### 1NC – off

#### Our interpretation is that the resolution should define the division of affirmative and negative ground and offense. It was *negotiated* and *announced in advance*, providing both sides with a reasonable opportunity to prepare to engage one another’s arguments.

**Resolved denotes a proposal to be enacted by law**   
**Words and Phrases 1964** Permanent Edition   
Definition of the word “resolve,” given by Webster is “**to express an opinion or determination by resolution or vote; as ‘it was resolved by the legislature;**” It is of **similar** force **to the word “enact,”** which is **defined** by Bouvier **as** meaning “**to establish by law**”.

#### Ought means should

Merriam Webster, No Date – Merriam Webster’s Learner’s Dictionary, “ought”, <http://www.learnersdictionary.com/definition/ought>  
ought /ˈɑːt/ verb  
Learner's definition of OUGHT [modal verb] 1 ◊ Ought is almost always followed by to and the infinitive form of a verb. The phrase ought to has the same meaning as should and is used in the same ways, but it is less common and somewhat more formal. The negative forms ought not and oughtn't are often used without a following to. — used to indicate what is expected They ought to be here by now. You ought to be able to read this book. There ought to be a gas station on the way. 2 — used to say or suggest what should be done You ought to get some rest. That leak ought to be fixed. You ought to do your homework.

#### Should requires legal effect

Summers 94 (Justice – Oklahoma Supreme Court, “Kelsey v. Dollarsaver Food Warehouse of Durant”, 1994 OK 123, 11-8, http://www.oscn.net/applications/oscn/DeliverDocument.asp?CiteID=20287#marker3fn13)

¶4 The legal question to be resolved by the court is whether the word "should"[13](http://www.oscn.net/applications/oscn/DeliverDocument.asp?CiteID=20287#marker3fn13) in the May 18 order connotes futurity or may be deemed a ruling *in praesenti*.[14](http://www.oscn.net/applications/oscn/DeliverDocument.asp?CiteID=20287#marker3fn14) The answer to this query is not to be divined from rules of grammar;[15](http://www.oscn.net/applications/oscn/DeliverDocument.asp?CiteID=20287#marker3fn15) it must be governed by the age-old practice culture of legal professionals and its immemorial language usage. To determine if the omission (from the critical May 18 entry) of the turgid phrase, "and the same hereby is", (1) makes it an in futuro ruling - i.e., an expression of what the judge will or would do at a later stage - or (2) constitutes an in in praesenti resolution of a disputed law issue, the trial judge's intent must be garnered from the four corners of the entire record. [CONTINUES – TO FOOTNOTE] [13](http://www.oscn.net/applications/oscn/DeliverDocument.asp?CiteID=20287#marker2fn13) "*Should*" not only is used as a "present indicative" synonymous with *ought* but also is the past tense of "shall" with various shades of meaning not always easy to analyze. See 57 C.J. Shall § 9, Judgments § 121 (1932). O. JESPERSEN, GROWTH AND STRUCTURE OF THE ENGLISH LANGUAGE (1984); St. Louis & S.F.R. Co. v. Brown, 45 Okl. 143, 144 P. 1075, 1080-81 (1914). For a more detailed explanation, see the Partridge quotation infra note 15. Certain contexts mandate a construction of the term "should" as more than merely indicating preference or desirability. Brown, supra at 1080-81 (jury instructions stating that jurors "should" reduce the amount of damages in proportion to the amount of contributory negligence of the plaintiff was held to imply an *obligation* *and to be more than advisory*); Carrigan v. California Horse Racing Board, 60 Wash. App. 79, [802 P.2d 813](http://www.oscn.net/applications/oscn/deliverdocument.asp?box1=802&box2=P.2D&box3=813) (1990) (one of the Rules of Appellate Procedure requiring that a party "should devote a section of the brief to the request for the fee or expenses" was interpreted to mean that a party is under an *obligation* to include the requested segment); State v. Rack, 318 S.W.2d 211, 215 (Mo. 1958) ("should" would mean the same as "shall" or "must" when used in an instruction to the jury which tells the triers they "should disregard false testimony"). [14](http://www.oscn.net/applications/oscn/DeliverDocument.asp?CiteID=20287#marker2fn14) *In praesenti* means literally "at the present time." BLACK'S LAW DICTIONARY 792 (6th Ed. 1990). In legal parlance the phrase denotes that which in law is *presently* or *immediately effective*, as opposed to something that *will* or *would* become effective *in the future [in futurol*]. See Van Wyck v. Knevals, [106 U.S. 360](http://www.oscn.net/applications/oscn/deliverdocument.asp?box1=106&box2=U.S.&box3=360), 365, 1 S.Ct. 336, 337, 27 L.Ed. 201 (1882).

#### WTO refers to the World Trade Organization

MBN N.D. [(Market Business News, an online newspaper specializing in financial, economic and business news worldwide) “World Trade Organization (WTO) – definition and meaning” MBN, No date. <https://marketbusinessnews.com/financial-glossary/world-trade-organization-wto-definition-meaning/>] RR

The World Trade Organization, often referred to by its initials WTO, is a global international organization that deals with the rules of trade between countries, and helps trading nations resolve disputes. The WTO says it is the only global organization that does this. The World Trade Organization says it aims to help producers of goods and services, importers, and exporters conduct their business.

#### Reduce means

Cambridge n.d. [“Reduce,” Cambridge English Dictionary] JL

to become or to make something become smaller in size, amount, degree, importance, etc.:

#### Intellectual property protections are

USFG 14 [(US Mission to International Organizations in Geneva) “Key Forms of Intellectual Property Protection,” 4/24/2014] JL

The key forms of intellectual property protection are patents, copyrights, trademarks and trade secrets. Because intellectual property shares many of the characteristics of real and personal property, associated rights permit intellectual property to be treated as an asset that can be bought, sold, licensed or given away. Intellectual property laws enable owners, inventors and creators to protect their property from unauthorized use.

#### Medicine is

Lexico ND [(Lexico dictionary) https://www.lexico.com/definition/medicine] BC

The science or practice of the diagnosis, treatment, and prevention of disease (in technical use often taken to exclude surgery)

#### It is irrelevant if they are correct about everything that they said – allowing the aff to deviate from the resolution is a moral hazard, it justifies an infinite number of unpredictable arguments with thin ties to the resolution

#### This undermines deliberation – turns the aff because they will never be competent advocates for their position unless they have experience against a well-prepared opponent

#### A clear, well-defined resolution is critical to allow the neg to refute the aff in an in-depth fashion – this process of negation produces iterative testing and improvement, where we learn to improve our arguments based on our opponents’ arguments. This process does not proscribe particular styles or forms of argument but does require a common point of disagreement around which arguments can be organized

#### These skills are tremendously valuable for movement building and challenging injustice but require engagement with a well-prepared opponent

#### Prefer our impact:

#### Skepticism – presume all their truth claims false because they have not been properly tested

#### Scope – the role of individual debate rounds on broader subject formation is white noise – *can you remember what happened round 4 of Greenhill your junior year?* – individual rounds don’t affect our subjectivity, but a model of debate that forefronts clash and rigorous negation can turn us into more competent advocates

#### Accessibility – Cutting negs to every possible aff wrecks small schools, which has a disparate impact on under-resourced and minority debaters. Counter-interpretations are arbitrary, unpredictable, and don’t solve the world of neg prep because there’s no grounding in the resolution

#### The TVA solves their offense —

#### 1] reducing IP protections as a way to destroy the medical industrial complex and stop medical experimentation

#### 2] the wto should prevent/extend ip protections who do this type of experimentation.

#### 3] stopping ip protections to destroy profit inscentives for companies so they can’t afford to experiment on inmates.

### 1NC – off

#### Identity politics is the ideology of the bourgeoisie that is used to justify its own economic and political privilege and contribute to the reproduction of capitalism.

Das 20 [(Raju, Professor, Department of Geography, York University. He teaches radical political economy, international development, state-society relations, and social struggles. He is on the editorial board of Science & Society (New York) and is also a member of its manuscript collective. He is also a member of the editorial board of Class, Race and Corporate Power, and a member of the editorial advisory board of Dialectical Anthropology.) “Identity Politics: A Marxist View” Class, Race and Corporate Power, 2020] BC

Identity politics and/as bourgeois ideology

Identity politics – in terms of its underlying thinking and its practice – in many ways an ideology of bourgeois society. Identity politics is a bit like the capitalist political-economic strategy of slicing up of the commodity chain: the car as a commodity is sliced into tyres, windows, doors, etc. which are made in different places. In identity politics, every separate segment is invited to assert one person’s rights against another person’s rights. The implication is that: those who subscribe to identity politics break down the struggle into its smallest component parts: pitting black women against black men, black disabled women against black able-bodied women, and so on. By breaking down and separating things in this way they are dividing the movement, diverting attention from the main issues and pitting different groups of the oppressed against each other. (IMT, 2018; italics original).

As mentioned earlier, identity politics encourages people to think about how oppression is sliced into different little sites: a white woman is oppressed by gender, but she is also said to oppress blacks. If it is believed that, for example, black men are ‘privileged’ relative to black women and black heterosexual men are privileged relative to black homosexual men, then the totality of oppression is indeed fragmented. It is as if one person can freely choose from a basket of ‘commodities’ of identity. This is an attitude that sits very well in a society where people are free to change their employer (while they are not free not to work for a wage) and a society that valorizes the freedom of the middle-class consumer.18 Identity politics ‘mimics’ the ideology of private property and of competition in bourgeois society. It insists on the primacy of subjective experience as the source of understanding and changing the world.19 It is argued that only those who have lived through oppression understand it and are able to fight it, so those who are sympathetic to the plight of oppressed and marginalised groups without themselves having a direct experience of oppression are relegated to a secondary role as passive supporters.20 If the direct experience of oppression is the main or the only condition for one to develop an insight into oppression and how to fight it, then the implication is that: the insight into oppression as a form of ‘cultural wealth’ is the monopoly of a few as if it is their private property. Given the matrix of oppression, there are many perspectives on oppression, all of which are partial perspectives (e.g. a gender perspective, a race perspective, etc.), and they are all competing, 21 but there is no common ground among them. To the extent that some layers that are already privileged in some ways want a larger part of the national (economic) cake in a country without challenging the control over the production of the cake itself (that is without challenging capitalist economics, politics and ideology), identity politics is more or less the ideology of the (petty-)bourgeoisie used to justify its own economic and political privilege and contribute to the reproduction of capitalism.

#### Capitalism is responsible for the birth of racism –

WASP 15 [(Workers and Socialist Party in South Africa affiliated to International Socialist Alternative. WASP fights to replace capitalism with a democratic socialist system that will use the wealth of society to meet the needs of its people instead of the needs of shareholders and big-business.) “Class and Race: Marxism, Racism & the Class Struggle” Workers and Socialist Party, 10/5/2015] BC

Racism is not the result of an “inevitable” racial friction between white and black. It is maintained by the class structure of capitalist society. Indeed, capitalism itself was responsible for the birth of racism. Before capitalism, discrimination against an entire people based on permanent prejudices of supposedly inferior ancestry, skin color or other physical and mental characteristics did not exist. Historically, racism emerged to justify the Atlantic slave trade, an enormous source of profits for the fledgling capitalist class. Once arisen, racism was molded and adapted to justify the shifting economic interests of the capitalist class in their colonial conquests and as part of capitalism’s ideological armory against the revolutionary working class. Charting the development of racism against the ebbs, flows, twists and turns of the class struggle is the only way to understand why racism exists. This requires a Marxist analysis.

The Marxist Approach

For Marxists, all ideas, including racism, are ultimately a reflection of social conditions. This materialist approach means ideas must be examined as products of historical development. Trying to understand any idea without a materialist approach is like examining the shadow independently of the object that casts it. To truly understand racism it is necessary to examine the specific historical circumstances that created it and which have maintained and modified it up to the present day.

The most fundamental social conditions that must be examined are the relationship between classes which themselves arise depending on how society organizes production. Different ways of organizing production give rise to different classes. History has known a number of different forms of class society. But the common feature is a minority ruling class who exploits the working majority by expropriating (i.e. stealing) the surplus wealth created by their labors. This is the fundamental division in society.

Different systems of belief (or ideologies) emerge to justify the position of the ruling class and to persuade the masses to accept their exploitation. Different forms of class society require different ideologies to justify them. However, the history of slave uprisings, peasant revolts, and the mass revolutionary struggles of the working class in our own time shows that the ruling class only ever partially succeeds in fooling the classes they exploit.

But it is not only the class struggle between the ruling class and the exploited majority that has significance. The struggles between competing factions of the same ruling class, or two different exploiting classes, also play an important role in determining the development of society and the ideologies that emerge. For example the competition between the different imperialist capitalist classes in the twentieth and twenty-first centuries, or the struggle between the rising capitalist class and the declining feudal ruling class in the seventeenth, eighteenth and nineteenth centuries.

It is the conflicting interests of different classes that are the real social basis upon which racial prejudices, discrimination and oppression form. In the struggles between classes, differences of race but also gender, age, sexuality and religion are frequently given an antagonistic form leading to corresponding ideologies of racism, sexism, ageism, homophobia and religious prejudice. The great Marxist Friedrich Engels dealt extensively with the roots in class society of oppression against women and the sexist prejudices this gives rise to; later writers have shown how homophobic prejudices emerged in the nineteenth century based on the form of the family in capitalist society.

However, Marxism’s power as a method of analysis does not lie in a simplistic materialism that says economic interests are always reflected as ideas and ideologies in a crude and obvious way. Rather it lies in Marxism’s dialectical materialism.

Dialectics means to examine the development of social conditions as processes and interactions. This means that Marxism recognizes that ideas and ideologies can themselves interact with the economic forces that originally created them adding layers of complexity to social conditions. Engels explained the nuances that dialectics brings to Marxism as a method of analysis when he wrote:

According to the materialist conception of history, the ultimately determining element in history is the production and reproduction of real life. Other than this neither Marx nor I have ever asserted. Hence if somebody twists this into saying that the economic element is the only determining one, he transforms that proposition into a meaningless, abstract, senseless phrase. The economic situation is the basis, but the various elements of the superstructure — political forms of the class struggle and its results … constitutions established by the victorious class after a successful battle, etc., juridical forms, and even the reflexes of all these actual struggles in the brains of the participants, political, juristic, philosophical theories, religious views and their further development into systems of dogmas — also exercise their influence upon the course of the historical struggles and in many cases preponderate in determining their form. There is an interaction of all these elements in which, amid all the endless host of accidents (that is, of things and events whose inner interconnection is so remote or so impossible of proof that we can regard it as non-existent, as negligible), the economic movement finally asserts itself as necessary. Otherwise the application of the theory to any period of history would be easier than the solution of a simple equation of the first degree.

– Letter to J. Bloch, 1890

Engels’ comment is the key to understanding what can otherwise appear as contradictions in the historical development of racism. For once arisen an idea or ideology, even a prejudice, can take on a certain life of its own within limits. Under the weight of historical inertia ideas can persist long past their use-by date. So for example, whilst it is not possible to be born racist, it is possible to be born into a racist society and raised to accept prejudices that were created by the social conditions of a past period. Also, ideas and ideologies can be given a new content by changing social conditions even as the language they express themselves in remains unchanged. Ideas that were progressive in one period in history can become reactionary in another as they are adapted to serve different class interests. Different ideologies can intertwine. This has been the case with racism and nationalism, particularly in the social conditions of the nineteenth and twentieth centuries. It is only Marxism that can cope with such contradictions by basing itself on the real thread of continuity in changing social conditions and not the ideological shadows they cast.

Marxism can accommodate and explain why sections of classes, under certain conditions, can support ideologies that do not correspond with their fundamental interests. Marx observed that, “the ideas of the ruling class are in every epoch the ruling ideas.” This means that the ruling class’s control of society gives them the means to partially impose ideologies that reflect their interests on to society in general. Under the right historical conditions, ruling class ideologies of racism and nationalism can succeed in creating divisions amongst the working class and poor and prevent them from uniting against their common exploiter, the capitalist class.

Lenin described how the imperialist phase of capitalism and its colonial expansion created the social conditions for the European capitalist classes to “bribe” sections of the European working class by encouraging the formation of a privileged “labor aristocracy” that would opportunistically support racist colonial policies as the basis of its privilege. Today this idea is regularly distorted to write-off the entire working class of Europe. But even in the nineteenth century that Lenin was describing, at the height of colonial rule, he stressed that it was only ever a section of the working class that succumbed to this bribery. He further explained that the contradiction between supporting an ideology that did not in reality correspond to the working class’s fundamental interests was “bound to increase the irreconcilability between opportunism and the general and vital interests of the working class movement.”

#### Neoliberal exploitation causes extinction.

Clark 18 (Brett, associate professor of sociology and sustainability studies at the University of Utah; Stefano B. Longo, Assistant Professor specializing in Environmental Sociology at NC State; “Land–Sea Ecological Rifts”, Land–Sea Ecological Rifts, https://monthlyreview.org/2018/07/01/land-sea-ecological-rifts/)

Covering approximately 70 percent of the Earth’s surface, the World Ocean is “the largest ecosystem.”1 Today all areas of the ocean are affected by multiple anthropogenic effects—such as overfishing, pollution, and emission of greenhouse gases, causing warming seas as well as ocean acidification—and over 40 percent of the ocean is strongly affected by human actions. Furthermore, the magnitude of these impacts and the speed of the changes are far greater than previously understood.2 Biologist Judith S. Weis explains that “the most widespread and serious type of [marine] pollution worldwide is eutrophication due to excess nutrients.”3 The production and use of fertilizers, sewage/waste from humans and farm animals, combustion of fossil fuels, and storm water have all contributed to dramatic increases in the quantity of nutrients in waterways and oceans. Research in 2008 indicated that there were over 400 “dead zones,” areas of low oxygen, mostly near the mouths of rivers.4 Nutrient overloading thus presents a major challenge to maintaining healthy aquatic ecosystems.

Nutrients are a basic source of nourishment that all organisms need to survive. Plants require at least eighteen elements to grow normally; of these, nitrogen, phosphorus, and potassium are called macronutrients, because they are needed in larger quantities. While all essential nutrients exist in the biosphere, these three are the ones most commonly known to be deficient in commercial agricultural production systems. Beginning in the early twentieth century with the Haber-Bosch process, atmospheric nitrogen was converted into ammonia to create synthetic nitrogen fertilizer. The fixation of nitrogen, an energy-intensive process, made the nutrient far more widely available for use in agriculture. This in turn dramatically changed production systems, which no longer depended on legumes and manures to biologically supply nitrogen for other crops such as wheat, corn, and most vegetables.

In the modern era, particularly since the Second World War, the increased production and use of fertilizers served to greatly expand food production and availability. Major macronutrients are routinely applied to soils in order to maintain and increase the growth of plant life on farms, as well as private and public landscapes such as golf courses, nurseries, parks, and residences. They are used to produce fruits, vegetables, and fibers for human and non-human consumption, expand areas of recreation, and beautify communities. However, like many aspects of modern production, given the larger social dynamics and determinants that shape socioecological relationships, these technological and economic developments have generated serious negative—often unforeseen—consequences. The wide expansion and increasing rates of nitrogen and phosphorus application have caused severe damage to aquatic systems in particular. Rivers, streams, lakes, bays (estuaries), and ocean systems have been inundated with nutrient runoff, which has had far-reaching effects.

Here we examine the socioecological relationships and processes associated with the transfer of nutrients from terrestrial to marine systems. We employ a metabolic analysis to highlight the interchange of matter and energy within and between socioecological systems. In particular, we show how capitalist agrifood production contributes to distinct environmental problems, creating a metabolic rift in the soil nutrient cycle. We emphasize how the failure to mend nutrient cycles in agrifood systems has led to approaches that produce additional ruptures, such as those associated with nutrient overloading in marine systems. This analysis reveals the ways that the social relations of capitalist agriculture tend to produce interconnected ecological problems, such as those in terrestrial and aquatic systems. Further, we contend that these processes undermine the basic conditions of life on a wide-ranging scale. It is important to recognize that nutrient pollution of groundwater as well as surface waters has been a major concern since the rise of modern capitalist agriculture and the development of the global food regime.5 The failure to address the metabolic rupture in the soil nutrient cycle and the contradictions of capital are central to contemporary land-sea ecological rifts.

#### The alternative is a rejection of identity politics and an affirmation of structural socialist reforms – only through participation within the state allows the proletariat fight against the capitalist class.

Day 18 [(Meagan, a staff writer at Jacobin magazine. Her articles have also appeared in The New York Times, The Guardian, Vox, n+1, The Baffler, In These Times, Mother Jones, and elsewhere. She is the co-author with Micah Uetricht of Bigger than Bernie: How We Go From the Sanders Campaign to Democratic Socialism and the author of Maximum Sunlight) “Why Socialists Should Fight for Structural Reforms” Democratic Socialists of America, fall 2018] BC

There is a common misconception on the radical left about reforms. If you’re serious about revolution, so the thinking goes, you shouldn’t waste your time with pushing reforms, because those reforms will only defer the revolution that we should actually be fighting for.

It’s true that “reformism” and “revolutionism” are distinct political orientations on the socialist left. But it’s important to be clear about what reformism actually consists of. It does not, as many mistakenly believe, simply mean the pursuit of reforms — which, by definition, do not replace the capitalist system with a socialist system in one fell swoop.

Instead, reformism refers to, as Rosa Luxemburg wrote in Reform or Revolution, the “gradual realization of socialism through social reforms.” It’s the idea that socialism is a certain number of discrete steps away, and each reform inherently brings us a step closer to our ideal society.

It’s a way of thinking that leads to a fixation on reforms for their own sake.

To be a revolutionary who is against reformism is to oppose this gradual or incremental approach to supplanting capitalism with socialism piecemeal, like a high-stakes game of Jenga.

But revolutionarism is not opposed to the pursuit of reform itself. In fact, revolutionary socialists have historically been very focused on the proper integration of reform campaigns into revolutionary strategy. “Between social reforms and revolution there exists for [socialism] an indissoluble tie,” Luxemburg wrote. “The struggle for reforms is its means; the social revolution, its aim.”

Stemming from their conflation of reforms with reformism, some on the radical left today conclude that a substantive but non-comprehensive change to the current order like single-payer healthcare  —  which will provide for and empower millions of working-class people, but won’t actually end capitalism  —  is fundamentally at odds with the idea of a revolution, which is what we really need. In order to signal their revolutionary commitments, they therefore regard reforms like single-payer with skepticism, if not disdain. They confront us with an ultimatum: pursue socialized health insurance and forsake the possibility of a radical rupture, or reject it and proceed instead to revolution.

This counterposition overlooks the possibility that some struggles for reform might actually bring us closer to revolution — and that indeed, they may be a necessary component of that project.

“The daily struggle for reforms,” Luxemburg wrote, “for the amelioration of the condition of the workers within the framework of the existing social order, and for democratic institutions, offers to [socialists] the only means of engaging in the proletarian class war and working in the direction of the final goal — the conquest of political power and the suppression of wage labor.”

The idea that we should pursue revolution instead of reforms is predicated on the mistaken belief that revolutions are instantaneous affairs. As the late socialist organizer Peter Camejo put it:

“First of all, you have to have clear in your mind the meaning of the word ‘revolution’. Many people have a stereotyped picture of what a revolution is like. They say a revolution is when people come with guns, when they surround a fortress or take over a city. What they do is they confuse revolution with insurrection. Insurrection is just one stage of revolution. Revolution is a lot more. It’s a long process.”

Have we reached the insurrectionary stage of revolution? Definitely not. In the U.S. we have never come close to a point where workers were ready to wrest control of the state from capitalists and establish socialism. We have no independent working-class party, our socialist organizations and press organs are relatively small, our unions are on the back foot, and millions of people have effectively given up on the possibility of changing the world through collective action.

It’s important to acknowledge this, because if we delude ourselves into thinking that we’re not vastly outmatched by the capitalist class and its political functionaries, we can end up making deeply misguided decisions about how to act. Those decisions can result in the destruction of our movement’s infrastructure, while also alienating ourselves from a potential mass audience.

If we’re serious about transforming the social order as soon as possible, we have a responsibility to avoid making rash errors that can lead us down long detours. That means understanding that right now, despite our recent growth and rising profile, our resources are relatively limited and our popular influence is low. Even so, there also signs of regeneration that we can’t afford to ignore. The mass popularity of Bernie Sanders’ vision for economic redistribution and the growing favorability toward the word “socialism” is one indication. The idea of class has re-entered the national political conversation in an actually meaningful way. Educators are continuing to engage in deeply politicized forms of strike activity around the country. The membership of socialist organizations, which stagnated at a low level for decades, is suddenly mushrooming. And candidates calling themselves democratic socialists are winning elections in states and cities all over the country.

For the first time in a good half-century, the U.S. socialist left has an opportunity to engage in mass politics and make a real impact in mainstream political life. If we didn’t, the White House wouldn’t feel the need to publish 72-page memos propagandizing against us. We have to think logically and systematically about how to make the most of that opportunity.

What do we need to make a socialist revolution? Many things, obviously, but we can’t dispense with these two. First, we need the working-class majority to understand what’s wrong with capitalism and see the need for its replacement. Second, we need the working-class majority to be strong enough to really go toe-to-toe with the capitalist class and win.

When the socialist left thinks about how to choose the demands we should elevate and the campaigns we should focus our energy on, we should always be asking whether a particular fight serves these two purposes: building working-class consciousness and confidence (or ideological empowerment), and strengthening working-class institutions and giving working people more leverage over the bosses (material empowerment).

There are some reforms that — if fought for strategically and won on the right terms — position us better to square off with capitalism down the line and not get obliterated in the process. The Austrian socialist Andre Gorz called this kind of reform a “structural reform.” To be a structural reform, a reform cannot simply be an improvement in the immediate state of affairs; it has to involve a transfer of significant power from capital to labor, constitute “a victory of democracy over the dictatorship of profit,

” and point to a world beyond capitalism.

Fighting for structural reforms raises the possibility of broadening the popular political imagination, raising working-class expectations, and strengthening working-class institutions and political formations. Fortunately, we have the possibility of participating in precisely this kind of reform struggle today: the fight for Medicare for All.

A key concept at play here is “decommodification.” The word means to take something out of the capitalist market, to shield it from the profit motive, to ban the involvement of private corporations and turn it over to the people. It’s what socialists want to do with everything, from housing and education to transportation and beyond.

And we’re in luck, because millions of people are demanding that that we do that right now with health insurance. In record numbers, we see that ordinary working-class people want health insurance to be provided by the state via taxes, and administered via a universal democratically-run program, to the detriment of insurance CEOs and benefit of everyone else.

Bernie Sanders has led the charge on Medicare for All and has done a remarkably effective job in linking the demand to the need for class struggle on a massive scale. He has popularized the argument that not only does health insurance need to be taken out of the market to ensure decent health care for all, but that the reason it hasn’t happened yet is that our domestic ruling class is standing in the way.

Seventy percent of Americans now support single-payer healthcare — up from only 21 percent in 2014 — and most accept the need to eliminate profit-hungry insurance companies in order to have a rational and equitable healthcare system that works for everyone. This reform struggle is already doing a lot to raise working-class people’s expectations for how society ought to be governed, as well as consciousness about the obstacles that must be overcome to govern it in their interests.

Medicare for All will help millions of people survive and thrive. But all progressive reforms do that, from a raise in the minimum wage to increasing food-stamp funding. Medicare for All isn’t smart for socialists just because it’s a “step in the right direction.” It’s smart because it attacks the core logic of capitalism in a serious way, with high material stakes for millions of people. It affirms the principle that we must have zones of life that are off-limits to capitalism, an idea which, when articulated on a mass scale, can change the terms of political debate and the terrain of struggle. Because if it makes sense to protect health insurance from the free market, doesn’t it also make sense to remove a host of other things we need from the market’s clutches, too?

If socialists sit out the struggle for Medicare for All, it will still proceed anyway. But if we jump in, becoming fighters and, where possible, leaders, we stand a better chance of winning and of further articulating and popularizing the socialist logic that undergirds this fight, and connecting it to other anti-austerity, anti-privatization and pro-democracy efforts. Heavy participation in this reform struggle allows us to agitate, propagandize, clarify battle lines, strengthen our organizations, build coalitions, and develop cadre whose skills are forged in the fight against the capitalist class.

As for implementation, Medicare for All doesn’t just offer much-needed and greatly-deserved relief to working people. It also increases our ability to intentionally push back against the ruling class. If unions didn’t have to make major sacrifices to protect health benefits, what else could they fight for? If a worker didn’t have to worry about losing health insurance when they lose their job, how much bolder could they be in standing up to their boss? If healthcare coverage is made independent from employment, how much less power would the bosses have over workers in the economy and in politics?

The liberatory potential of structural reforms is exponential, not additive. Some reforms are an extra chunk of change here, an extra subsidy there. But a reform like this upsets the balance of forces between the working class and the ruling class. Far from forestalling or distracting from revolution, it can add new dynamism to class conflict and builds the power workers in relation to capital.

No matter how ambitious, a single reform like Medicare for All won’t end capitalism, not even in the realm of health care. But it emboldens ordinary people to imagine new political possibilities, make new claims on the future, and trains them for bigger battles to come. At this critical moment, the socialist left must fight to win, and that means learning to spot a potentially transformative campaign when we see one.

This is not to say that Medicare for All is the only fight socialists should be involved in right now. Other fights might include demands for abundant and beautiful social housing, for tuition-free public education from pre-K through college or trade school, and for a federal jobs guarantee paired with a pro-environment green jobs program.

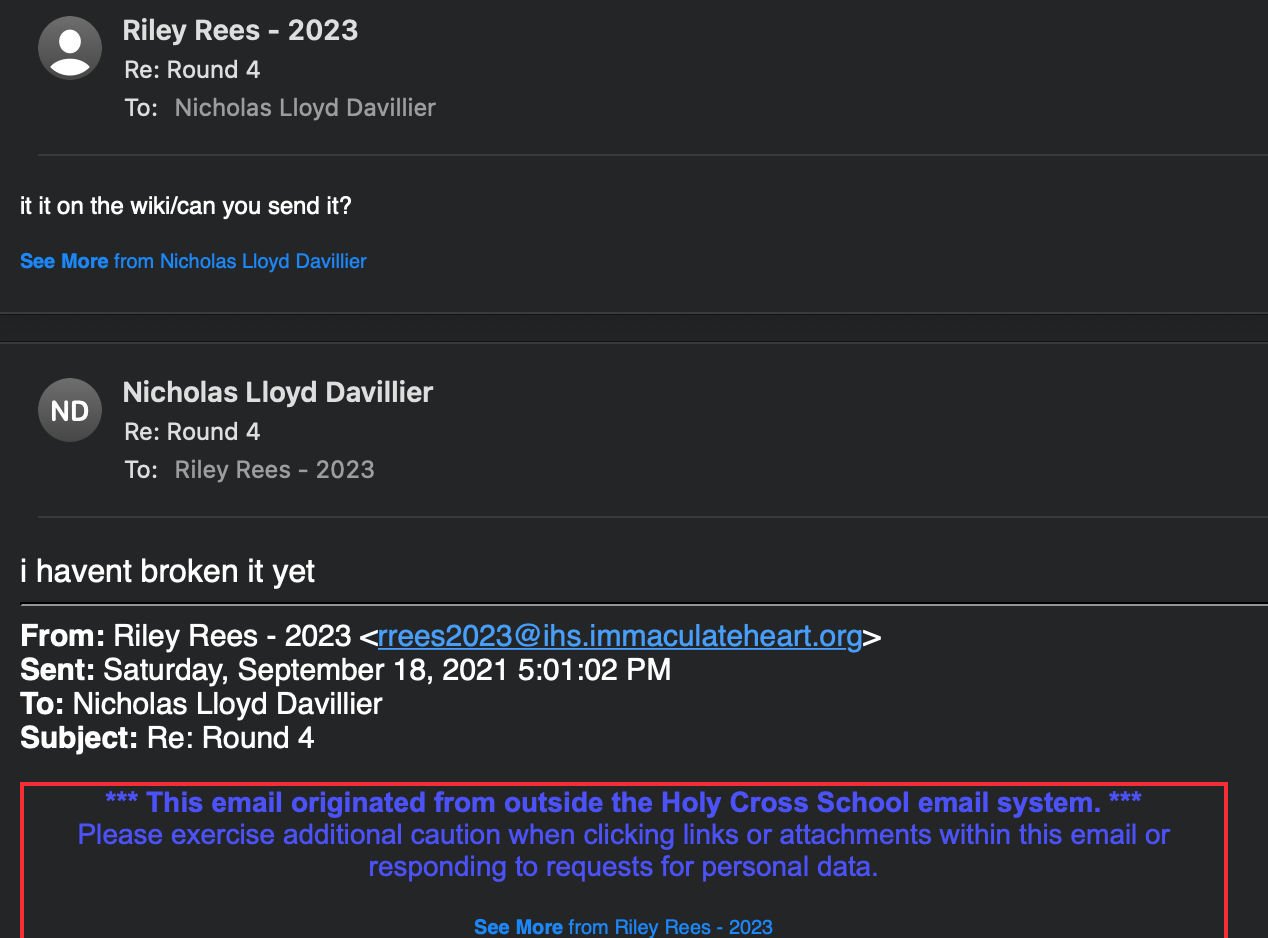
Socialists can have reasonable disagreements over what exactly constitutes a structural reform struggle. That’s okay, and that’s the exactly the kind of debate the socialist left should be having with itself. We should, however, dispense with conceptions that counterpose reform struggles to the ultimate goal of socialism as a different kind of society. The logical conclusion of hostility to reform fights is abstention from working people’s ongoing efforts to improve their quality of life. That kind of perpetual bench-warming leads to a kind of sectarian isolation made sterile by a lack of meaningful contact with the millions of people who currently stand outside the fold.

Class conflict is always happening under capitalism. Our task is to locate the most promising currents of mass working-class resistance, support them, and to win leadership roles in them on the basis of our good work. This would imbue them with a socialist perspective and character and draw in as many people into the struggle as possible. If we abdicate that responsibility, we’ve blocked off our best avenue for making a revolution in our lifetimes.

### 1NC

#### Interpretation: Debaters must disclose new affirmatives on the wiki 30 minutes before they are read in round.

#### Violation: You didn’t I’ll insert a screenshot here:



#### Net benefits -

#### 1 - Testing: There are hundreds of potential aff positions, disclosure of the aff directs pre-round prep which ensures the debate is about the substance of the position as opposed to generics, which is key to nuanced clash and in depth debate. Their interpretation forces the negative to read frivolous theory or kritiks with overly broad points of disagreement with the aff.

#### 2 - New does not mean better: Your interp encourages debaters to try to win rounds with surprise strategies as opposed to well researched positions, which kills predictability and iterative content mastery.

#### Vote on fairness because it is axiomatically necessary to determine the better debater over the better cheater

#### Vote on education because it is the reason why schools fund debate

#### Use competing interps:

#### Reasonability is arbitrary which invites judge intervention or random unjustified thresholds.

#### Competing interpretations deters future abuse by creating consistent norms that debaters can be held to in the future.

#### Drop the debater:

#### Deters future abuse the greatest incentive in debate is competitive success so debaters won’t read positions if they can’t win on them.