# 1NC

## T – Medicines

#### Interp – Medicines treat diseases. The aff must defend a reduction of IP protections for medicines.

**NLM ND,** (US National Library of Medicine, "Medicines: MedlinePlus," <https://medlineplus.gov/medicines.html>) KD

**Medicines can treat diseases and improve your health**. If you are like most people, you need to take medicine at some point in your life. You may need to take medicine every day, or you may only need to take medicine once in a while. Either way, you want to make sure that your medicines are safe, and that they will help you get better. In the United States, the Food and Drug Administration is in charge of ensuring that your prescription and [over-the-counter](https://medlineplus.gov/overthecountermedicines.html) medicines are safe and effective.

#### Violation – They defend CRISPR, which is a platform technology, not a medicine.

Editas Medicine [(a clinical-stage biotechnology company which is developing therapies based on CRISPR–Cas9 gene editing technology)., No Date, CRISPR Gene Editing, <https://www.editasmedicine.com/crispr-gene-editing/>]

CRISPR (pronounced “crisper”) is an acronym for “Clustered, Regularly Interspaced, Short Palindromic Repeats,” and refers to a recently developed gene editing technology that can revise, remove, and replace DNA in a highly targeted manner. CRISPR is a dynamic, versatile tool that allows us to get to and edit nearly any location in the genome, and has the potential to help us develop medicines for people with a wide variety of diseases. We view CRISPR as a “platform” technology because of its ability to target DNA in any cell or tissue.

This is literally in their own ev – Lexico nd says that it’s “used as a tool in genetic engineering” and sfera says “use CTX001 to edit the gene responsible for red blood cell production and infuse the cells back into the body”

#### Net Benefits –

Expanding the meaning of medicines lets them read plans about tons of medical inventions– **CRISPR, vaccines, cannabis, all medical lab equipment, chemo, meditation**, and tons of others—all of which have different members and governing structures. Two impacts –

1] Grounds – the aff interp of medicines places an unreasonable research burden on the neg to generate countless responses to the aff b/c they can expand their definition of medicines to be anything they want. Grounds is a VIssue for education—accounting for every little aspect that MIGHT qualify as “medicine” completely destroys in-depth topic education when we only have 2 months and forces breadth over depth—bad for real world understanding

2] they create a functionally unlimited topic where the neg can’t predict and prep for every aff. Limits is a VIssue for advocacy skills—they let the neg generate good prep, which forces the aff to defend their position against well-researched objections—creates deeper and better researched debates. Advocacy skills is a voter—tons of screwed up things in the world we can’t fix without advocating solutions.

Our interpretation still allows them to defend different medicines to create strong WTO standards – that means they get plenty of affs and education about the medical arena.

#### DTD on T – the debate shouldn’t have happened if they were abusive

#### Competing Interps on T since its binary and a question of models – Good enough isn’t good—there can be no reasonable interp of what the topic actually means

#### No RVIs on T – 1] Illogical—T is a gateway issue, winning T is meeting a baseline to have the debate to begin with 2] T is reactionary, they shouldn’t win for meeting their preround burden 3] Forcing the 1NC to go all in on theory kills substance education and neg flex—o/w on real world

## 2

### 1NC – Cap

#### The medical industry is colonial and biocapitalist in its structure – any attempt to reform the system misses the root cause

Chaudhuri et al 7/8/21 (Monica Mitra Chaudhuri, Orillia Soldiers' Memorial Hospital in Ontario, Canada. Laura Mkumba, Science Facilitation in North Carolina, Yadurshini Raveendran, Clinical Operations, FHI Clinical Inc, Robert D Smith Department of Anthropology and Sociology, Graduate Institute of International and Development Studies), “Decolonising global health: beyond ‘reformative’ roadmaps and towards decolonial thought”, BMJ Global Health, http://dx.doi.org/10.1136/bmjgh-2021-006371, <https://gh.bmj.com/content/6/7/e006371.full> NT

It is important to explicitly address white supremacy, racism, sexism, capitalism and other oppressive ideologies in the process of decolonisation. These concepts exist(ed) as rationalising centres in the formation of colonial epistemologies. **Scholars have noted how the global health industry’s predecessors, tropical medicine and international health, existed as tools to extract resources for capitalist agendas.** The industry was grounded on the premise of protecting colonisers from rampant, tropical illnesses as they pillaged land and resources around the globe. For example, the Gorgas campaign to eradicate yellow fever in Cuba in the early 1900s was concerned more with the health of foreign white Americans than the indigenous population. Many of whom were immune and did not consider it to be a priority health issue. Although such campaigns may have been successful in eradicating disease, they tended to be unwanted and enforced by military authority.5 The global health industry continues to be colonial in its structure, and this power dynamic is even more pronounced in the field now than in the past. The ongoing oppression and exploitation of racialised people, particularly black and indigenous have constructed modern medicine and public health and contributed to the economic gain of colonial powers. **In addition, enslaved and colonised people were used as test subjects for medical experimentation and medical and scientific advancement.** This is evidenced by J. Marion Sims, the ‘father of modern gynaecology,’ who experimented on unanesthetised, enslaved black women without their consent.6 Scholars have theorised how today we have entered an era of ‘biocapitalism;’ specifically, before health equity can be discussed, **the health of a body must first be made available to capitalism** as an object of intervention for monetary extraction.7 Today, the global health industry’s priorities are determined by and for the richest and most powerful nations. This has been demonstrated by the current COVID-19 pandemic and the inequities in the production and distribution of vaccines. Pharmaceutical monopolies and intellectual property restrictions have caused significant shortages and restrictions. A waiver of such intellectual property restrictions has been opposed by large pharmaceutical companies and rich nations. At the time of writing, the vast majority of vaccine doses have been purchased by wealthy nations, while poorer countries have been forced to wait their turn; or, depend on the ‘benevolence’ and ‘generosity’ of richer countries as they donate unused doses.8 The COVID-19 pandemic has again illustrated how white supremacy, racism, sexism and capitalism still remain tied as central, rationalising logics for the global health industry. For example, ‘lower-ranking’ healthcare workers such as custodial staff and nurses, who tend to be women of colour, have been disproportionately affected by the disease. While these workers have been essential in the medical response to the pandemic, they often received less institutional protection by not being provided adequate personal protection equipment.9 Examples of the contemporary global health industry indicate that colonial power was not merely a one-off event, but has persisted in a continuum that has reallocated these dimensions of power to new forms of health administration. This also indicates that, while the contours of capitalism are blatantly clear in some examples of COVID-19, they also become hidden within further structures such as **philanthro-capitalism**. At present, the Institute of Health Metrics and Evaluation (IHME)—largely funded by the Bill & Melinda Gates Foundation as well as pharmaceutical companies and the oil industry—has become a trusted source of global health data, eclipsing governments and the WHO.10 The IHME produces data that is based on complex modelling that cannot be replicated or adequately peer-reviewed due to a lack of transparency and the large capacity required to do so.11 Further, the Gates Foundation intervened in Oxford’s COVID-19 vaccine trial funding to mandate a commercial patent and at the time of writing continues to oppose intellectual property waivers.12 The concepts of white supremacy, racism, sexism and capitalism were not addressed in Khan et al’s commentary; yet, we believe these should be the centre of the discussion. Equity and justice were not, and currently are not, the aim of global health; despite the wide ranging utopic brandings of health equity programmes within the global health industry, **the underlying determinants produced by the conditions of possibility of white supremacy, racism, sexism and capitalism are still ever present, creating a power which forecloses the ability to realise health equity.** To realise a decolonised global health, if ever, we suggest these are the concepts to address. Now, we turn to Khan et al’s roadmap to review what this roadmap can and cannot do to the coloniality of the global health industry. Deconstructing the decolonising global health roadmap Khan et al propose a three-step roadmap which calls to (1) ‘identify specific ways in which organisations active in global health play interlinked roles in perpetuating inequity,’ (2) ‘publish a clear list of reforms required to decolonise global health practice’ and (3) ‘develop metrics to track the progress of organisations.’ To analyse this roadmap, we will work backwards from the third recommendation to analyse first what this may do to the practice of global health, and later to the distribution of power within global health. Our aim is to provide a grounded perspective that more thoroughly recognises the possibilities and limitations of these tools. Historically, the global health industry has prioritised the importance of health metrics since they were appropriated to ‘colonial health programmes that gave birth to statistics practices’.13 Because metrics work to create a ‘wide range of phenomena (that) are pushed inside and outside of visibility,‘ metrics become ‘a form of politics in their own right.’ As evidenced by the example of the IHME above, the definition of metrics can remain malleable to the ‘administrative and worldly aspirations’ of the coloniality of the global health industry to this day. Therefore, the colonial logics of capital are immediately inscribed into the epistemology and analysis of global health metrics. With capitalism providing the outlines of metrical logic, metrics become a paradoxical and inherently flawed tool to address the concept of coloniality. While we acknowledge that there is a role for metrics, **we worry that such quantification risks being coopted to preserve power structures in the name of decoloniality.** More so, we firmly believe that colonial histories and their intersections within the contemporary global health industry cannot be quantified and as such metrics cannot fully lead to a process of decolonisation.

#### Any attempt to work with the WTO ensures a revitalization of capitalism and prevents effective revolution against the state – they’ve misunderstood the root cause of their impacts.

Bachand 20. Remi Bachand is Professor of International Law at the University of Quebec. “What’s Behind the WTO Crisis? A Marxist Analysis” European Journal of International Law, Volume 31, Issue 3, August 2020, Pages 857–882, https://doi.org/10.1093/ejil/chaa054//vg

To offer our own explanation, we must recall two aspects of our theoretical framework. The first is Robert Cox’s claim113 that the function of international organizations is to ensure the creation and reproduction of hegemony. To be more accurate, they serve, if we follow his argument, to defend and to expand the ‘mode of production’ (we elected to substitute this term for the concept of ‘regime of accumulation’ that appears to be more appropriate for our means) of the dominant social classes of the dominant state. Joining this idea with the école de la régulation and social structure of accumulation theory writing114 according to which a regime of accumulation needs some regulation institutions to help resolve its contradictions (and ensure profits and capital accumulation to dominant social classes), we can conclude that the Geneva organization’s function in the US hegemonic order is to make sure that neoliberalism works well enough to provide a satisfying rate of profit for US capitalists. Going in that direction, Kristen Hopewell shows that the WTO’s creation participated in a shift in global governance from ‘embedded liberalism’ to neoliberalism115 and was slated to be an important part of that governance. Using the conceptual framework developed earlier, we can infer that the WTO was thus given a regulation function that was to ensure the operationalization of counteracting factors to the fall of the rate of profit for US capitalists. Now, as we have seen, the US rate of profit has been extremely unstable in the last two decades and Chinese expansion (and that of other ‘emerging countries’) allows one to predict that the situation could easily worsen in the future. Consequently, it should come as no surprise that the crisis that has been striking neoliberalism for the last 20 years may also result in a crisis of the organizations that are supposed to manage its contradictions, especially the WTO. Concretely, this organization seems unable to fulfil its regulatory function anymore, which is to ensure US capitalists a good rate of profit and opportunities to operationalize enough counteracting factors to negate its fall. To go further, we now need to return to Stephen Gill’s claim that the function of an international organization is to limit political and economic possibilities. It is to exclude, in other words, options that are incompatible with the social order promoted by the hegemon from what is possible and achievable.116 Effectively, the WTO was created to play such a role. Indeed, promoting liberalization of goods and services, protecting (notably intellectual) property rights and attacking subsidies (in non-agriculture sectors), just to give a few examples, all serve to severely reduce state interventions into the economy and to circumscribe or at least to strongly impede the turn towards an alternative model to neoliberalism. In conformity with this, when China adhered to the WTO in 2001, there was a strong hope from other Members that it would adopt important economic reforms. A single example should be enough to show this optimism. Since other WTO Members feared that the Chinese economic structure gave it advantages in the short term, its protocol of accession included some particular ways to determine price comparability under anti-dumping rules,117 as well as to identify and determine the subsidy benefit under the Agreement on subsidies and countervailing measures.118 Interestingly though, these provisions were expected to end the moment China could establish itself as a market economy or, ‘[i]n any event […] 15 years after the date of accession’.119 After that delay, China was expected to have sufficiently changed its economy so that such a rule would not be needed any more. Yet, and unfortunately for these other Members, the changes were not what they expected. To quote Andrew Lang: the expectation of its most important trading partners was evidently that its economic system would evolve in the direction of marketization, perhaps at an accelerated rate. However, economic reform in China has in fact taken place in an experimental and unexpected manner, with the result that the emergent form of market capitalism appears to Western eyes as an unfamiliar hybrid, often termed ‘State Capitalism’.120 Actually, their discontent comes not only from the objective and observable fact that the WTO has been unable to force China to radically change its regime of accumulation the way it wanted; it is also related to some (controversial) AB rulings concerning the implication between state and economy.

#### Best studies prove capitalism causes war, violence, decreased value to life, environmental destruction and extinction – it’s the greatest threat to society and is an a priori impact under any framework.

Ahmed 20.[Dr. Nafeez Ahmed is a bestselling author, investigative journalist, international security scholar, policy expert, film-maker, strategy & communications consultant, and change activist. The focus of Ahmed's work is to catalyse social change in the public interest by harnessing radical, systemic approaches to understanding the interconnections between the world's biggest problems, while developing and highlighting holistic strategies for social transformation. Whether it be foreign policy and terrorism, climate change and energy, or food and the economy, Nafeez deploys the techniques of critical, rigorous and interdisciplinary analysis to join the dots and challenge power, with a view to bring forth constructive change.] June 24th, 2020. Accessed 3/3/2021. “Capitalism is Destroying ‘Safe Operating Space’ for Humanity, Warn Scientists” <https://www.resilience.org/stories/2020-06-24/capitalism-is-destroying-safe-operating-space-for-humanity-warn-scientists//vg>

The COVID19 pandemic has exposed a strange anomaly in the global economy. If it doesn’t keep growing endlessly, it just breaks. Grow, or die. But there’s a deeper problem. New scientific research confirms that capitalism’s structural obsession with endless growth is destroying the very conditions for human survival on planet Earth. A landmark study in the journal Nature Communications, “Scientists’ warning on affluence” — by scientists in Australia, Switzerland and the UK — concludes that the most fundamental driver of environmental destruction is the overconsumption of the super-rich. This factor lies over and above other factors like fossil fuel consumption, industrial agriculture and deforestation: because it is overconsumption by the super-rich which is the chief driver of these other factors breaching key planetary boundaries. The paper notes that the richest 10 percent of people are responsible for up to 43 percent of destructive global environmental impacts. In contrast, the poorest 10 percent in the world are responsible just around 5 percent of these environmental impacts: The new paper is authored by Thomas Wiedmann of UNSW Sydney’s School of Civil and Environmental Engineering, Manfred Lenzen of the University of Sydney’s School of Physics, Lorenz T. Keysser of ETH Zürich’s Department of Environmental Systems Science, and Julia K. Steinberger of Leeds University’s School of Earth and Environment. It confirms that global structural inequalities in the distribution of wealth are intimately related to an escalating environmental crisis threatening the very existence of human societies. Synthesising knowledge from across the scientific community, the paper identifies capitalism as the main cause behind “alarming trends of environmental degradation” which now pose “existential threats to natural systems, economies and societies.” The paper concludes: “It is clear that prevailing capitalist, growth-driven economic systems have not only increased affluence since World War II, but have led to enormous increases in inequality, financial instability, resource consumption and environmental pressures on vital earth support systems.” Capitalism and the pandemic Thanks to the way capitalism works, the paper shows, the super-rich are incentivised to keep getting richer — at the expense of the health of our societies and the planet overall. The research provides an important scientific context for how we can understand many earlier scientific studies revealing that industrial expansion has hugely increased the risks of new disease outbreaks. Just last April, a paper in Landscape Ecology found that deforestation driven by increased demand for consumption of agricultural commodities or beef have increased the probability of ‘zoonotic’ diseases (exotic diseases circulating amongst animals) jumping to humans. This is because industrial expansion, driven by capitalist pressures, has intensified the encroachment of human activities on wildlife and natural ecosystems. Two years ago, another study in Frontiers of Microbiology concluded presciently that accelerating deforestation due to “demographic growth” and the associated expansion of “farming, logging, and hunting”, is dangerously transforming rural environments. More bat species carrying exotic viruses have ended up next to human dwellings, the study said. This is increasing “the risk of transmission of viruses through direct contact, domestic animal infection, or contamination by urine or faeces.” It is difficult to avoid the conclusion that the COVID19 pandemic thus emerged directly from these rapidly growing impacts of human activities. As the new paper in Nature Communications confirms, these impacts have accelerated in the context of the fundamental operations of industrial capitalism. Eroding the ‘safe operating space’ The result is that capitalism is causing human societies to increasingly breach key planetary boundaries, such as land-use change, biosphere integrity and climate change. Remaining within these boundaries is essential to maintain what scientists describe as a “safe operating space” for human civilization. If those key ecosystems are disrupted, that “safe operating space” will begin to erode. The global impacts of the COVID19 pandemic are yet another clear indication that this process of erosion has already begun. “The evidence is clear,” write Weidmann and his co-authors. “Long-term and concurrent human and planetary wellbeing will not be achieved in the Anthropocene if affluent overconsumption continues, spurred by economic systems that exploit nature and humans. We find that, to a large extent, the affluent lifestyles of the world’s rich determine and drive global environmental and social impact. Moreover, international trade mechanisms allow the rich world to displace its impact to the global poor.” The new scientific research thus confirms that the normal functioning of capitalism is eroding the ‘safe space’ by which human civilisation is able to survive. The structures The paper also sets out how this is happening in some detail. The super-rich basically end up driving this destructive system forward in three key ways. Firstly, they are directly responsible for “biophysical resource use… through high consumption.” Secondly, they are “members of powerful factions of the capitalist class.” Thirdly, due to that positioning, they end up “driving consumption norms across the population.” But perhaps the most important insight of the paper is not that this is purely because the super-rich are especially evil or terrible compared to the rest of the population — but because of the systemic pressures produced by capitalist structures. The authors point out that: “Growth imperatives are active at multiple levels, making the pursuit of economic growth (net investment, i.e. investment above depreciation) a necessity for different actors and leading to social and economic instability in the absence of it.” At the core of capitalism, the paper observes, is a fundamental social relationship defining the way working people are systemically marginalised from access to the productive resources of the earth, along with the mechanisms used to extract these resources and produce goods and services. This means that to survive economically in this system, certain behavioural patterns become not just normalised, but seemingly entirely rational — at least from a limited perspective that ignores wider societal and environmental consequences. In the words of the authors: “In capitalism, workers are separated from the means of production, implying that they must compete in labour markets to sell their labour power to capitalists in order to earn a living.” Meanwhile, firms which own and control these means of production “need to compete in the market, leading to a necessity to reinvest profits into more efficient production processes to minimise costs (e.g. through replacing human labour power with machines and positive returns to scale), innovation of new products and/or advertising to convince consumers to buy more.” If a firm fails to remain competitive through such behaviours, “it either goes bankrupt or is taken over by a more successful business. Under normal economic conditions, this capitalist competition is expected to lead to aggregate growth dynamics.” The irony is that, as the paper also shows, the “affluence” accumulated by the super-rich isn’t correlated with happiness or well-being. Restructure The “hegemonic” dominance of global capitalism, then, is the principal obstacle to the systemic transformation needed to reduce overconsumption. So it’s not enough to simply try to “green” current consumption through technologies like renewable energy — we need to actually reduce our environmental impacts by changing our behaviours with a focus on cutting back our use of planetary resources: “Not only can a sufficient decoupling of environmental and detrimental social impacts from economic growth not be achieved by technological innovation alone, but also the profit-driven mechanism of prevailing economic systems prevents the necessary reduction of impacts and resource utilisation per se.” The good news is that it doesn’t have to be this way. The paper reviews a range of “bottom-up studies” showing that dramatic reductions in our material footprint are perfectly possible while still maintaining good material living standards. In India, Brazil and South Africa, “decent living standards” can be supported “with around 90 percent less per-capita energy use than currently consumed in affluent countries.” Similar possible reductions are feasible for modern industrial economies such as Australia and the US. By becoming aware of how the wider economic system incentivises behaviour that is destructive of human societies and planetary ecosystems critical for human survival, both ordinary workers and more wealthy sectors — including the super-rich — can work toward rewriting the global economic operating system. This can be done by restructuring ownership in firms, equalising relations with workers, and intentionally reorganising the way decisions are made about investment priorities. The paper points out that citizens and communities have a crucial role to play in getting organised, upgrading efforts for public education about these key issues, and experimenting with new ways to work together in bringing about “social tipping points” — points at which social action can catalyse mass change. While a sense of doom and apathy about the prospects for such change is understandable, mounting evidence based on systems science suggests that global capitalism as we know it is in a state of protracted crisis and collapse that began some decades ago. This research strongly supports the view that as industrial civilization reaches the last stages of its systemic life-cycle, there is unprecedented and increasing opportunity for small-scale actions and efforts to have large system-wide impacts. The new paper shows that the need for joined-up action is paramount: structural racism, environmental crisis, global inequalities are not really separate crises — but different facets of human civilization’s broken relationship with nature. Yet, of course, the biggest takeaway is that those who bear most responsibility for environmental destruction — those who hold the most wealth in our societies — urgently need to wake up to how their narrow models of life are, quite literally, destroying the foundations for human survival over the coming decades.

#### The alternative is to embrace non-reformist revolution and undermine the colonial, capitalist logics of global health industry

Chaudhuri et al 7/8/21 (Monica Mitra Chaudhuri, Orillia Soldiers' Memorial Hospital in Ontario, Canada. Laura Mkumba, Science Facilitation in North Carolina, Yadurshini Raveendran, Clinical Operations, FHI Clinical Inc, Robert D Smith Department of Anthropology and Sociology, Graduate Institute of International and Development Studies), “Decolonising global health: beyond ‘reformative’ roadmaps and towards decolonial thought”, BMJ Global Health, http://dx.doi.org/10.1136/bmjgh-2021-006371, <https://gh.bmj.com/content/6/7/e006371.full> NT

In this final section, we suggest different conceptual frames for decolonisation. Thus far in the decolonising global health literature, decolonisation often appears to insinuate white supremacist, racist, sexist and capitalist structures of oppressive power. If this is the case, in addition to Fanon, it may be helpful to engage other social theorists in their attempts to analyse oppression and power. However, we caution that our explanation of these theories in this commentary is simplified; to fully comprehend and make use of these theories within the global health industry would require time spent carefully reading, and processes of institutional and self-introspection alongside this theory. First, Michel Foucault’s analyses of power may be useful to think with to understand how power functions within the global health industry. Specifically, Foucault speaks of the emergence of ‘biopower’ in the ability of governments—national or otherwise —to make worthy populations live and let unworthy populations die.14 Further, Achille Mbembe speaks of necropower, in the ability of governments to kill unworthy populations while making worthy populations live.15 Calling on these theories, with the analytical lens of the aforementioned concepts of white supremacy, racism, sexism and capitalism, organisations must comprehend where they exist within these structures of power, and how they contribute to them. As opposed to a selective or industry wide check-list, this would push for a necessary analysis of power embedded within individuals and organisations. Analysing the intersections of power within particular organisations may provide more scope for ‘reform.’ However, it is essential to avoid reconstructing existing systems of power and as such failing to remove colonial power. Instead, it would be more useful to **embrace concepts such as ‘non-reformist reform.**’ As defined by Gorz, these are reforms that aim ‘**to break it up, to restrict it, to create counter-powers** which, instead of creating new equilibrium, **undermine its very foundations**.’16 To put non-reformist reforms into practice Paulo Freire’s The Pedagogy of the Oppressed suggests environments of radical openness to alterity, whereby a diverse group of individuals are engaged in decision making processes and voices are provided with equal merit and consideration regardless of the form of presentation.17 Through this lens, the Global Health industry must open up further spaces for voice, and shift away from the Eurocentric cultures insisting on ‘professional’ dress, presentation of speech, modes of argumentation and ‘correct’ formats and literature to be used when disseminating ideas. To create such environments of radical openness, representation must be brought forth through reparations, repatriation of indigenous land, abolition of oppressive systems and more. The conceptual frameworks of (post)colonial theory, power and oppression must be incorporated into discussions about decolonising global health if the movement is serious about its aims. Each of the frameworks detailed here can begin to guide the global health industry in undergoing the process of decolonisation to realise Fanon’s moment of colonial departure. Fanon’s reference to the ‘thing,’ today perhaps best recognised in the global health industry’s ‘beneficiary,’ can be analysed through the concepts of biopower and necropower that detail how a population comes to be seen as (un)worthy. Using Fanon’s language, ‘to completely call into question the colonial situation,’ dismantling the colonial logics of the global health industry may be productively thought of by ‘undermining its very foundations’ in Gorz’s non-reformist reform. Finally, to ‘transform spectators into privileged actors’ as Fanon calls for, the Global Health industry can think with Freire to create environments of radical openness to alterity. **The danger of not being responsive to these theories is that ‘reform’ will remain confined to the epistemologically familiar—more often than not in the form of the reappropriation of violent colonial technologies.** Nonetheless, even when calling on these theories, we still urge for a form of continuous reflection of the intersections of power. What may succeed in reducing oppression somewhere may further it elsewhere, and must be continuously reflected on throughout any attempted decolonial process. With the haste of hopeful optimism, we might also begin to imagine that a fully decolonised global health is when there is no global health industry at all—perhaps this could be the ‘moment’ of departure.

#### The ROTJ is to break down neoliberal systems of power. Debate should be a pedagogical space in which to produce emancipatory education and nurture radical agency—our framing is a pre-requisite to ethical political engagement, necessary for anti-capitalist solidarity, and determines whether the project of the 1AC is a good idea.

**Giroux 20.** [Henry Armand Giroux is an American and Canadian scholar and cultural critic. One of the founding theorists of critical pedagogy in the United States, he is best known for his pioneering work in public pedagogy, cultural studies, youth studies, higher education, media studies, and critical theory. 6-19-2020. Accessed 12/30/2020. “Racist Violence Can’t Be Separated from the Violence of Neoliberal Capitalism” <https://socialistproject.ca/2020/06/racist-violence-neoliberal-capitalism//vg>

It should be clear that questions of economic and social justice cannot be addressed by a neoliberal pedagogy that enshrines self-interest and privatization while converting every social problem into individualized market solutions or regressive matters of personal responsibility. Under neoliberalism’s disimagination machine, individual responsibility is coupled with an ethos of greed, avarice, and personal gain. One consequence is the tearing up of social solidarities, public values, and an almost pathological disdain for democracy. This radical form of privatization is also a powerful force for the rise of fascist politics because it depoliticizes individuals, immerses them in the logic of social Darwinism, and makes them susceptible to the dehumanization of those considered a threat or disposable. Just as the spread of the pandemic virus in the United States was not an innocent act of nature, neither is the rise and pervasive grip of inequality. What is clear is that neoliberal support for unbridled individualism has weakened democratic pressures and eroded democracy and equality as governing principles. Moreover, as a mode of public pedagogy, it has undercut social provisions, the social contract, and support for public goods such as education, public health, essential infrastructure, public transportation, and the most basic elements of the welfare state. As a form of pedagogical practice, neoliberalism has morphed into a form of pandemic pedagogy that sacrifices social needs and human life in the name of an economic rationality that values reviving economic growth over human rights. As a lived system of meaning and values, self-reliance and rugged individualism are the only categories available for shaping how individuals view themselves, and their relationship to others and to the planet. The individualization of everyone and the reduction of social problems to private troubles is paralleled by sanctioning a world marked by borders, walls, racism, hate, and a rejection of government intervention in the interest of the common good. Most importantly, neoliberal individualization personalizes power, creating a depoliticized subject whose only obligation as a citizen is defined by consuming and living in a world free from ethical and social responsibilities. In many ways, it does not just empty politics of any substance, it destroys its emancipatory prospects. The neoliberal strategists use education not only to mask their abuses and the effects of their criminogenic policies, they also – in a time of crisis, when dissatisfaction of the masses might lead to chaos, revolts, and dangerous levels of resistance – move dangerously close to creating the conditions for a fascist politics. The noted theologian Frei Betto is right in stating that under such conditions, “…they cover up the causes of social ills and cover up their effects with ideologies that, by obscuring causes, fuel mood in the face of the effects. That’s why neoliberalism is now showing its authoritarian face – building walls that divide countries and ethnic groups, executive power over legislature and judiciary, disinformation about digital networks, the cult of the homeland, the brazen offensive against human rights.” Neoliberalism and its regressive notion of individualism and individual responsibility has undermined the belief that human beings both make the world and can change it. The pandemic has ushered in a crisis that undermines that belief and opens the door for rethinking what kind of society and notion of politics will be faithful to the creation of a socialist democracy that speaks to the core values of justice, equality, and solidarity. Under such circumstances, private resistance must give way to collective resistance, and personal and political rights must include economic rights. If inequality is to be defeated, the social state must replace the corporate state, and social rights must be guaranteed for all. There can be no adequate struggle for economic justice and social equality unless economic inequality on a global level is addressed along with a movement for climate justice, the elimination of systemic racism, and a halt to the spiraling militarism that has resulted in endless wars. **This can only take place if the anti-democratic ideology of neoliberalism, with its collapse of the public into the private and its institutional structures of domination, are fully addressed and discredited.** Étienne Balibar is right in stating that the triumph of neoliberalism has resulted in the “death zones of humanity.” Following Balibar, what must be made clear is that neoliberal capitalism is itself a pandemic and a dangerous harbinger of an updated fascist politics. Overcoming Pandemic Pedagogy The kinds of societies that will emerge after the pandemic is up for grabs. In some cases, the crisis will give way to authoritarian regimes such as Chile, Hungary, and Turkey, all of which have used the urgency of COVID-19 as an excuse to impose more state control and surveillance, squelch dissent, eliminate civil liberties, and concentrate power in the hands of an authoritarian political class. As is well documented, history in a time of crisis also has the potential to change dominant ideologies, rethink the meaning of governance, and enlarge the sphere of justice and equality through a vision that fights for a more generous and inclusive politics. It is crucial to rethink the project of politics in order to imagine forms of resistance that are collective, inclusive and global, and capable of producing new democratic arrangements for social life, more radical values, and a “global economy which will no longer be at the mercy of market mechanisms.” This is a politics that must move beyond siloed identities and fractured political factions in order to build transnational solidarities in the service of an alternative radically democratic society. Making the pedagogical more political means challenging those forms of pandemic pedagogy that turn politics into theater, a favorite tactic of Trump. In this case, the performance works to suspend disbelief, hold power accountable, and unravel one’s sense of critical agency. Pandemic pedagogy does more than undermine critical thinking and informed judgments; it dissolves the line between the truth and lies, fantasy and reality, and in doing so, destroys the foundation for understanding, engaging, and promoting that social and economic justice. The endgame under the rubric of a pandemic pedagogy is not simply the destruction of the truth, but the elimination of democracy itself. Central to developing an alternative democratic vision is development of a language that refuses to look away and be commodified. Such a language should be able to break through the continuity and consensus of common sense and appeal to the natural order of things. At stake here is the need to reclaim both critical and redemptive elements of a radical democracy in order to address the full spectrum of violence that structures institutions and everyday life in the United States. This is a language connected to the acquisition of civic literacy, and it demands a different regime of desires and identifications to enable us to move from “shock and stunned silence toward a coherent visceral speech, one as strong as the force that is charging at us.” Of course, there is more at stake here than a struggle over meaning; there is also the struggle over power, over the need to create a formative culture that will **produce informed critical agents who will fight for and contribute to a broad social movement that will translate meaning into a fierce struggle for economic, political, and social justice**. Agency in this sense must be connected to a notion of possibility and education in the service of radical change. **Reimagining the future only becomes meaningful when it is rooted in a fierce struggle against the horrors and totalitarian practices of a pandemic pedagogy that falsely claims that it exists outside of history.** Václav Havel, the late Czech political dissident-turned-politician, once argued that politics follows culture, by which he meant that changing consciousness is the first step toward building mass movements of resistance. What is crucial here in the age of multiple crises is a thorough grasp of the notion that critical and engaged forms of agency are a product of emancipatory education. Moreover, at the heart of any viable notion of politics is the recognition that politics begins with attempts to change the way people think, act, and feel with respect to both how they view themselves and their relations to others. There is more to agency than the neoliberal emphasis on the “empire of the self,” with its unchecked belief in the virtues of a form of self-interest that despises the bonds of sociality, solidarity, and community. The US is in the midst of a political and pedagogical crisis. This is a crisis defined not only by a brutalizing racism and massive inequality, but also by a constitutional crisis produced by a growing authoritarianism that has been in the making for some time. The recent attacks by the police on journalists, peaceful protesters, and even elderly people marching for racial justice, echoes the violence of the Brownshirts in the 1930s. Let’s stop the futile debate about whether or not the US is in the midst of a fascist state and shift the register to the more serious question of how to resist it and restore a semblance of real democracy. Under such circumstances, education should be viewed as central to politics, and it plays a crucial role in producing informed judgments, actions, morality, and social responsibility at the forefront not only of agency, but politics itself. In this scenario, truth and politics mutually inform each other to erupt in a pedagogical awakening at the moment when the rules are broken. Taking risks becomes a necessity, self-reflection narrates its capacity for critically engaged agency, and thinking the impossible is not an option, but a necessity. Without an informed and educated citizenry, democracy can lead to tyranny, even fascism. Trump represents the malignant presence of a fascism that never dies and is ready to re-emerge at different times in different context in sometimes not-so-recognizable forms. The COVID-19 crisis and the pandemic of inequality and racism have revealed elements of a fascist politics that are more than abstractions. The struggle against a fascist politics is now visible in the rebellions taking place across the United States. While there are no political guarantees for a victory, there is a new sense that the future can be changed in the image of a just and sustainable society. There is a new energy for reform taking place in the aftermath of the killing of George Floyd. Massive protests for racial, economic, and social justice are emerging all over the globe. As I have argued in The Terror of the Unforeseen, at stake here is the need for these protests to transition from a pedagogical moment and collective outburst of moral anger to a progressive international movement that is well organized and unified. Such a movement must build solidarity among different groups, imagine new forms of social life, make the impossible possible, and produce a revolutionary project in defense of equality, social justice, and popular sovereignty. The racial, class, ecological, and public health crisis facing the globe can only be understood as part of a comprehensive crisis of the totality. **Immediate solutions such as defunding the police and improving community services are important, but they do not deal with the larger issue of eliminating a neoliberal system structured in massive racial and economic inequalities**. David Harvey is right in arguing that the “immediate task is nothing more nor less than the self-conscious construction of a **new political framework for approaching the question of inequality**, through a deep and profound critique of our economic and social system.” This is a crisis in which different threads of oppression must be understood as part of the general crisis of capitalism. The various protests now evolving internationally at the popular level offer the promise of new global anti-fascist and anti-capitalist movements. In the current moment, democracy may be under a severe threat and appear frighteningly vulnerable, but with young people and others rising up across the globe – inspired, energized and marching in the streets – the future of a radical democracy is waiting to breathe again. •