concrete change. They enjoy the melancholic pleasures of being distanced and accommodated to the real world, and as a result remains stuck without change. Dean13

“Communist Desire”, Jodi Dean, , 2013, LHP AM

An emphasis on the drive dimension of melancholia, on Freud's attention to the way sadism in melancholia is 'turned round upon the subject's own self', leads to an interpretation of the general contours shaping the left that differs from Brown's**. Instead of a left attached to an unaclmowledged orthodoxy,** **we have one that has given way on the desire for communism, betrayed its historical commitment to the proletariat, and sublimated revolutionary energies into restorationist practices that strengthen the hold of capitalism**. **This left has replaced commitments to the emancipatory, egalitarian struggles of working people against capitalism - commitments that were never fully orthodox, but always ruptured, conflicted and contested - with incessant activity** (not unlike the manic Freud also associates with melancholia), and so **now satisfies itself with criticism and interpretation, small projects and local actions, particular issues and legislative victories, art, technology, procedures, and process**. It sublimates revolutionary desire to democratic drive, to the repetitious practices offered up as democracy (whether representative, deliberative or radical). **Having already conceded to the inevitably of capitalism, it noticeably abandons 'any striking power against the big bourgeoisie',** to return to Benjamin's language. For such a left, **enjoyment comes from its withdrawal from responsibility, its sublimation of goals and responsibilities into the branching, fragmented practices of micro-politics, self-care, and issue awareness**. Perpetually slighted, harmed and undone**, this left remains stuck in repetition, unable to break out of the circuits of drive in which it is caught** - unable because it enjoys. **Might this not explain why such a left confuses discipline with domination, why it forfeits collectivity in the name of an illusory, individualist freedom that continuously seeks to fragment and disrupt any assertion of a collective or a common?** The watchwords of critique within this structure of left desire are moralism, dogmatism, authoritarianism and utopianism - watchwords enacting a perpetual self-surveillance: has an argument, position or view inadvertently rukeo one of these errors? Even some of its militants reject party and state, division and decision, securing in advance an inefficacy sure to guarantee it the nuggets of satisfaction drive provides. **If this left is rightly described as melancholic, and I agree with Brown that it is, then its melancholia derives from the real existing compromises and betrayals inextricable from its history - its accommodations with reality, whether of nationalist war, capitalist encirclement, or so-called market demands.** Lacan teaches that, like Kant's categorical imperative, the super-ego refuses to accept reality as an explanation for failure. Impossible is no excuse - desire is always impossible to satisfy. A wide spectrum of the contemporary left has either accommodated itself, in one or another, to an inevitable capitalism or taken the practical failures of Marxism-Leninism to require the abandonment of antagonism, class, and revolutionary commitment to overturning capitalist arrangements of property and production. **Melancholic fantasy (the communist Master, authoritarian and obscene) as well as sublimated, melancholic practices (there was no alternative) shield this left, shield Ltd, from confrontation with guilt over such betrayal as they capture us in activities that feel productive, important, radical.**

#### Forms are of identity-based oppression are explicitly linked to class domination – our alt is a prerequisite to solve, Marsh 95

(James L., Professor of Philosophy at Fordham University, “Critique, Action, and Liberation p. 282-283)

Next, we must consider the question concerning the relationship among racism, sexism, and classism. A tendency now exists in leftist circles to talk about racism, sexism, and class domination as distinct, coequal forms of domination. Such a tendency is understandable in the light of the economism and reductionism of much of the Marxist left, but is finally not justified. 50 Three different models are possible here, a vulgar Marxist model that denies any autonomy at all to the sexual or racial domains, the three-sector model mentioned above, and a sophisticated Marxist model that asserts the dominance of class exploitation but allows relative autonomy on lived and ideological levels to the other two spheres. The sophisticated Marxist approach, in my opinion, is the best account. It allows some diversity, specificity, and autonomy between and among spheres. The sophisticated Marxist model thus retains the strengths of the other two while avoiding and overcoming their onesidedness. Why is class domination ultimately more fundamental and important and overriding? It is more universal, extending not only over the United States and Western Europe but also the Third World in Africa, Asia, and South America; not only over women and African-Americans but also most men and whites. Class struggle is the most antagonistic of conflicts – fundamental cooperation is emerging between the sexes and races but not between labor and capital. Racism and sexism in the West and North we are approaching rejecting in principle but not capital. The reign of capitalism up to this point has been nonnegotiable in the West. Capitalism defines the modern in a way that sexism and racism do not. Indeed, sexism and racism are holdovers from prior epochs and, as such, subordinate moments in the capitalistic mode of production. Also, an asymmetry exists between racism and sexism, on the one hand, and capitalism on the other. Progress in overcoming racism and sexism occurs up to the point where that overcoming infringes upon fundamental capitalistic social relations. The fate of Martin Luther King’s civil rights movement when it came North and began to be more openly economic in its orientation is one example; the fate of women professionals asking for salaries equal to men in a context of economic retrenchment is another. Capitalism will transform sexual and racial relations to achieve its goals, but the reverse is generally not true. Capital twists racism and sexism to its own ends, using the former to fragment the working class and the latter, of which American foreign policy in Vietnam and Nixon’s machismo in the Watergate tapes is a dramatic example, to legitimize a tough-minded, quantitative, technocratic, one-dimensional domination. Also, if Habermas is correct, late capitalism has more or less immunized the monopoly sphere of the economy from serious conflict. The result is that conflict has been displaced to other spheres more or less peripheral to this central monopoly sphere. Racism and sexism, then, to an extent are indirectly displaced forms of class domination and colonization, like the contradiction between symbolic interaction and purposive rational action. As such displaced forms, and in their own right as well, they are important and must be fought, but they are not equal in importance to class domination. Racism and sexism serve capital as ideology. If this fact is not recognized, then at a certain point the revolutionary élan of the civil rights and feminist movements is negated. We make the mistake of thinking that an African-American person is fully liberated if he becomes an NFL quarterback and a woman if she becomes an executive on Wall Street. Both movements at that point have simply degenerated into demands for equal participation in the rat race. Another way of putting the same point is to say that capitalism is a process of self-expanding value oriented to the production of surplus value. As such, capitalism, to the extent that it fully comes into its own, will relate racism and sexism to itself and incorporate them in various ways. Racism and sexism are like other holdovers from precapitalist epochs, like rent or interest, which come in fairly late in Marx’s analysis in volume 3 of *Capital*. Capital, because of its thirst for surplus value, has an infinity to it and tends to overcome limits and incorporate them into itself, twisting them to its own ends. In this respect, racism and sexism, without downplaying their tremendous moral evil and the enormous suffering they inflict in their contemporary manifestations, are no different from rent and interest. One does not get at what is specific and essential in capitalist modernity by talking about rent or interest or racism or sexism as such, but by understanding these phenomena as related to and incorporated into this process of capitalist valorization. As a glance at and reflection on the streets of Los Angeles after the 1992 riots shows (see below), capitalized racism is not the same as precapitalist racism. As reflection on the use of women in advertisements to sell products indicates, capitalized sexism is not the same as precapitalist sexism.

#### The alternative is to embrace institutionalized party politics. MALOTT

[Curry Stephenson Malott. “In Defense of Communism Against Critical Pedagogy, Capitalism, and Trump.” *Critical Education 8,* no. 1 (2017).] LHP JW & BT

In her discussion of the International Section of **the Black Panther Party** Kathleen Cleaver (1998), echoing Harry Haywood, notes that the Party understood that, “Black self-determination was not feasible under American imperialist domination” (p. 212). Cleaver (1998) notes that while the BPP’s membership was exclusively Black, their message and **practice was geared more toward the communist ethic of power to the people and the unification of all anti-imperialist movements and workers’ states rather than on the more isolationist practice of Black nationalism and Black Power.** Regarding the revolution in Algeria, which the CIA was concerned would pave the way for rise to power of communists through the National Liberation Front (NLF) (Blum, 2004), Cleaver (1998) notes that, “the Panthers admired the Algerian revolution and considered its victory a powerful example of the ability of oppressed people to attain power over their destiny” (p. 213). **Black Panther Party members would be represented at the Organization of African Unity conferences hosted in Algeria and had visited and established relationships with workers’ states such as Cuba and the DPRK.** The BPP therefore struggled to extend the communist movement in the U.S. which was difficult given the limitations of the CP-USA and the SWP as demonstrated by Marcy (1976). Huey P. Newton was not only the BPP’s co-founder, but he was also its revolutionary theoretician, and, as such, was continuously engaged in the process of developing the Party’s tendency, the influences of which were wide-ranging, including Marxist-Leninism. Newton (1995) would eventually come to adopt what is obviously Lenin’s (1917/2015) framework outlined in The State and Revolution. For example, **Newton** (1995), in a creative twist on Lenin, would argue that U.S. imperialism had negated the conditions for states to exist such as economic and territorial sovereignty. Newton (1995) therefore **argued that the world consisted not of states or nations, but of imperialists, on one hand, and dominated or colonized oppressed communities on the other**. From this point of view Cuba, China, the Soviet Union, and the DPRK were examples of liberated communities. **Oppressed communities within the U.S. such as the Black community, from this perspective, should follow the example of liberated communities adopting their revolutionary goals adapted for the American context. The Panthers therefore argued for a unified struggle of all oppressed communities the world over aimed at destroying imperialism and the capitalist system in general and replacing it with communism.** **Under communism**, in accordance with Lenin’s model, **Newton was adamant that oppressed communities would retain their right to self-determination, realized under the protection of democratic centralism dedicated to fighting the counterrevolutionaries of the capitalist class.** Newton also understood that **racism and all manner of bigotry would also have to be eradicated through education in order for the proletarian state to be able to wither away and for communism to be able to flourish freely.** **The BPP’s first campaign** **was the establishment of a regularized armed patrol targeting the state’s Oakland Police Department** due to their history of terrorizing and murdering members of the Black community, the vast majority of which represented some of the highest concentrations of unskilled, super-exploited workers. The BPP understood that the role of the police was to employ deadly force to create an intimidation-based consent to extreme exploitation. Huey Newton, who has been described as a youth of rare brilliance, at the height of his popularity, commanded the respect and commitment of the African American community across the country, leading to the establishment of BPP chapters from coast to coast**. A fundamental component of why Newton was so dangerous in the eyes of the U.S. bourgeoisie was because he understood that the global proletariat was a great chain, and each conglomeration of workers around the world can be thought of as links in the great chain. What happens to workers in England affects workers and the price of their labor in the U.S.** Lenin applied this insight to unions and the role of the strike. When one shop strikes and wins victories, they affect the average price of labor within the whole branch of industry, and can also inspire workers in the same region to take similar actions, thereby affecting other branches of industry. **Newton**, familiar with the work and tradition of Harry Haywood, **employed this concept in the U.S. to understand how racism was used to push down the price of labor amongst Black and Brown workers, and in turn, their communities, and because all workers are links in the same chain, the overall price of labor within the whole country is suppressed.** **From this view it makes little sense to hold on to colonial structures and pressure more privileged white workers to paternalistically support more oppressed and exploited workers as a moral act because it is far more revolutionary for more privileged workers and less privileged workers to dissolve their class differences through revolutionary struggle as comrades.** This requires an engagement with racial differences within the labor market rather than pretending they do not exist. **The anti-communism of the American Left is so deep-seated that it is uncommon in retrospective discussions of the BPP to acknowledge that they were a Party in the communist sense that stood in solidarity with workers’ states.** For example, as a political prisoner in the U.S., BPP leader George Jackson found inspiration in the political writings of imprisoned Palestinians in Israel (Pierce, 2015). The BPP not only was a descendant of Malcolm X, but they were also following in the communist footsteps of Harry Haywood, adopting much of his analysis and practice. They regularly sent delegations to workers’ states, and routinely distributed Maoist literature at their rallies. Perhaps the internal contradictions of the BPP were too great to overcome, as some commentators suggest. However great their errors were, however, the evidence seems to suggest that the FBI’s COINTELPRO (Counter Intelligence Programs) operations played the most decisive role in the destruction and elimination of the BPP. The same can be said of the SWP and the CP-USA who had been subjected to COINTELPRO operations since the 1940s (Churchill & Vander Wall, 1990). The goal of COINTELPRO was to disrupt, discredit, and neutralize communism and the political Left in general. Churchill and Vander Wall (1990) describe this war as secret because it was. The FBI, for example, would employ agent provocateurs who would infiltrate the ranks of the BPP in order to foment internal dissent within the organization as well as provide authorities with critical intelligence that could be used against the radicals. For example, the FBI would employ convicts as undercover agents to infiltrate groups like the BPP. William O’Neal was such a character who joined the BPP as an undercover FBI agent. O’Neal would eventually work his way up the ranks of the BPP and become Fred Hampton’s personal security guard. Hampton was of interest to the FBI because he was the Chairman of the Chicago chapter of the BPP and a dynamic, influential revolutionary leader who had made great strides in fostering working class solidarity across racial lines. O’Neal seems to have drugged Hampton and provided the FBI and Chicago PD with a floor plan of Hampton’s apartment making it much easier to execute his assassination, which was carried out in 1969 on December 4th at approximately 4:30 AM (Churchill & Vander Wall, 1990). Among the tactics employed by COINTELPRO operatives to neutralize the BPP nationwide included eavesdropping, sending bogus mail, “black propaganda” operations, disinformation or “gray propaganda,” harassment arrests, infiltrators and agent provocateurs, “pseudo gangs,” bad-jacketing, fabrication of evidence, and assassinations (Churchill & Vander Wall, 1990). While most of these tactics require explanations and examples to develop a full understanding, suffice it to say that the FBI’s efforts to destroy the communist movement within America’s Black working class was only limited by the creative deviancy of COINTELPRO agents. At the first Black Radical Tradition conference at Temple University in early January 2016, Mumia Abu-Jamal, phoning in from prison to deliver a keynote presentation, argued that **the FBI’s secret war to exterminate and neutralize the BPP** was designed to not only obliterate them, but to replace them. That is, the **goal was to remove the Black community’s organic leadership and replace it with a puppet leadership no different than the way the imperialist U.S. military has instituted regime changes across the globe**, such as in Iraq and Afghanistan and as is the current goal for Syria. The Black bourgeois leadership class that has emerged in the U.S. might be understood as serving this purpose. **Globally, the Soviet Union, and the communist movement more generally, have suffered the same fate at the hands of the imperialist counterrevolutionaries.** Whether operating within the U.S. through federal and state police agencies or outside the U.S. through the military and the CIA the physical bourgeois assault on the communist horizon has been fundamental. This imperialist thread is also another link in the chain of the global class war. The coalescing of the revolutionary center of gravity with that of the economic center will be the great turning point in…history. **The first truly revolutionary outburst on the social soil of the American continent will light the flames of a new revolutionary conflagration which is sure to envelop the entire globe. It will graphically demonstrate how "East meets West" not by the construction of new and more tortuous artificial, boundaries, but by the revolutionary destruction of all of them. It will be the supreme and ultimate alliance of the great truly progressive classes of the East and West in a final effort to accomplish their own dissolution. This in turn will terminate the first great cycle of man’s development from subman—man—to Communist Man, and set him on the path to new and higher syntheses.** (Marcy, 1950, p. 41) What Marcy describes here began to take place in 1966 with the birth of the Black Panther Party. Rather than realizing its global revolutionary vision, its leaders were murdered, imprisoned and demonized. Despite this and other setbacks, **the ultimate unification of the world’s proletarian masses, united around a shared vision of communism, remains the unrealized potential of the present, capitalist moment.** However, even though it is changing, the communist vision is still stigmatized as incomplete, outdated, or hopelessly Eurocentric. That is, this communist coming-to-be should not be interpreted as the violent imposition of a European conception of being forced onto non-European and indigenous subjectivities. Rather, **communism offers a global economic structure where indigenous subjectivities can be reformulated after centuries of physical, biological and cultural genocide.** The communist traditions’ conception of Oppressed Nations offers a more complete picture of how the sovereignty of the world’s indigenous peoples would be an integral component of a socialist future. Marx’s notion of each according to her ability and each according to her need offers a more philosophical approach to understanding the inclusiveness of a communist ethic. Marcy’s work is crucial because he is absolutely clear that the threat of US imperialism situated in a world forever at war, makes all states dedicate such a large portion of their national productive capacity on the military to render serious efforts for socialist planning nearly impossible. For this reason, Marcy (1950) argues that the center of global capitalist economic power, which is the U.S., must develop into the center of global revolutionary gravity. Marcy therefore suggests that only through the defeat of U.S. imperialism can the unification of the global proletarian class camp be realized. This, perhaps, remains true today. Each day then, Lenin (1917/2015) grows more relevant and more urgent. Ironically enough there is a strong tendency within the U.S. Left, and the educational Left in particular, that argues that the actual communists, communists in China, the former Soviet Union, and the DPRK, are not the real communists, but state capitalists betraying the spirit and intent of Marx. The arrogance of such positions is absurd, even taking into consideration the imperfections of real existing communism. **Given the anti-communist nature of U.S. society, I believe that other potential communists, people like myself who had been involved in Marxism and/or critical pedagogy for decades, might struggle with the necessary solidarity with the aforementioned communist states. This is important because members of communist parties cannot pick and choose which aspects of the Party’s platform to support and defend. Party members, correctly in my view, must support and defend the entire platform.** To clarify what a communist Party program entails I will briefly turn to the PSL as an example. The purpose here is not to provide a complete overview, but to spark the reader’s interest.

#### The role of the ballot is to embrace the politics of comradery.

Ford and Mallott Wubbena, Zane C. "Becoming Through Revolutionary Pedagogy: An Interview with Curry Malott and Derek R. Ford." *Journal for Critical Education Policy Studies (JCEPS)* 14, no. 1 (2016).

Indeed, our chapter on Ferguson deals explicitly with the ontology or the nature of reality within the social universe of capital by situating the police killings of Michael Brown, Freddie Gray, and countless others, within the terrorist energy of capital itself. That is, **the states sanctioned murder of Black lives is best understood within the tendency of capital to work labour to death unless regulated or slowed down by proletarian resistance.** Marx’s detailed study of capital’s general law of accumulation allows **the communist pedagogue to create the knowledge needed to enact a revolutionary practice.** The critical pedagogue, especially the more privileged white critical pedagogue is an ally of the super-oppressed, the excluded, and the gentrified. **The ally assumes the more privileged worker represents the height of possibility. The communist pedagogue, on the other hand, understands their place within the nature of capitalist reality as a comrade**. **The notion of a comrade is important to a communist pedagogy because a comrade cannot exist outside of organized resistance—resistance against capitalism and its ideological apparatuses such as white supremacy. The comrade and the communist party from which her and his existence depends, is an ontological necessity of the communist pedagogy of becoming** advanced throughout our book**. It is Marx’s critique of political economy that allows us to understand the role of white supremacy, and its consequence of creating monumental differences in the life experiences and expectations of white versus Black workers, as central to capital’s ability to continue to function as such—as the exploiter of labour power. Marx, in other words, is fundamental for developing a thorough understanding of capital’s cynical recklessness and the routine murder of Black lives**. Our pedagogy of becoming draws on Marx providing us with a way out. That is, a way to see a communist future immanent within the contradictions of the capitalist present. DF**: The move from ally to comrade is an important one for us. A comrade is a co-conspirator, one who organizes and shares in the same fate as others while understanding their particular subject position within the totality and acting from that particular position. But comradeship doesn’t glorify difference over unity, which often results in inaction and provides all sorts of excuses for not getting involved in the work of organizing and agitating.**