## 1

### 1nc – t

#### Interpretation – topical affs must defend a reduction of intellectual property protections for *medicines*.

#### Violation: they reduce IP protections on *vaccines* which is categorically distinct

#### Vaccines are different from medicines in the context of intellectual property

Garrison 04 [Christopher Garrison, Consultant Legal Advisor to WHO. "Intellectual Property Rights and Vaccines in Developing countries," 04-13-2004, accessed 9-2-2021, https://www.who.int/intellectualproperty/events/en/Background\_paper.pdf?ua=1] HWIC

In the last few years, there has been a substantial debate about how intellectual property impacts medicines and in particular how the TRIPS Agreement impacts access to medicines in the developing world. Vaccines are different from medicines in a number of important respects however (at least from the small molecule ‘pill’ medicines if not the newer ‘biotech’ medicines). The issues raised in the access to medicines debate may therefore apply to a greater or lesser extent for vaccines, depending on these differences. This section examines a few of the different forms of intellectual property rights that are relevant in the context of vaccines and outlines the impact of some of the differences between vaccines and medicines.

#### Prefer –

#### Limits – allowing non medicines explodes limits to include affs that defend reducing protections for surgeries, therapy, injury prevention, cosmetic procedures, etc. – makes neg prep impossible because the case neg to the Botox and Laser Eye Surgery affs would have no overlap – privileges the aff by stretching pre-tournament neg prep too thin and precluding nuanced rigorous testing of aff

#### Topicality is a voting issue that should be evaluated through competing interpretations – it tells the negative what they do and do not have to prepare for—there’s no way for the negative to know what constitutes a “reasonable interpretation” when we do prep – reasonability is arbitrary and causes a race to the bottom, proliferating abuse

#### Evaluate T before 1AR theory – norms – we only have a couple months to set T norms but can set 1AR theory norms anytime

#### No rvis – you have a burden to be topical

## 2

### 1nc – t

#### Interp – reductions are permanent

Reynolds 59. Judge (In the Matter of Doris A. Montesani, Petitioner, v. Arthur Levitt, as Comptroller of the State of New York, et al., Respondents [NO NUMBER IN ORIGINAL] Supreme Court of New York, Appellate Division, Third Department 9 A.D.2d 51; 189 N.Y.S.2d 695; 1959 N.Y. App. Div. LEXIS 7391 August 13, 1959)

Section 83's counterpart with regard to nondisability pensioners, section 84, prescribes a reduction only if the pensioner should again take a public job. The disability pensioner is penalized if he takes any type of employment. The reason for the difference, of course, is that in one case the only reason pension benefits are available is because the pensioner is considered incapable of gainful employment, while in the other he has fully completed his "tour" and is considered as having earned his reward with almost no strings attached. It would be manifestly unfair to the ordinary retiree to accord the disability retiree the benefits of the System to which they both belong when the latter is otherwise capable of earning a living and had not fulfilled his service obligation. If it were to be held that withholdings under section 83 were payable whenever the pensioner died or stopped his other employment the whole purpose of the provision would be defeated, i.e., the System might just as well have continued payments during the other employment since it must later pay it anyway. The section says "reduced", does not say that monthly payments shall be temporarily suspended; it says that the pension itself shall be reduced. The plain dictionary meaning of the word is to diminish, lower or degrade. The word "reduce" seems adequately to indicate permanency. Aside from the practical aspect indicating permanency other indicia point to the same conclusion. From 1924 (L. 1924, ch. 619) to 1947 (L. 1947, ch. 841) a provision appeared in the Civil Service Law which read substantially as follows: "If the pension of a beneficiary is reduced for any reason, the amount of such reduction shall be transferred from the pension reserve fund to the pension accumulation fund during that period that such reduction is in effect." (See L. 1924, ch. 619, § 2 [Civil Service Law, § 58, subd. 4]; L. 1947, ch. 841 [Civil Service Law, § 66, subd. e].) This provision reappears in the 1955 Retirement and Social Security Law as subdivision f of section 24. This provision is useful for interpretative purposes. Since it prescribes that moneys not paid because of reduction should be transferred back to the accumulation fund the conclusion is inescapable that such reductions were meant to be permanent. If temporary suspensions were intended this bookkeeping device would result in a false picture of the funds, i.e., the reserve fund would be depleted when it would contain adequate funds to meet eventual payments 57\*57 to present pensioners. Likewise, the accumulation fund would be improperly inflated with respect to the present pensioners. Section 64 of the Retirement and Social Security Law (§ 85 under the 1947 act) provides that any disability pension must be reduced by the amount payable pursuant to the Workmen's Compensation Law if applicable. In Matter of Dalton v. City of Yonkers (262 App. Div. 321, 323 [1941]) this court interpreted "reduce" to mean "offset" in holding that under then section 67 (relating to Workmen's Compensation benefits as do its successors sections 85 and 64), pensions were to be offset by compensation benefits. This is merely another indication that "reduce" means a diminishing of the pension pursuant to a given formula rather than a mere recoverable, temporary suspension during the time other benefits or salaries are being received by the pensioner. (Also, cf., Retirement and Social Security Law, § 101 [§ 84 under the 1947 act].)

#### Violation – the aff uses a temporary waiver – ptx + cx

#### Negate –

#### Limits and topic lit – their model allows adding on infinite random suspensions to IP protections, anything from conditioning IP protections on human rights to monopolistic tendencies – the core of the debate is reducing IP protections, not temporarily suspending them

c/a paradigm

## 3

### 1nc – t

#### Interpretation—topical affs may not specify medicines

#### Bare plurals imply a generic “rules reading” in the context of moral statements

Cohen 1 — (Ariel Cohen, Professor of Linguistics @ Ben-Gurion University of the Negev, PhD Computational Linguistics from Carnegie Mellon University, “On the Generic Use of Indefinite Singulars”. Journal of Semantics 18: 183-209, Oxford University Press, 2001, accessed 12-7-20, HKR-AM) \*\*BP = bare plurals

According to the rules and regulations view, on the other hand, generic sentences do not get their truth or falsity as a consequence of properties of individual instances. Instead, generic sentences are evaluated with regard to rules and regulations, which are basic, irreducible entities in the world. Each generic sentence denotes a rule; if the rule is in effect, in some sense (different theories suggest different characterizations of what it means for a rule to be in effect), the sentence is true, otherwise it is false. The rule may be physical, biological, social, moral, etc. The paradigmatic cases for which this view seems readily applicable are sentences that refer to conventions, i.e. man-made, explicit rules and regulations, such as the following example (Carlson 1995: 225):

(40) Bishops move diagonally.

Carlson describes the two approaches as a dichotomy: one has to choose one or the other, but not both. One way to decide which approach to choose is to consider a case where the behavior of observed instances conflicts with an explicit rule. Indeed, Carlson discusses just such a case. He describes a supermarket where bananas sell for $0.49/lb, so that (41a) is true. One day, the manager decides to raise the price to $1.00/lb. Immediately after the price has changed, claims Carlson, sentence (41a) becomes false and sentence (41b) becomes true, although the overwhelming majority of sold bananas were sold for $0.49/lb.

(41) a. Bananas sell for $0.49/lb.

b. Bananas sell for $1.00/lb.

Consequently, Carlson reaches the conclusion that the rules and regulations approach is the correct one, whereas the inductivist view is wrong.

While I share Carlson’s judgements, I do not accept the conclusion he draws from them. Suppose the price has, indeed, changed, but the supermarket employs incompetent cashiers who consistently use the old price by mistake, so that customers are still charged $0.49/lb. In this case, I think there is a reading of (41a) which is true, and a reading of (41b) which is false. These readings are more salient if the sentence is modified by expressions such as actually or in fact:

(42) a. Bananas actually sell for $0.49/lb.

b. In fact, bananas sell for $1.00/lb.

BP generics, I claim, are ambiguous: on one reading they express a descriptive generalization, stating the way things are. Under the other reading, they carry a normative force, and require that things be a certain way. When they are used in the former sense, they should be analysed by some sort of inductivist account; when they are used in the latter sense, they ought to be analysed as referring to a rule or a regulation. The respective logical forms of the two readings are different; whereas the former reading involves, in some form or another, quantification, the latter has a simple predicate-argument structure: the argument is the rule or regulation, and the predicate holds of it just in case the rule is ‘in effect’.

#### That outweighs—only our evidence speaks to how bare plurals are interpreted in the context of normative statements like the resolution. This means throw out aff counter-interpretations that are purely descriptive

#### Violation—they specified covid vaccines—there are other IPPs that they don’t reduce

#### Vote neg:

#### 1] Precision – if we win definitions the aff is not topical. The resolution is the only predictable stasis point for dividing ground—any deviation justifies the aff arbitrarily jettisoning words in the resolution at their whim, decking neg ground and predictability

**2] Limits: unlimited topics incentivize obscure affs that negs won’t have prep on – limits are key to reciprocal prep burden because they take away generics like the innovation da**

#### 3] TVA solves – read the aff as advantage – most authors advocate for a change in WTO policy wholely

#### c/a paradigm issues

## 4

### 1nc – cp

#### CP: France, Germany, Sweden, and Italy should:

* substantially increase COVID vaccine production to meet the global demand
* sign bilateral intellectual property licensing contracts with low and middle-income countries to share vaccines
* donate all necessary vaccines at no cost to low and middle-income nations unable to license intellectual property rights

#### solves poverty and colonialism – vaccines are donated to solve global vaccine shortage to middle and low income nations

#### Eliminating IPR for vaccines gives China a massive competitive edge on innovation broadly – tanks pharma, undermines pandemic response, and tech leadership – BUT domestic production and distribution solves

Okutsu & Sharma 21 [Akane, staff writer for Nikkei International, and Kiran, LPC, The College of Law, Guildford, 1997 BA (Hons), Law, Gonville & Caius College, Cambridge University, 1996. “Vaccine Patent Waiver: COVID Stopper or Innovation Killer?” https://asia.nikkei.com/Spotlight/Coronavirus/COVID-vaccines/Vaccine-patent-waiver-COVID-stopper-or-innovation-killer]

Western pharmaceutical companies are telling U.S. officials that they fear exposing their technologies to China, the Financial Times reported. The still-under-wraps expertise could be used not only for COVID-19 shots but other vaccines and therapeutics, stripping the companies of their competitive edge.

Pfizer and Moderna have produced what are called messenger RNA vaccines, a new technology that does not contain live virus and instead instructs cells to produce a protein found in the coronavirus, creating immunity. China's vaccine producers, meanwhile, have relied on conventional methods using weakened virus.

The Pharmaceutical Research and Manufacturers of America released a statement that the U.S. stance on the waiver means "handing over American innovations to countries looking to undermine our leadership in biomedical discovery."

But some say the waiver would not be an automatic win for China.

One reason is that its pharmaceutical companies would not be immune if prices fall. "There would be competitive pressure and a negative impact on pharmaceutical companies in and outside of the U.S." including China, said Banri Ito, professor at Japan's Aoyama Gakuin University.

The stock market seems to agree. Chinese vaccine makers including CanSino Biologics and Shanghai Fosun Pharmaceutical Group fell after the U.S. announcement, just like the shares of Pfizer and Moderna.

China's state media has been lukewarm toward the U.S. move, calling it a "political tactic."

How would it affect the pharmaceutical industry over the long term?

One major concern is a loss of incentives for costly research and development.

Pharmaceutical research has a low success rate and requires enormous sums of money. Without the profits generated from intellectual property rights, "there would be no new drugs," as companies would have no hope of recouping their investments, a JPMA spokesperson said.

#### Biopharma innovation is key to overall competitiveness – US still has a razor thin lead but IP is uniquely key

Ezell 20 [Stephen Ezell, Director of Global Innovation Policy at the Information Technology and Innovation Foundation (ITIF). "Ensuring U.S. Biopharmaceutical Competitiveness." 7/16/20. https://itif.org/publications/2020/07/16/ensuring-us-biopharmaceutical-competitiveness]

Nations are competing for increased market share in a wide array of advanced-innovation industries, understanding that these industries are the key to competitiveness, national security, and good jobs. China’s “Made in China 2025” strategy is perhaps the most visible of these efforts, but by no means the only one.

Many nations, including China, have targeted the biopharmaceuticals industry—an industry which the United States has long led—especially in drug innovation. One result has been that over the last decade U.S. biopharmaceutical manufacturing value-added output has fallen by almost one-third, as the U.S. trade deficit in drugs and inputs has increased. Fortunately, America still leads in innovation and drug development, in large part due to effective life-science policies, including significant federal investment in life-sciences basic research, robust intellectual property (IP) protections, effective technology transfer policies, investment incentives, and, importantly, drug pricing policies that enable companies to invest in high-risk drug development.

But if the story of the past decline, and even loss, of other critical U.S. industries provides any guide, loss of U.S. production will ultimately lead to the loss of innovation capabilities as well. It is not enough for the United States to lead in drug development, it must also at least hold its own in drug production. This is especially true given the coming challenge from China, which intends to dominate the global drug industry, at all phases, from innovation to production to marketing.

Now is not the time for free-market complacency, hoping that America’s entrepreneurial spirit and rule of law will somehow suffice (the United States didn’t gain its biopharma lead from a laissez faire approach, and it certainly won’t keep its lead with it alone). Nor is it the time for drug populism, a political movement that both sides of the aisle, but especially progressives, have unfortunately embraced. Drug populism and its accompanying policies of weaker IP protections and draconian drug price controls would likely result in cheaper drugs. But there should be no confusion that it will lead to a hollowing out of U.S. capabilities, not just in production but also in innovation (and, not to mention, fewer new lifesaving drugs). If the United States is serious about competitiveness overall, and competitiveness in the biopharma sector specifically, an industry that the United States still has strong capabilities in—unlike the telecom equipment or flat-panel display industries, to name just two—then it’s time for Washington to articulate and embrace a robust national biopharmaceutical competitiveness strategy.

#### Chinese tech leadership causes nuke war

Kroenig & Gopalaswamy 18, \*Associate Professor of Government and Foreign Service at Georgetown University and Deputy Director for Strategy in the Scowcroft Center for Strategy and Security at the Atlantic Council. \*\*Director of the South Asia Center at the Atlantic Council. He holds a PhD in mechanical engineering with a specialization in numerical acoustics from Trinity College, Dublin. (Matthew & Bharath, 11-12-2018, "Will disruptive technology cause nuclear war?", *Bulletin of the Atomic Scientists*, https://thebulletin.org/2018/11/will-disruptive-technology-cause-nuclear-war/)

Rather, we should think more broadly about how new technology might affect global politics, and, for this, it is helpful to turn to scholarly international relations theory. The dominant theory of the causes of war in the academy is the “bargaining model of war.” This theory identifies rapid shifts in the balance of power as a primary cause of conflict.

International politics often presents states with conflicts that they can settle through peaceful bargaining, but when bargaining breaks down, war results. Shifts in the balance of power are problematic because they undermine effective bargaining. After all, why agree to a deal today if your bargaining position will be stronger tomorrow? And, a clear understanding of the military balance of power can contribute to peace. (Why start a war you are likely to lose?) But shifts in the balance of power muddy understandings of which states have the advantage.

You may see where this is going. New technologies threaten to create potentially destabilizing shifts in the balance of power.

For decades, stability in Europe and Asia has been supported by US military power. In recent years, however, the balance of power in Asia has begun to shift, as China has increased its military capabilities. Already, Beijing has become more assertive in the region, claiming contested territory in the South China Sea. And the results of Russia’s military modernization have been on full display in its ongoing intervention in Ukraine.

Moreover, China may have the lead over the United States in emerging technologies that could be decisive for the future of military acquisitions and warfare, including 3D printing, hypersonic missiles, quantum computing, 5G wireless connectivity, and artificial intelligence (AI). And Russian President Vladimir Putin is building new unmanned vehicles while ominously declaring, “Whoever leads in AI will rule the world.”

If China or Russia are able to incorporate new technologies into their militaries before the United States, then this could lead to the kind of rapid shift in the balance of power that often causes war.

If Beijing believes emerging technologies provide it with a newfound, local military advantage over the United States, for example, it may be more willing than previously to initiate conflict over Taiwan. And if Putin thinks new tech has strengthened his hand, he may be more tempted to launch a Ukraine-style invasion of a NATO member.

Either scenario could bring these nuclear powers into direct conflict with the United States, and once nuclear armed states are at war, there is an inherent risk of nuclear conflict through limited nuclear war strategies, nuclear brinkmanship, or simple accident or inadvertent escalation.

This framing of the problem leads to a different set of policy implications. The concern is not simply technologies that threaten to undermine nuclear second-strike capabilities directly, but, rather, any technologies that can result in a meaningful shift in the broader balance of power. And the solution is not to preserve second-strike capabilities, but to preserve prevailing power balances more broadly.

## 5

### 1nc – k

#### **Regulating intellectual property participates in a scarcity logic that re-affirms a broader market ownership over information – that consolidates neoliberal control through a shift to private protections, even if the individual act of the aff is good**

Soderberg 1 [Johan, BA from Falmouth College of the Arts. “Copyleft vs Copyright: A Marxist Critique” https://firstmonday.org/article/view/938/860]

"The contradiction that lies at the heart of the political economy of intellectual property is between the low to non-existent marginal cost of reproduction of knowledge and its treatment as scarce property" [23].

This contradiction [24], May demonstrates, is concealed by information capitalists whose interests are best served if ideas are treated as analogous to scarce, material property [25]. The privatisation of cultural expressions corresponds to the enclosure of public land in the fifteenth to eighteenth century.

As then, the new enclosure is concerned with creating conditions for excludability. Lawrence Lessig lists four methods to direct the behaviour of the individual to comply with property regulation: social norms, markets, architecture (including technology and code), and law. "Constraints work together, though they function differently and the effect of each is distinct. Norms constrain through the stigma that a community imposes; markets constrain through the price that they extract; architectures constrain through the physical burdens they impose; and law constrains through the punishment it threatens" [26].

Several new national laws have been passed in recent years on intellectual property rights. In the U.S. the Digital Millennium Copyright Act was passed in 1998 and has been imitated by legislation in Europe. The European Patent Office circumvented scheduled political decisions to be taken by European governments, and decreed a regulation that authorises patent claims to computer programmes [27]. These national laws were implemented under the direction of what is known as the Uruguay Round agreements [28], established by the World Trade Organisation (WTO). As a part of the bargain came the treaty of Trade Related Intellectual Property (TRIP), and its importance lies in two respects: "as an extension of the rights accorded to the owners of intellectual property and as part of the extension of a property-based market liberalism into new areas of social interaction, previously outside market relations" [29]. Simply by coordinating national regulations on a global level the net of intellectual property is tightened. TRIP was backed by American and European pharmacy companies and entertainment industries, and unsuccessfully opposed by the developing nations and northern civil society.

Despite the rigged debate on intellectual property in the mainstream media [30], the rhetoric of 'piracy' has not transformed social norms to any greater extent. The failure to curb copying is linked with the low costs and low risks for individuals to copy, i.e. the non-existent constriction of the market. However, Bettig remarks "The initial period following the introduction of a new communications medium often involves a temporary loss of control by copyright owners over the use of their property" [31].

Similarly, Lessig warns against the false reliance, common among hackers, that information technology is inherently anarchistic. The industry is determined to re-design hardware and software to command compliance with the intellectual property regime. "Code can, and will, displace law as the primary defence of intellectual property in cyberspace" [32]. It is predominantly this struggle that I now will attend to.

#### Capitalism is quickly reaching its ecological, structural, and psychological limits and causes near-term extinction – laundry list.

Robinson 16 (William, Professor of sociology, global studies and Latin American studies at the University of California at Santa Barbara. His most recent book is Global Capitalism and the Crisis of Humanity. | “Sadistic Capitalism: Six Urgent Matters for Humanity in Global Crisis” in *Truth-out*, April 12, 2016. <http://www.truth-out.org/opinion/item/35596-sadistic-capitalism-six-urgent-matters-for-humanity-in-global-crisis> )//tbrooks

The "luxury shanty town" in South Africa is a fitting metaphor for global capitalism as a whole. Faced with a stagnant global economy, elites have managed to turn war, structural violence and inequality into opportunities for capital, pleasure and entertainment. It is hard not to conclude that unchecked capitalism has become what I term "sadistic capitalism," in which the suffering and deprivation generated by capitalism become a source of aesthetic pleasure, leisure and entertainment for others. I recently had the opportunity to travel through several countries in Latin America, the Middle East, North Africa, East Asia and throughout North America. I was on sabbatical to research what the global crisis looks like on the ground around the world. Everywhere I went, social polarization and political tensions have reached explosive dimensions. Where is the crisis headed, what are the possible outcomes and what does it tell us about global capitalism and resistance? This crisis is not like earlier structural crises of world capitalism, such as in the 1930s or 1970s. This one is fast becoming systemic. The crisis of humanity shares aspects of earlier structural crises of world capitalism, but there are six novel, interrelated dimensions to the current moment that I highlight here, in broad strokes, as the "big picture" context in which countries and peoples around the world are experiencing a descent into chaos and uncertainty. 1) The level of global social polarization and inequality is unprecedented in the face of out-of-control, over-accumulated capital. In January 2016, the development agency Oxfam [published a follow-up](https://www.oxfam.org/en/pressroom/pressreleases/2016-01-18/62-people-own-same-half-world-reveals-oxfam-davos-report) to its report on global inequality that had been released the previous year. According to the new report, now just 62 billionaires -- down from 80 identified by the agency in its January 2015 report -- control as much wealth as one half of the world's population, and the top 1% owns more wealth than the other 99% combined. Beyond the transnational capitalist class and the upper echelons of the global power bloc, the richest 20 percent of humanity owns some 95 percent of the world's wealth, while the bottom 80 percent has to make do with just 5 percent. This 20-80 divide of global society into haves and the have-nots is the new global social apartheid. It is evident not just between rich and poor countries, but within each country, North and South, with the rise of new affluent high-consumption sectors alongside the downward mobility, "precariatization," destabilization and expulsion of majorities. Escalating inequalities fuel capitalism's chronic problem of over-accumulation: The transnational capitalist class cannot find productive outlets to unload the enormous amounts of surplus it has accumulated, leading to stagnation in the world economy. The signs of an impending depression are everywhere. The front page of the February 20 issue of The Economist read, "[The World Economy: Out of Ammo?](http://www.economist.com/news/leaders/21693204-central-bankers-are-running-down-their-arsenal-other-options-exist-stimulate)" Extreme levels of social polarization present a challenge to dominant groups. They strive to purchase the loyalty of that 20 percent, while at the same time dividing the 80 percent, co-opting some into a hegemonic bloc and repressing the rest. Alongside the spread of frightening new systems of social control and repression is heightened dissemination through the culture industries and corporate marketing strategies that depoliticize through consumerist fantasies and the manipulation of desire. As "Trumpism" in the United States so well illustrates, another strategy of co-optation is the manipulation of fear and insecurity among the downwardly mobile so that social anxiety is channeled toward scapegoated communities. This psychosocial mechanism of displacing mass anxieties is not new, but it appears to be increasing around the world in the face of the structural destabilization of capitalist globalization. Scapegoated communities are under siege, such as the Rohingya in Myanmar, the Muslim minority in India, the Kurds in Turkey, southern African immigrants in South Africa, and Syrian and Iraqi refugees and other immigrants in Europe. As with its 20th century predecessor, 21st century fascism hinges on such manipulation of social anxiety at a time of acute capitalist crisis. Extreme inequality requires extreme violence and repression that lend to projects of 21st century fascism. 2) The system is fast reaching the ecological limits to its reproduction. We have reached several tipping points in what environmental scientists refer to as nine crucial "planetary boundaries." [We have already exceeded these boundaries in three areas](http://www.amazon.com/Ecological-Rift-Capitalisms-War-Earth/dp/1583672184/ref=sr_1_1?ie=UTF8&qid=1460153228&sr=8-1&keywords=the+ecological+rift) -- climate change, the nitrogen cycle and diversity loss. There have been five previous mass extinctions in earth's history. While all these were due to natural causes, for the first time ever, human conduct is intersecting with and fundamentally altering the earth system. We have entered what Paul Crutzen, the Dutch environmental scientist and Nobel Prize winner, termed the Anthropocene -- a new age in which humans have transformed up to half of the world's surface. We are altering the composition of the atmosphere and acidifying the oceans at a rate that undermines the conditions for life. The ecological dimensions of global crisis cannot be understated. "We are deciding, without quite meaning to, which evolutionary pathways will remain open and which will forever be closed," observes Elizabeth Kolbert in her best seller, [The Sixth Extinction](http://www.amazon.com/Sixth-Extinction-Unnatural-History/dp/1250062187/ref=sr_1_1?s=books&ie=UTF8&qid=1457393458&sr=1-1&keywords=the+sixth+extinction). "No other creature has ever managed this ... The Sixth Extinction will continue to determine the course of life long after everything people have written and painted and built has been ground into dust." [Capitalism cannot be held solely responsible](http://www.amazon.com/Collapse-Societies-Choose-Succeed-Revised/dp/0143117009/ref=sr_1_1?ie=UTF8&qid=1460153265&sr=8-1&keywords=collapse+book). The human-nature contradiction has deep roots in civilization itself. The ancient Sumerian empires, for example, collapsed after the population over-salinated their crop soil. The Mayan city-state network collapsed about AD 900 due to deforestation. And the former Soviet Union wrecked havoc on the environment. However, given capital's implacable impulse to accumulate profit and its accelerated commodification of nature, it is difficult to imagine that the environmental catastrophe can be resolved within the capitalist system. "Green capitalism" appears as an oxymoron, as sadistic capitalism's attempt to turn the ecological crisis into a profit-making opportunity, along with the conversion of poverty into a tourist attraction. 3) The sheer magnitude of the means of violence is unprecedented, as is the concentrated control over the means of global communications and the production and circulation of knowledge, symbols and images. We have seen the spread of frightening new systems of social control and repression that have brought us into the panoptical surveillance society and the age of thought control. This real-life Orwellian world is in a sense more perturbing than that described by George Orwell in his iconic novel 1984. In that fictional world, people were compelled to give their obedience to the state ("Big Brother") in exchange for a quiet existence with guarantees of employment, housing and other social necessities. Now, however, the corporate and political powers that be force obedience even as the means of survival are denied to the vast majority. Global apartheid involves the creation of "green zones" that are cordoned off in each locale around the world where elites are insulated through new systems of spatial reorganization, social control and policing. "Green zone" refers to the nearly impenetrable area in central Baghdad that US occupation forces established in the wake of the 2003 invasion of Iraq. The command center of the occupation and select Iraqi elite inside that green zone were protected from the violence and chaos that engulfed the country. Urban areas around the world are now green zoned through gentrification, gated communities, surveillance systems, and state and private violence. Inside the world's green zones, privileged strata avail themselves of privatized social services, consumption and entertainment. They can work and communicate through internet and satellite sealed off under the protection of armies of soldiers, police and private security forces. Green zoning takes on distinct forms in each locality. In Palestine, I witnessed such zoning in the form of Israeli military checkpoints, Jewish settler-only roads and the apartheid wall. In Mexico City, the most exclusive residential areas in the upscale Santa Fe District are accessible only by helicopter and private gated roads. In Johannesburg, a surreal drive through the exclusive Sandton City area reveals rows of mansions that appear as military compounds, with private armed towers and electrical and barbed-wire fences. In Cairo, I toured satellite cities ringing the impoverished center and inner suburbs where the country's elite could live out their aspirations and fantasies. They sport gated residential complexes with spotless green lawns, private leisure and shopping centers and English-language international schools under the protection of military checkpoints and private security police. In other cities, green zoning is subtler but no less effective. In Los Angeles, where I live, the freeway system now has an express lane reserved for those that can pay an exorbitant toll. On this lane, the privileged speed by, while the rest remain one lane over, stuck in the city's notorious bumper-to-bumper traffic -- or even worse, in notoriously underfunded and underdeveloped public transportation, where it may take half a day to get to and from work. There is no barrier separating this express lane from the others. However, a near-invisible closed surveillance system monitors every movement. If a vehicle without authorization shifts into the exclusive lane, it is instantly recorded by this surveillance system and a heavy fine is imposed on the driver, under threat of impoundment, while freeway police patrols are ubiquitous. Outside of the global green zones, warfare and police containment have become normalized and sanitized for those not directly at the receiving end of armed aggression. "Militainment" -- portraying and even glamorizing war and violence as entertaining spectacles through Hollywood films and television police shows, computer games and corporate "news" channels -- may be the epitome of sadistic capitalism. It desensitizes, bringing about complacency and indifference. In between the green zones and outright warfare are prison industrial complexes, immigrant and refugee repression and control systems, the criminalization of outcast communities and capitalist schooling. The omnipresent media and cultural apparatuses of the corporate economy, in particular, aim to colonize the mind -- to undermine the ability to think critically and outside the dominant worldview. A neofascist culture emerges through militarism, extreme masculinization, racism and racist mobilizations against scapegoats. 4) We are reaching limits to the extensive expansion of capitalism. Capitalism is like riding a bicycle: When you stop pedaling the bicycle, you fall over. If the capitalist system stops expanding outward, it enters crisis and faces collapse. In each earlier structural crisis, the system went through a new round of extensive expansion -- from waves of colonial conquest in earlier centuries, to the integration in the late 20th and early 21st centuries of the former socialist countries, China, India and other areas that had been marginally outside the system. There are no longer any new territories to integrate into world capitalism. Meanwhile, the privatization of education, health care, utilities, basic services and public land are turning those spaces in global society that were outside of capital's control into "spaces of capital." Even poverty has been turned into a commodity. What is there left to commodify? Where can the system now expand? With the limits to expansion comes a turn toward militarized accumulation -- making wars of endless destruction and reconstruction and expanding the militarization of social and political institutions so as to continue to generate new opportunities for accumulation in the face of stagnation. 5) There is the rise of a vast surplus population inhabiting a "planet of slums," alienated from the productive economy, thrown into the margins and subject to these sophisticated systems of social control and destruction. Global capitalism has no direct use for surplus humanity. But indirectly, it holds wages down everywhere and makes new systems of 21st century slavery possible. These systems include prison labor, the forced recruitment of miners at gunpoint by warlords contracted by global corporations to dig up valuable minerals in the Congo, sweatshops and exploited immigrant communities (including the rising tide of immigrant female caregivers for affluent populations). Furthermore, the global working class is experiencing accelerated "precariatization." The "new precariat" refers to the proletariat that faces capital under today's unstable and precarious labor relations -- informalization, casualization, part-time, temp, immigrant and contract labor. As communities are uprooted everywhere, there is a rising reserve army of immigrant labor. The global working class is becoming divided into citizen and immigrant workers. The latter are particularly attractive to transnational capital, as the lack of citizenship rights makes them particularly vulnerable, and therefore, exploitable. The challenge for dominant groups is how to contain the real and potential rebellion of surplus humanity, the immigrant workforce and the precariat. How can they contain the explosive contradictions of this system? The 21st century megacities become the battlegrounds between mass resistance movements and the new systems of mass repression. Some populations in these cities (and also in abandoned countryside) are at risk of genocide, such as those in Gaza, zones in Somalia and Congo, and swaths of Iraq and Syria. 6) There is a disjuncture between a globalizing economy and a nation-state-based system of political authority. Transnational state apparatuses are incipient and do not wield enough power and authority to organize and stabilize the system, much less to impose regulations on runaway transnational capital. In the wake of the 2008 financial collapse, for instance, the governments of the G-8 and G-20 were unable to impose transnational regulation on the global financial system, despite a series of emergency summits to discuss such regulation.

#### The alternative is to engage in anticapitalism, an act of radical resistance grounded in grassroots movements. Anticapitalism does not represent an unattainable utopia but challenges common myths about capitalism as a whole.

Rogers 14 (Chris Rogers, author, *Capitalism and Its Alternatives: A Critical Introduction*, Zed Books, 2014. ProQuest Ebook Central, <https://ebookcentral-proquest-com.proxy.lib.umich.edu/lib/umichigan/detail.action?docID=1758713>.) AM

*A note on terminology* The book will draw on four core concepts. The first of these is capitalism. The term capitalism is used throughout the book to refer to the prevailing form of social organization. While acknowledging that the ways in which capitalism operates and the implications of these operations are contested, this book defines capital­ ism in terms of one commonly accepted distinguishing feature: that capitalism is a system that organizes the production, distribution and exchange of goods, on the basis of private property, with a view to realizing profit and therefore increasing wealth. The second term is alternative capitalism, which is used to describe a system where the capitalistic relationship between state and market is re-regulated, but not fundamentally reformed, in order to try to produce optimal social and economic outcomes. The aim of an alternative capitalism is to maximize wealth and profit by introducing a different structure of rules to govern capitalism. The third concept is that of an alternative to capitalism. An alternative to capitalism is distinct from capitalism because it places an emphasis on social and civic goals, rather than purely focusing on pecuniary gain. In contrast to capitalism, an alternative to capitalism is founded on collective or community property rights, rather than individual property rights, although the form and extent of collective or community property rights may vary. Where the book is referring to either an alternative capitalism or an alternative to capitalism, it uses the form ‘alternative (to) capitalism’. The final concept the book uses is anti-capitalism. It uses the term anti-capitalism to refer to the act of resisting capitalism, whether this occurs by attempting to influence the state, taking control of the state, or actions taken independently or outside of the state. An individual who pursues or wishes to pursue an alternative to capitalism can therefore be described as an anti-capitalist.

Traditions of Resistance   
In its consideration of capitalism and its alternatives, this book accepts that it is possible to perceive capitalism and its con­ sequences in different ways. Furthermore, it acknowledges that the way in which capitalism and its consequences are perceived will have a fundamental impact on whether people deem capitalism to be desirable, whether they would prefer an alternative capitalism or an alternative to capitalism, and therefore whether they believe that it is important and worthwhile engaging in resistance to capitalism through the social act of anti-capitalism. However, the central argument of this book is that **capitalism displays intrinsic tendencies towards crisis that make an alternative to capitalism desirable, and so justifies anti-capitalist action**. In doing so, it argues that capitalism is a product of social interaction between people, and that it is remade or resisted through our social action. This ­emphasis on social constitution challenges common assertions about the inevitability of capitalist logic, and in the process shows that the prospect of realizing an alternative to capitalism is more than wishful thinking. In its discussions of alternatives to capitalism, however, this book guards against thinking of alternative forms of social organization as outcomes or utopias. Rather, it shows how various forms of alternative social and economic organization have shown a tendency to degenerate over time, or to reproduce injustices of capitalist social relations. It therefore suggests that **alternatives to capitalism should be thought of as processes that need to be continually made and remade if they are not to degenerate or reproduce the injustices of capitalist social relations, and if desirable outcomes are to be realized**. Reflecting the book’s emphasis on the social constitution of economy and society, it rejects ‘top-down’ attempts to impose an alternative to capitalism by political means, and argues that anticapitalist action should take a ‘bottom-up’ form, which requires democratic and pluralistic experimentation with different models of social and economic organization to expand the space in which non-capitalist activity takes place.

The arguments of the book therefore fit with a long tradition of anti-capitalist resistance. One of the most well-known instances of this kind of resistance was the insurrections of 1968, typified by the student revolts in Paris in May of that year. However, as Michael Watts (2001: 167) noted, the events of 1968 were far more than a local phenomenon; over seventy countries ‘had major student ­ actions during that year [and between] October 1967 and July 1968 there were over 2000 incidents worldwide of student protest alone’. Furthermore, it was not just students engaged in the act of protest, the act of anti-capitalism. According to Watts’ (ibid.: 167) study, ‘if one were to add the related worker and other nonstudent demonstrations each country in the world would, on average, have had over 20 “incidents” over the nine-month period’. Nor was the substance of the protest uniform; 1968 had what Watts (ibid.: 171– 2) has described as its Eastern, Western and Southern moments. In the first, typified by the Prague Spring and the Cultural Revolution in China, the focus of protests was anti-bureaucratic, and directed against the ‘Old Left’ and the corruption people perceived in it. In the second, typified by student protests in Paris and Berkeley, the focus of protests was opposition to consumerism and the pursuit of civil and social rights. In the third, the focus was the rejection of authority in the first generation of independent states in Africa and Latin America, where military dictatorship had displaced democratic rule.

Luc Boltanski (2002: 6) also highlights the diversity of the 1968 movement by distinguishing between its social and artistic critiques, where the former focused on inequality and poverty stemming from capitalism, and the latter on liberation, individual autonomy and authenticity. Michael Löwy (2002: 95) links this distinction between the social and artistic critique of capitalism to romanticism, which he defines as ‘rebellion against modern capitalist society, in the name of past or premodern social and cultural values, as a protest against the modern disenchantment of the world’. Therefore, the significance of 1968 can be seen not just across space, but also as a reflection of long-established traditions of resistance to prevailing social, political and economic forms or organization. On such readings, the events of 1968 can be interpreted as a demonstration of long-standing anti-capitalist feeling that rested on a critique of the world we live in and the injustices it creates, and in turn motivated action in order to try to address them.

#### the judge should be an academic responsible for deciding between the ideologies of the affirmative and the negative. If we win that our reps are better and theirs are bad, we win the debate

prefer for

class consciousness

tactics

## Case

### Uv 1

K ow/

### Uv2

These args are just objectively wrong

### Framing

#### Extinction outweighs.

Pummer 15 [Theron, Junior Research Fellow in Philosophy at St. Anne's College, University of Oxford. “Moral Agreement on Saving the World” Practical Ethics, University of Oxford. May 18, 2015] AT

There appears to be lot of disagreement in moral philosophy. Whether these many apparent disagreements are deep and irresolvable, I believe there is at least one thing it is reasonable to agree on right now, whatever general moral view we adopt: that it is very important to reduce the risk that all intelligent beings on this planet are eliminated by an enormous catastrophe, such as a nuclear war. How we might in fact try to reduce such existential risks is discussed elsewhere. My claim here is only that we – whether we’re consequentialists, deontologists, or virtue ethicists – should all agree that we should try to save the world. According to consequentialism, we should maximize the good, where this is taken to be the goodness, from an impartial perspective, of outcomes. Clearly one thing that makes an outcome good is that the people in it are doing well. There is little disagreement here. If the happiness or well-being of possible future people is just as important as that of people who already exist, and if they would have good lives, it is not hard to see how reducing existential risk is easily the most important thing in the whole world. This is for the familiar reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. There are so many possible future people that reducing existential risk is arguably the most important thing in the world, even if the well-being of these possible people were given only 0.001% as much weight as that of existing people. Even on a wholly person-affecting view – according to which there’s nothing (apart from effects on existing people) to be said in favor of creating happy people – the case for reducing existential risk is very strong. As noted in this seminal paper, this case is strengthened by the fact that there’s a good chance that many existing people will, with the aid of life-extension technology, live very long and very high quality lives. You might think what I have just argued applies to consequentialists only. There is a tendency to assume that, if an argument appeals to consequentialist considerations (the goodness of outcomes), it is irrelevant to non-consequentialists. But that is a huge mistake. Non-consequentialism is the view that there’s more that determines rightness than the goodness of consequences or outcomes; it is not the view that the latter don’t matter. Even John Rawls wrote, “All ethical doctrines worth our attention take consequences into account in judging rightness. One which did not would simply be irrational, crazy.” Minimally plausible versions of deontology and virtue ethics must be concerned in part with promoting the good, from an impartial point of view. They’d thus imply very strong reasons to reduce existential risk, at least when this doesn’t significantly involve doing harm to others or damaging one’s character. What’s even more surprising, perhaps, is that even if our own good (or that of those near and dear to us) has much greater weight than goodness from the impartial “point of view of the universe,” indeed even if the latter is entirely morally irrelevant, we may nonetheless have very strong reasons to reduce existential risk. Even egoism, the view that each agent should maximize her own good, might imply strong reasons to reduce existential risk. It will depend, among other things, on what one’s own good consists in. If well-being consisted in pleasure only, it is somewhat harder to argue that egoism would imply strong reasons to reduce existential risk – perhaps we could argue that one would maximize her expected hedonic well-being by funding life extension technology or by having herself cryogenically frozen at the time of her bodily death as well as giving money to reduce existential risk (so that there is a world for her to live in!). I am not sure, however, how strong the reasons to do this would be. But views which imply that, if I don’t care about other people, I have no or very little reason to help them are not even minimally plausible views (in addition to hedonistic egoism, I here have in mind views that imply that one has no reason to perform an act unless one actually desires to do that act). To be minimally plausible, egoism will need to be paired with a more sophisticated account of well-being. To see this, it is enough to consider, as Plato did, the possibility of a ring of invisibility – suppose that, while wearing it, Ayn could derive some pleasure by helping the poor, but instead could derive just a bit more by severely harming them. Hedonistic egoism would absurdly imply she should do the latter. To avoid this implication, egoists would need to build something like the meaningfulness of a life into well-being, in some robust way, where this would to a significant extent be a function of other-regarding concerns (see chapter 12 of this classic intro to ethics). But once these elements are included, we can (roughly, as above) argue that this sort of egoism will imply strong reasons to reduce existential risk. Add to all of this Samuel Scheffler’s recent intriguing arguments (quick podcast version available here) that most of what makes our lives go well would be undermined if there were no future generations of intelligent persons. On his view, my life would contain vastly less well-being if (say) a year after my death the world came to an end. So obviously if Scheffler were right I’d have very strong reason to reduce existential risk. We should also take into account moral uncertainty. What is it reasonable for one to do, when one is uncertain not (only) about the empirical facts, but also about the moral facts? I’ve just argued that there’s agreement among minimally plausible ethical views that we have strong reason to reduce existential risk – not only consequentialists, but also deontologists, virtue ethicists, and sophisticated egoists should agree. But even those (hedonistic egoists) who disagree should have a significant level of confidence that they are mistaken, and that one of the above views is correct. Even if they were 90% sure that their view is the correct one (and 10% sure that one of these other ones is correct), they would have pretty strong reason, from the standpoint of moral uncertainty, to reduce existential risk. Perhaps most disturbingly still, even if we are only 1% sure that the well-being of possible future people matters, it is at least arguable that, from the standpoint of moral uncertainty, reducing existential risk is the most important thing in the world. Again, this is largely for the reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. (For more on this and other related issues, see this excellent dissertation). Of course, it is uncertain whether these untold trillions would, in general, have good lives. It’s possible they’ll be miserable. It is enough for my claim that there is moral agreement in the relevant sense if, at least given certain empirical claims about what future lives would most likely be like, all minimally plausible moral views would converge on the conclusion that we should try to save the world. While there are some non-crazy views that place significantly greater moral weight on avoiding suffering than on promoting happiness, for reasons others have offered (and for independent reasons I won’t get into here unless requested to), they nonetheless seem to be fairly implausible views. And even if things did not go well for our ancestors, I am optimistic that they will overall go fantastically well for our descendants, if we allow them to. I suspect that most of us alive today – at least those of us not suffering from extreme illness or poverty – have lives that are well worth living, and that things will continue to improve. Derek Parfit, whose work has emphasized future generations as well as agreement in ethics, described our situation clearly and accurately: “We live during the hinge of history. Given the scientific and technological discoveries of the last two centuries, the world has never changed as fast. We shall soon have even greater powers to transform, not only our surroundings, but ourselves and our successors. If we act wisely in the next few centuries, humanity will survive its most dangerous and decisive period. Our descendants could, if necessary, go elsewhere, spreading through this galaxy…. Our descendants might, I believe, make the further future very good. But that good future may also depend in part on us. If our selfish recklessness ends human history, we would be acting very wrongly.” (From chapter 36 of On What Matters)

#### the risk of extinction outweighs all other values

**Schell, 1982** (Jonathan, writer for the New Yorker and nuclear weapons expert, The Fate of the Earth)

But the mere risk of extinction has a significance that is categorically different from, and immeasurably greater than, that of any other risk, and as we make our decisions we have to take that significance into account. Up to now, every risk has been contained within the frame of life; **extinction will shatter the frame**. It represents not the defeat of some purpose but an abyss in which all human purposes would be drowned for all time. We have no right to place the possibility of limitless, eternal defeat on the same footing as risks that we run in the ordinary conduct of our affairs in our particular transient moment of human history. To employ a mathematical analogy, we can say that although the risk of extinction may be fractional, the stake is, humanly speaking, infinite, and a fraction of infinity is still infinity. In other words, once we learn that a holocaust *might* lead to extinction, we have no right to gamble, because if we lose, the game will be over, and neither we nor anyone else will ever get another chance. Therefore, although, scientifically speaking, there is all the difference in the world between the mere possibility that a holocaust will bring about extinction and the certainty of it, morally they are the same, and we have no choice but to address the issue of nuclear weapons as though we knew for a certainty that their use would put an end to our species.

#### Butler – not in the context of existential threats – we agree that we should stop poverty because that is materially bad but extinction forecloses vtl which ow/s

#### Santos ev is sooooo bad

#### 1) proves that neoliberalism is bad – their card says that neoliberal drives are bad and we agree with that so it doesn’t take out the aff

#### 2) doesn’t indicate that existential threats are bad – if everyone dies your card would definitely not agree with that bc all it says is that posturing without doing anything is bad

#### 3) this only applies if you win that we destroy part of the world (which is what your car dsays) so if we win that we don’t discard populations but rather save them then vote neg

### Adv

#### All their ev says the plan is a first step, not that it is alone sufficient to solve developing world vaccine capacity

#### Vaccines are too hard to replicate – IP waiver does nothing

Ana Santos Rutschman 21, Assistant Professor of Law at Saint Louis University School of Law., “The COVID-19 Vaccine Patent Waiver: The Wrong Tool for the Right Goal,” Bill of Health, 5-5-2021, https://blog.petrieflom.law.harvard.edu/2021/05/05/covid-vaccine-patent-waiver/

Unlike vaccines, the drugs at stake then were much less difficult to replicate, and third parties availing themselves of a compulsory license faced no significant knowledge deficit. Moreover, there was sufficient production capacity and the necessary raw materials for these drugs to be produced and distributed. Compulsory licensing was thus the right tool for this particular public health problem. By contrast, a waiver of COVID-19 vaccine patents is the wrong legal and policy tool because it does not address the lack of knowledge sharing nor the shortage of raw materials and manufacturing capacity. Furthermore, the use of a waiver is politically fraught — as was the use of compulsory licenses in the context of HIV/AIDS. We submit that battles of the political economy are best fought when prevailing on the use of a legal tool that actually solves the underlying practical problems. For the reasons stated above, that is not the case with waivers. It can be appealing to see a patent waiver as an attractive short-term solution. Yet, even the short-term needs are too intense and the challenges too complex for waivers to fully address the infrastructural and knowledge gaps, as well as the additional problem of inequitable distribution of existing vaccines.

#### Tons of alt causes to health inequality – access, structural wealth inequality, private monopolies

#### Squo solves – plan increases price of scarce materials and results in costly, ineffective facilities

Mcmurry-Heath 8/18 (Michelle Mcmurry-Heath, [physician-scientist and president and CEO of the Biotechnology Innovation Organization.], 8-18-2021, “Waiving intellectual property rights would harm global vaccination“, STAT, accessed: 8-19-2021, https://www.statnews.com/2021/08/18/waiving-intellectual-property-rights-compromise-global-vaccination-efforts/) ajs

Covid-19 vaccines are already remarkably cheap, and companies are offering them at low or no cost to low-income countries. Poor access to clinics and transportation are barriers in some countries, but the expense of the shot itself is not. In fact, if the World Trade Organization grants the IP waiver, it could make these vaccines more expensive.

Here’s why. Before Covid-19 emerged, the world produced at most [5.5 billion doses](https://www.barrons.com/articles/a-plan-to-break-the-vaccine-manufacturing-bottleneck-51621952245) of various vaccines every year. Now the world needs an additional [11 billion doses](https://www.who.int/director-general/speeches/detail/director-general-s-opening-remarks-at-the-g7-summit---12-june-2021) — including billions of doses of mRNA vaccines that no one had ever mass-manufactured before — to fully vaccinate every eligible person on the planet against the new disease.

Even as Covid-19 vaccines were still being developed, pharmaceutical companies began retrofitting and upgrading existing facilities to produce Covid-19 vaccines, at a cost of $40 to $100 million each. Vaccine developers also licensed their technologies to well-established manufacturers, like the Serum Institute of India, to further increase production. As a result, almost every facility in the world that can quickly and safely make Covid-19 vaccines is already doing so, or will be in the next few months.

#### There is no spare capacity that would be unlocked by IP waivers

Hans **Sauer 21,** Deputy General Counsel and Vice President for Intellectual Property for the Biotechnology Innovation Organization, “Waiving IP Rights During Times of COVID: A ‘False Good Idea’,” IPWatchdog, 4-19-2021, https://www.ipwatchdog.com/2021/04/19/waiving-ip-rights-during-times-of-covid-a-false-good-idea/id=132399/

The Proposed Waiver is Unlikely to Help the Fight Against the Pandemic To begin with, one would think, the burden of establishing the need for such an extreme and disruptive measure should be on its proponents. Yet, in the face of unprecedented progress towards COVID vaccines, tests and treatments in record time, the waiver proponents can point to no credible instances in which IP has in fact hindered the development or production of COVID-19 countermeasures. Readers should judge for themselves by perusing the joint South African/Indian TRIPS Council submission purporting to demonstrate such IP barriers. Even cursory inspection shows that this proof consists of a number of pending patent applications, a handful of patents that haven’t been asserted, a few statements by politicians, and historical narratives having nothing to do with COVID-19. There have been a few instances of patent litigation, but none to block or delay COVID products. Interestingly, royalty-free licenses by drug originators to dozens of manufacturers in developing countries are counted as IP barriers to access. Perhaps recognizing the lack of affirmative proof supporting the need for a COVID IP waiver, proponents are increasingly trying to shift the burden to those who oppose the waiver, maybe best exemplified by World Health Organization Director General Tedros Ghebreyesus’ stance: “if not now, then when would a WTO waiver ever be justified?” Yet this is a poor substitute for an actual rationale, especially when the TRIPS Agreement and its addenda are already replete with IP flexibilities that have been justified for both national and multilateral use on the ground that they will be necessary in a public health emergency. The same proponents who have for decades with significant traction argued for an ever-growing expansion of these flexibilities now say that it is not worth even trying to use them; only the effective abrogation of all IP rights in relation to COVID-19 would be a quick enough measure to deal with the present crisis while it lasts. However, the proposed blanket suspension of IP rights is no quick fix for the pandemic, as it is unlikely to accelerate the delivery of COVID-19 vaccines. Waiver proponents have been unable to document the existence of idle global COVID vaccine manufacturing capacity **that could be unleashed by suspending IP rights.** Existing capacity to produce traditional vaccines with conventional manufacturing technology simply cannot quickly or easily be converted to produce the advanced COVID-19 vaccines currently deployed. Thus, developing country manufacturers that currently make e.g. diphtheria, yellow fever, or tetanus vaccines, cannot simply be re-tooled to make the high-end mRNA or vectored COVID vaccines we are eagerly waiting for. Very different facilities will be needed, and getting these built, certified, and operational will take time, money, and precious expertise. Waiver proponents also seem to forget that someone must keep making the whooping cough, polio, MMR, and other childhood vaccines against diseases that kill more children in the developing world than COVID ever will. Current global need for non-COVID vaccines is estimated at 3.5-5.5 billion doses per year, and those who talk about using existing capacity must realize that we cannot convert current manufacturing away from these critically-important products. On top of that, an estimated 14 billion doses of COVID vaccines will be needed globally. As GAVI – The Vaccine Alliance explains, it was always clear that demand for COVID vaccines would be high, immediate, and impossible to meet in the short term. This is no fault of the IP system. Vaccine manufacturing processes are complex, require specific know-how and equipment, and just cannot happen overnight. Some COVID-19 vaccines involve new technologies, such as mRNA and lipid nanoparticle encapsulation, for which no large-scale manufacturing facilities or copious raw materials existed at the outset of the pandemic. The worldwide capacity to build or convert new plants is likewise limited, specialized manufacturing equipment is difficult or impossible to source, and none of this is or was ever going to be achievable within a few months as the proponents of the TRIPS waiver assert. Not even counting the time it takes to construct and equip a new plant, just the regulatory certification of a completed new facility takes several months before it can begin commercial production, and the manufacture and quality control of a single batch of COVID-19 vaccine takes 3-4 months before it can be released. Anywhere between 100 and 1,000 quality controls are done at each step of the manufacturing process. Those who argue that an IP waiver would enable the free flow of COVID vaccines within months are raising impossible expectations.

#### No ! to disease – not widespread nor existential

Dr. Toby Ord 20, Senior Research Fellow in Philosophy at Oxford University, DPhil in Philosophy from the University of Oxford, The Precipice: Existential Risk and the Future of Humanity, Hachette Books, Kindle Edition, p. 124-126

Are we safe now from events like this? Or are we more vulnerable? Could a pandemic threaten humanity’s future?10

The Black Death was not the only biological disaster to scar human history. It was not even the only great bubonic plague. In 541 CE the Plague of Justinian struck the Byzantine Empire. Over three years it took the lives of roughly 3 percent of the world’s people.11

When Europeans reached the Americas in 1492, the two populations exposed each other to completely novel diseases. Over thousands of years each population had built up resistance to their own set of diseases, but were extremely susceptible to the others. The American peoples got by far the worse end of exchange, through diseases such as measles, influenza and especially smallpox.

During the next hundred years a combination of invasion and disease took an immense toll—one whose scale may never be known, due to great uncertainty about the size of the pre-existing population. We can’t rule out the loss of more than 90 percent of the population of the Americas during that century, though the number could also be much lower.12 And it is very difficult to tease out how much of this should be attributed to war and occupation, rather than disease. As a rough upper bound, the Columbian exchange may have killed as many as 10 percent of the world’s people.13

Centuries later, the world had become so interconnected that a truly global pandemic was possible. Near the end of the First World War, a devastating strain of influenza (known as the 1918 flu or Spanish Flu) spread to six continents, and even remote Pacific islands. At least a third of the world’s population were infected and 3 to 6 percent were killed.14 This death toll outstripped that of the First World War, and possibly both World Wars combined.

Yet even events like these fall short of being a threat to humanity’s longterm potential.15

[FOONOTE]

In addition to this historical evidence, there are some deeper biological observations and theories suggesting that pathogens are unlikely to lead to the extinction of their hosts. These include the empirical anti-correlation between infectiousness and lethality, the extreme rarity of diseases that kill more than 75% of those infected, the observed tendency of pandemics to become less virulent as they progress and the theory of optimal virulence. However, there is no watertight case against pathogens leading to the extinction of their hosts.

[END FOOTNOTE]

In the great bubonic plagues we saw civilization in the affected areas falter, but recover. The regional 25 to 50 percent death rate was not enough to precipitate a continent-wide collapse of civilization. It changed the relative fortunes of empires, and may have altered the course of history substantially, but if anything, it gives us reason to believe that human civilization is likely to make it through future events with similar death rates, even if they were global in scale.

The 1918 flu pandemic was remarkable in having very little apparent effect on the world’s development despite its global reach. It looks like it was lost in the wake of the First World War, which despite a smaller death toll, seems to have had a much larger effect on the course of history.16

It is less clear what lesson to draw from the Columbian exchange due to our lack of good records and its mix of causes. Pandemics were clearly a part of what led to a regional collapse of civilization, but we don’t know whether this would have occurred had it not been for the accompanying violence and imperial rule. The strongest case against existential risk from natural pandemics is the fossil record argument from Chapter 3. Extinction risk from natural causes above 0.1 percent per century is incompatible with the evidence of how long humanity and similar species have lasted. But this argument only works where the risk to humanity now is similar or lower than the longterm levels. For most risks this is clearly true, but not for pandemics. We have done many things to exacerbate the risk: some that could make pandemics more likely to occur, and some that could increase their damage. Thus even “natural” pandemics should be seen as a partly anthropogenic risk.