# 1AR

#### Non indigenous setcol is violent – this should function as an independent reps K

Brough ’17 Taylor Brough <https://resistanceanddebate.wordpress.com/2017/03/23/open-letter-to-non-black-native-people-in-debate/> (won CEDA in 2016, debated for Vermont)//Elmer

I am here preoccupied with our enunciative capacities in debate—with what I perceive “Native debate,” and specifically non-Black Native debaters, to be doing in service of Settler/Master (mis)recognition, what the consequences of such doing might be, and what it might mean to push against the disciplining force of recognition in debate. The ontological fact of genocide/sovereignty as a dual positioning for Native people, coupled with academia’s push to identify ourselves at the site of (coherent and recognizable) trauma (what Wilderson terms “intra-human conflicts”), has led Native thought in debate, broadly, to do three related things: 1) prioritize the coherent discussion of sovereign loss over one of genocide and its incoherence, 2) articulate ourselves as always in conversation with (read: traumatized by) the Settler, 3) distance ourselves from a Black/Red conversation or from Black/Red theorizing. These three moves are all antiblack in addition to being an insidious manifestation of the genocide that structures half of our (non?)being. Depressingly, if we were to historicize “Native debate,” we would have to begin with a litany of non-Native debaters reading “Give Back the Land,” offering sovereignty as a solution to a tragic history of genocide that relegates Native people to phobic/phillic objects of the past whose futures are in the hands of those Settlers who bravely dare to talk about them. The terrain in which everyone can become Native—or at least become an advocate for Natives—is a cleared landscape produced by genocide but also, significantly, produced by antiblack slavery. This history of non-Native debaters’ representations of sovereignty, land repatriation, and treaty rights as the only solution to genocide also reaches into the present. What is most disturbing to me about this ongoing history is that we have yet to tie virtually any debate round to actual, material land repatriation, sovereign gains, or the upholding of treaty rights. These material gains involve labor from Native people organizing at the grassroots level, not an academic labor from Settlers. Debate arguments do not facilitate sovereign benefits for Native peoples. Further, the struggle for sovereignty itself does not overcome or solve genocide. The removal of the Hunkpapa Lakota Oyate and their relatives at the Oceti Sakowin camp at Standing Rock should be proof enough of this—sovereignty as a politic is often met with, rather than resolving, genocidal violence. Non-Black Native people in debate have performed a similar land-based politic. Native debate has become so associated with words like “land,” “sovereignty,” “space,” “place,” “treaty rights,” and others, that it is almost impossible to theorize Native debate absent sovereignty as a grammar that marks our existence. So both non-Native debaters (who claim to advocate for Native peoples’ sovereignty) and Native debaters (who claim to advocate for something that usually falls into the grammar of sovereignty) are talking in essentially the same register, with incredibly limited slippage towards genocide as a vector of violence. And, for Native people, like non-Natives, debate arguments do not and cannot facilitate the material elements of decolonization that these land-based arguments frequently rely upon. Sovereign gains don’t happen in debate rounds, but for some reason the (mis)recognition of Native enunciation as sovereignty persists, in that the word “land” harkens to Native debate in almost every instance, that almost every debate involving Native people reading perceptibly “Native” arguments includes a discussion of “treaties” or “sovereignty” or “land-based pedagogy” or “spatiality.” What other reason could this be than a structure of desire around recognition from the Settler/Master? If we really follow the history of how “Nativeness” has been misrepresented in debate by Settlers, it becomes clear that much of contemporary Native debate, strangely (or as I argue, not so strangely), mimics these misrepresentations. Of course, debate is an economy of (mis)recognition. That “Native” becomes coextensive with “land” in debate is no accident. It is an enunciation that has been evoked prior to the involvement of any Native debaters or coaches. And it is reiterated by non-Black Native debaters with increasing certainty about the truthiness of Native relationships to the land. Systematically absent from this conversation, of course, is a discussion of genocide. I have gestured above towards the ways that the desire for recognition from the Settler/Master motivates this conceptual move towards the register of sovereignty. As Wilderson writes, “The crowding out, or disavowal, of the genocide modality [by the sovereign modality] allows the Settler/’Savage’ struggle to appear as a conflict rather than as an antagonism. This has therapeutic value for both the ‘Savage’ and the Settler: the mind can grasp the fight, conceptually put it into words. To say, ‘You stole my land and pilfered and appropriated my culture’ and then produce books, articles, and films that travel back and forth along the vectors of those conceptually coherent accusations is less threatening to the integrity of the ego, than to say,- ‘You culled me down from 19 million to 250,000.’”[4] This gesture towards conceptual coherence and therapeutic value is why there is a celebrated and ongoing association between “land” and “Native” in both non-Native argumentation and in arguments made by Native people. It is why we cannot theorize about Native debate absent the contingent register of sovereignty. I am hesitant to claim that sovereignty should be completely abandoned as an analytic for obvious reasons—I think Wilderson also gives credit to indigenous conceptions of sovereignty, what it unseats, and how it operates, while still articulating a critique of sovereignty unrivaled by much of Native studies. I am not interested in suggesting that all Native people ignore our peoples’ land relationships or histories of broken treaties as politic throughout the United States or the world. I agree with Qwo-Li Driskill’s suggestion, alongside similar ones from other Native theorists, that sovereignty must be re-theorized significantly rather than echoing the propertied enterprise that confers legibility to state formations. Regardless of my reluctance to disavow the potential for sovereignty as a politic outside debate rounds, I think it is obvious that sovereignty in its terms in debate—as a recognized and fundamentally “Native” utterance—is genocidal and anti-Black. Broadly, my argument is that genocide is an undertheorized arm of an antagonism that halfway positions Native people, and that the basis of such undertheorization is the desire to be (mis)recognized as nearly-Human by the Settler. This claim invites an investigation of the context of (mis)recognition in debate and what is particular about debate itself with regard to Wilderson’s theory of position.

# 1AC

## 1AC

### Notes

CSA –

Material Capitalism – Alienation – Jaeggi

Psychoanalysis – McGowan – Debate deployment

Black Communication – Gillespe, Brady

### 1AC – Framework

#### THE DIGITAL AGE IS HERE – Technology has created an age of constant information and signifiers floating through our phones and computers as media. This creates a dyslexia – reduced attention spans, no time for true human interaction – this leads to information overload, which is too fast for our organic minds to keep up with – that causes depression and drug use. It’s no coincidence that the rise of tech in the 80s was complimented with a drug epidemic. These signifiers come prior to action, thus the role of the ballot is to disrupt semiocapitalism.

**Berardi 09** [Franco Berardi, Italian communist theorist and activist in the autonomist tradition, whose work mainly focuses on the role of the media and information technology within post-industrial capitalism Precarious Rhapsody, by Franco Bifo Berardi et al., AK Press, 2009. P. 40-42 // LEX JB]

* TW – mentions of suicide, not read, but it’s in the card if you chose to read it after the round

The acceleration of information exchange has produced and is producing an effect of a pathological type on the individual human mind and even more on the collective mind. Individuals are not in a position to consciously process the immense and always growing mass of information that enters their computers, their cell phones, their television screens, their electronic diaries and their heads. However, it seems indispensable to follow, recognize, evaluate, process all this information if you want to be efficient, competitive, victorious. The practice of multitasking, the opening of a window of hypertextual attention, the passage from one context to another for the complex evaluation of processes, tends to deform the sequential modality of mental processing. According to Christian Marazzi, who has concerned himself in various books with the relations between economics, language and affectivity, the latest generation of economic operators is affected by a real and proper form of dyslexia, incapable of reading a page from the beginning to the end according to sequential procedures, incapable of maintaining concentrated attention on the same object for a long time. And dyslexia spreads to cognitive and social behaviors, leading to rendering the pursuit of linear strategies nearly impossible. Some, like Davenport and Beck , speak of an attention economy. But when a cognitive faculty enters into and becomes part of economic discourse this means that it has become a scarce resource. The necessary time for paying attention to the fluxes of information to which we are exposed and which must be evaluated in order to be able to make decisions is lacking. The consequence is in front of our eyes: political and economic decisions no longer respond to a long term strategic rationality and simply follow immediate interests. On the other hand, we are always less available for giving our attention to others gratuitously. We no longer have the attention time for love, tenderness, nature, pleasure and compassion. Our attention is ever more besieged and therefore we assign it only to our careers, to competition and to economic decisions. And in any case our temporality cannot follow the insane speed of the hypercomplex digital machine. Human beings tend to become the ruthless executors of decisions taken without attention. The universe of transmitters, or cyberspace, now proceeds at a superhuman velocity and becomes untranslatable for the universe of receivers, or cybertime, that cannot go faster than what is allowed by the physical material from which our brain is made, the slowness of our body, the need for caresses and affection. Thus opens a pathological gap and mental illness spreads as testified by the statistics and above all our everyday experience. And just as pathology spreads, so too do drugs. The flourishing industry of psychopharmaceuticals beats records every year, the number of packets of Ritalin, Prozac, Zoloft and other psychotropics sold in the pharmacies continually increases, while dissociation, suffering, desperation, terror, the desire not to exist, to not have to fight continuously, to disappear grows alongside the will to kill and to kill oneself. When, towards the end of the 1970s, an acceleration of the productive and communicative rhythms in occidental metropolitan centers was imposed, a gigantic epidemic of drug addiction made its appearance. The world was leaving its human epoch to enter the era of machinic posthuman acceleration: many sensitive organisms of the human variety began to snort cocaine, a substance that permits the acceleration of the existential rhythm leading to transforming oneself into a machine. Many other sensitive organisms of the human kind injected heroin in their veins, a substance that deactivates the relation with the speed of the surrounding atmosphere. The epidemic of powders during the 1970s and the 1980s produced an existential and cultural devastation with which we still haven’t come to terms with. Then illegal drugs were replaced by those legal substances which the pharmaceutical industry in a white coat made available for its victims and this was the epoch of anti-depressants, of euphorics and of mood regulators. Today psychopathy reveals itself ever more clearly as a social epidemic and, more precisely, a socio-communicational one. If you want to survive you have to be competitive and if you want to be competitive you must be connected, receive and process continuously an immense and growing mass of data. This provokes a constant attentive stress, a reduction of the time available for affectivity. These two tendencies, inseparably linked, provoke an effect of devastation on the individual psyche: depression, panic, anxiety, the sense of solitude and existential misery. But these individual symptoms cannot be indefinitely isolated, as psychopathology has done up until now and as economic power wishes to do.

#### Questions regarding ethics are irrelevant in the world of the infosphere. All information gets coopted by the inescapability of capitalism – it’s search is cruelly optimistic in a world of semiocapitalism because of how information interacts with us.

Berardi 11 [Franco Berardi, Italian communist theorist and activist in the autonomist tradition, whose work mainly focuses on the role of the media and information technology within post-industrial capitalism “0. Bifurications.” Precarious Rhapsody, by Franco Bifo Berardi et al., AK Press, 2011. P. 14-15 // LEX JB]

Because of this, I believe that it is necessary to identify the new forms of social consciousness beginning from generational belonging. And for this reason I will speak of two decisive successive shifts in a mutation that has led to the draining of humanistic categories and of the perspectives on which modern politics was based. These two passages are constituted in the subsumption of the human mind in formation within two successive technological configurations of the media-sphere. The first is that which I call video-electronic, meaning the technologies of televisual communication. It is a case of the passage that Marshall McLuhan speaks of in his fundamental 1964 study, Understanding Media. McLuhan looks at the transition from the alphabetic sphere to the video-electronic one and concludes that when the simultaneous succeeds the sequential, the capacity of mythological elaboration succeeds that of critical elaboration. The critical faculty presupposes a particular structuring of the message: the sequentiality of writing, the slowness of reading, and the possibility of judging in sequence the truth or falsity of statements. It is in these conditions that the critical discrimination that has characterized the cultural forms of modernity becomes possible. But in the sphere of video-electronic communication, critique becomes progressively substituted by a form of mythological thinking in which the capacity to distinguish between the truth and falsity of statements becomes not only irrelevant but impossible. This passage took place in the techno-sphere and media-sphere of the 1960s and 1970s and the generation that was born at the end of the 1970s began to manifest the first signs of impermeability to the values of politics and critique that had been fundamental for the preceding generations of the twentieth century. The more radical mutation was the diffusion of digital technologies and the formation of the global internet during the 1990s. Here, the functional modality of the human mind changes completely, not only because the conditions of communication become infinitely more complex, saturated and accelerated, but rather because the infantile mind begins to form itself in a media environment completely different from that of modern humanity.

#### Thus, the standard is to symbolically take the system hostage through it’s own method of exhaustion. We do this through radical passivity and a method of the Wu Wei – only radical passivity can escape the infosphere

**Berardi 11** [Franco Berardi, Italian communist theorist and activist in the autonomist tradition, whose work mainly focuses on the role of the media and information technology within post-industrial capitalism “Chapter 4 Exhastion and Subjectivity.” After the Future, by Franco Bifo Berardi et al., AK Press, 2011. P. 107-108 // LEX JB]

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The process of collective subjectivation (i.e. social recomposition) implies the development of a common language-affection which is essentially happening in the temporal dimension. The semiocapitalist acceleration of time has destroyed the social possibility of sensitive elaboration of the semio-flow. The proliferation of simulacra in the info-sphere has saturated the space of attention and imagination. Advertising and stimulated hyper-expression (“just do it”), have submitted the energies of the social psyche to permanent mobilization. Exhaustion follows, and exhaustion is the only way of escape: Nothing, not even the system, can avoid the symbolic obligation, and it is in this trap that the only chance of a catastrophe for capital remains. The system turns on itself, as a scorpion does when encircled by the challenge of death. For it is summoned to answer, if it is not to lose face, to what can only be death. The system must itself commit suicide in response to the multiplied challenge of death and suicide. So hostages are taken. On the symbolic or sacrificial plane, from which every moral consideration of the innocence of the victims is ruled out the hostage is the substitute, the alter-ego of the terrorist, the hostage’s death for the terrorist. Hostage and terrorist may thereafter become confused in the same sacrificial act. (Baudrillard 1993a: 37) In these impressive pages Baudrillard outlines the end of the modern dialectics of revolution against power, of the labor movement against capitalist domination, and predicts the advent of a new form of action which will be marked by the sacrificial gift of death (and self-annihilation). After the destruction of the World Trade Center in the most important terrorist act ever, Baudrillard wrote a short text titled The Spirit of Terrorism where he goes back to his own predictions and recognizes the emergence of a catastrophic age. When the code becomes the enemy the only strategy can be catastrophic: all the counterphobic ravings about exorcizing evil: it is because it is there, everywhere, like an obscure object of desire. Without this deep-seated complicity, the event would not have had the resonance it has, and in their symbolic strategy the terrorists doubtless know that they can count on this unavowable complicity. (Baudrillard 2003: 6) This goes much further than hatred for the dominant global power by the disinherited and the exploited, those who fell on the wrong side of global order. This malignant desire is in the very heart of those who share this order’s benefits. An allergy to all definitive order, to all definitive power is happily universal, and the two towers of the World Trade Center embodied perfectly, in their very double-ness (literally twin-ness), this definitive order: No need, then, for a death drive or a destructive instinct, or even for perverse, unintended effects. Very logically – inexorably – the increase in the power heightens the will to destroy it. And it was party to its own destruction. When the two towers collapsed, you had the impression that they were responding to the suicide of the suicide-planes with their own suicides. It has been said that “Even God cannot declare war on Himself.” Well, He can. The West, in position of God (divine omnipotence and absolute moral legitimacy), has become suicidal, and declared war on itself. (Baudrillard 2003: 6-7) In Baudrillard’s catastrophic vision I see a new way of thinking subjectivity: a reversal of the energetic subjectivation that animates the revolutionary theories of the 20th century, and the opening of an implosive theory of subversion, based on depression and exhaustion. In the activist view exhaustion is seen as the inability of the social body to escape the vicious destiny that capitalism has prepared: deactivation of the social energies that once upon a time animated democracy and political struggle. But exhaustion could also become the beginning of a slow movement towards a “wu wei” civilization, based on the withdrawal, and frugal expectations of life and consumption. Radicalism could abandon the mode of activism, and adopt the mode of passivity. A radical passivity would definitely threaten the ethos of relentless productivity that neoliberal politics has imposed. The mother of all the bubbles, the work bubble, would finally deflate. We have been working too much during the last three or four centuries, and outrageously too much during the last thirty years. The current depression could be the beginning of a massive abandonment of competition, consumerist drive, and of dependence on work. Actually, if we think of the geopolitical struggle of the first decade – the struggle between Western domination and jihadist Islam – we recognize that the most powerful weapon has been suicide. 9/11 is the most impressive act of this suicidal war, but thousands of people have killed themselves in order to destroy American military hegemony. And they won, forcing the western world into the bunker of paranoid security, and defeating the hyper-technological armies of the West both in Iraq, and in Afghanistan. The suicidal implosion has not been confined to the Islamists. Suicide has became a form of political action everywhere. Against neoliberal politics, Indian farmers have killed themselves. Against exploitation hundreds of workers and employees have killed themselves in the French factories of Peugeot, and in the offices of France Telecom. In Italy, when the 2009 recession destroyed one million jobs, many workers, haunted by the fear of unemployment, climbed on the roofs of the factories, threatening to kill themselves. Is it possible to divert this implosive trend from the direction of death, murder, and suicide, towards a new kind of autonomy, social creativity and of life? I think that it is possible only if we start from exhaustion, if we emphasize the creative side of withdrawal. The exchange between life and money could be deserted, and exhaustion could give way to a huge wave of withdrawal from the sphere of economic exchange. A new refrain could emerge in that moment, and wipe out the law of economic growth. The self-organization of the general intellect could abandon the law of accumulation and growth, and start a new concatenation, where collective intelligence is only subjected to the common good. The global recession started officially in September 2008 and lasted officially until the summer of 2009. Since the summer of 2009 the official truth in the media, in political statements, in economic talk was: recovery. The stock exchange began to rise again and the banks started again paying huge bonuses to their managers and so on. Meanwhile, unemployment was exploding everywhere, salaries were falling, welfare was curtailed, 90 million more are expected to join the army of poverty in the next year. Is this recovery? Our conditional reflex (influenced by the Keynesian knowledge that recovery is the recovery of the “real economy”) answered: no, this is not recovery, capitalism cannot recover only by financial means. But we should reframe our vision. Finance is no longer a mere tool of capitalist growth. The financialization of capitalism has made finance the very ground of accumulation, as Christian Marazzi (2010) has explained in recent works such as The Violence of Financial Capitalism. In the sphere of semiocapitalism, financial signs are not only signifiers pointing to some referents. The distinction between sign and referent is over. The sign is the thing, the product, the process. The “real” economy and financial expectations are no longer distinct spheres. In the past, when riches were created in the sphere of industrial production, when finance was only a tool for the mobilization of capital to invest in the field of material production, recovery could not be limited to the financial sphere. It took also employment and demand. Industrial capitalism could not grow if society did not grow. Nowadays we must accept the idea that financial capitalism can recover and thrive without social recovery. Social life has become residual, redundant, irrelevant.

### 1AC – Advocacy

#### Resolved: The member nations of the World Trade Organization ought to reduce intellectual property protections for medicine.

Patents, jusridiction in every country

### 1AC – Offense

#### [1] IP is a regime of signifiers that is required for capital to flourish – biopolitics such as medicine theorization requires production which is inherently tied to IP.

Lemmens 17 [Pieter Lemmens, January 2017 , “The conditions of the common: a Stieglerian critique of Hardt and Negri’s thesis on cognitive capitalism as a prefiguration of communism”, DOI:[10.5040/9781350221741.ch-005](http://dx.doi.org/10.5040/9781350221741.ch-005) // JB]

Capital is compelled to remain increasingly external to the process of production and its functional role is constantly diminishing. Whereas material, industrial labour functioned heteronomously as an organ contained within the body of capital, immaterial labour is becoming increasingly free and autonomous and capital ever more dependent and parasitic, forced to block the movements of knowledge, communication and cooperation (e.g. through intellectual property rights) in order to survive (Hardt & Negri, 2009: 142). Whereas the multitude ‘is the real productive force of our social world’, therefore, ‘Empire is a mere apparatus of capture that lives off the vitality of the multitude – as Marx would say, a vampire regime of accumulated dead labor that survives only by sucking off the blood of the living’; it is nothing but ‘an empty machine, a spectacular machine, a parasitical machine’ (Hardt & Negri, 2000: 62). Capital thereby loses its historically progressive force and can continue to exist only through direct expropriation of externally produced value – that is, through expropriation of the common (Negri, 2008d: 64–7). Immaterial production is structurally ‘incompatible’ with the logic of capital and therefore cognitive capitalism will ultimately destroy itself through its inherent contradictions. Capitalism’s traditional mechanisms of exploitation and control, both the intensive and extensive, increasingly contradict and fetter the productivity of biopolitical labour and frustrate the creation of value. Biopolitical labour in all its forms – cognitive, intellectual, affective, etc. – cannot be contained by the forms of discipline and command that were developed during the era of Fordism. Therefore, the integration of labour within the ruling structures of capital becomes increasingly difficult (Hardt & Negri, 2009: 264, 291). Capital’s strategies of privatisation and control destroy the common that is at the base of biopolitical production, so biopolitical productivity is hampered every time the common is destroyed. A good example is the impediment of innovation in agriculture and biotechnology and the blocking of creativity in cultural production due to excessive intellectual property regimes in the form of patents and copyrights (see Drahos & Braithwaite, 2002; Lessig, 2004; Aigrain, 2005; Jefferson, 2006; Boyle, 2008; Hope, 2008; Kloppenburg, 2010).

#### [2] IP is the driving factor of semiocapitalism – the 1NC’s innovation DA will prove uniqueness for this.

Míguez 18 [Míguez, Pablo (2018). Intellectual property and the forced commodification of knowledge. Universitas, 29, pp. 41-62, [https://universitas.ups.edu.ec/index.php/universitas/article/view/29.2018.02 //](https://universitas.ups.edu.ec/index.php/universitas/article/view/29.2018.02%20//) JB]

For some authors, intellectual property rights constitute “new fencing” or enclosures, in the same way that during the so-called original accumulation the laws of land fencing imposed the initial conditions for the deployment of conventional capitalist accumulation. This time these enclosements would aim to impose the foundations of a capitalism sustained on new pillars, a “cognitive capitalism” where the production of intangible goods imposes its hegemony to the typical production of the classic industrial period. In cognitive capitalism, intellectual property is reinforced because it is the only mechanism that allows the private appropriation of increasingly social knowledge and its control is strategic for the valorization of capital. Moulier Boutang emphasizes that this new “great transformation” that means cognitive capitalism —taking the terms of Karl Polanyi— needs the creation of new “fictitious goods” such as the introduction of “artificial” scarcity mechanisms, “to temporarily limit its diffusion and to regulate access” (Rullani, 2002). In that sense, Boutang pointed out in 2001 that: The cognitive capitalism is in its phase of primitive accumulation, in the sense that the whole of the property rights established between the seventeenth and eighteenth centuries, and from which it has reasoned the classical political economy —and which in turn contributed to perfection and legitimize— constitutes an impassable limit for the inscription of the development potential of the productive forces of the human activity in a trajectory of regular growth and in the framework of an institutional commitment with the forces of the old economy (Moulier Boutang, 2004, p. 111). For Boutang, the old property rights are limits to the development of the productive forces to the extent that they do not allow to take advantage of the positive and free productive effects (“positive externalities” in the conventional economic jargon) of the multiple interactions of a knowledgebased economy, a free, incessant and continuous activity. If one is obliged to resort to the commercial exchange for the production of knowledgeintensive goods, the company would be deprived of an essential source of the productivity of the economic agents (Moulier Boutang, 2004, p. 116).

### 1AC – Adv

#### India is in a democracy crisis now which has caused the second wave.

Singh 7/5 [Prerna Singh, July 5, 2021 at 5:00 a.m., “India has become an ‘electoral autocracy.’ Its covid-19 catastrophe is no surprise”, [https://www.washingtonpost.com/politics/2021/07/05/india-has-become-an-electoral-autocracy-its-covid-19-catastrophe-is-no-surprise //](https://www.washingtonpost.com/politics/2021/07/05/india-has-become-an-electoral-autocracy-its-covid-19-catastrophe-is-no-surprise%20//) JB recut by Lex AKo]

On Thursday, the White House announced that it is deploying [response teams](https://www.cnbc.com/2021/07/01/delta-white-house-to-deploy-response-teams-across-us-to-combat-covid-variant.html), composed of officials from the Centers for Disease Control and Prevention and other federal agencies, to combat the “hypertransmissible” delta variant of the [coronavirus](https://www.washingtonpost.com/coronavirus/?itid=lk_inline_manual_2) spreading across the United States and the world. This variant first emerged in India, where a devastating second wave of virus infections have been accompanied by a parallel epidemic of [mucormycosis, or “black fungus,”](https://www.scientificamerican.com/article/why-deadly-black-fungus-is-ravaging-covid-patients-in-india/) that is maiming and killing patients. **India’s humanitarian tragedy is linked to** a **deeper political crisis** — that of **democratic erosion**. At independence from colonial rule, **India** had relatively **low** economic **development and industrialization**, widespread poverty and illiteracy, and immense ethnic diversity across linguistic, religious and caste lines. [Leading political science theories](https://www.jstor.org/stable/1951731) argued these conditions made India [infertile terrain](https://www.google.com/books/edition/The_Success_of_India_s_Democracy/Io0NsnlRT6sC?hl=en) for democracy. Yet in 1947, India instituted a democratic government and, with the exception of [a short time from 1975-77](https://press.princeton.edu/books/hardcover/9780691186726/emergency-chronicles), has remained one. Up until a few weeks ago, that is. In its influential annual rankings of countries across the world, the U.S.-based democracy watchdog Freedom House downgraded **India from a free democracy to a “**[**partially free democracy**](https://freedomhouse.org/country/india/freedom-world/2021)**.”** Similarly, the **Swedish-based V-Dem Institute demoted** **the country to an “**[**electoral autocracy**](https://www.bbc.com/news/world-asia-india-56393944)**.”** Both organizations cited the regime’s **crackdowns on freedom of speech** — and in particular, expressions of dissent — as a key factor driving India’s slide down these indexes. How are **India’s coronavirus crisis and democratic backsliding linked**? Here’s what you need to know. **The decline of free speech in the world’s largest democracy** Since assuming power in 2014, **the** ruling Bharatiya Janata Party (**BJP**) regime has **consistently and brutally undermined civil liberties**, especially freedom of speech. This crackdown has [affected](https://thewire.in/rights/india-modi-anti-national-protest-arrest-sedition-authoritarianism) journalists, editors, organizers, climate activists, Bollywood actors, cricketers, celebrities, and even ordinary citizens posting on social media. The BJP has forced editors of prominent newspapers to step down**. Police** have [**raided**](https://www.nytimes.com/2017/06/05/world/asia/india-ndtv-raids-narendra-modi-prannoy-roy.html)**or shut down the offices of media outlets** that featured articles **challenging the regime’s actions**. Physical attacks on journalists have become commonplace. Some have been gunned down in broad daylight outside their homes, earning India a [reputation](https://www.cjr.org/special_report/gauri-lankesh-killing.php) as what the Columbia Journalism Review called “one of the world’s most dangerous countries to be a reporter.” Meanwhile, reporters and media organizations sympathetic to the regime have been [protected](https://theprint.in/opinion/arnab-goswami-swift-bail-should-be-rule-for-undertrials-not-exception/545301/) and supported. [Thousands](https://timesofindia.indiatimes.com/india/5128-uapa-cases-229-sedition-cases-lodged-in-five-years-government/articleshow/81433613.cms) of individuals and organizations critical of the regime have had wide-ranging charges filed against them. Many awaiting trial still [languish](https://thewire.in/rights/jail-bail-hearings-court-delhi-riots-elgar-parishad) in jails across the country. **These attacks on freedom** of speech **harm democracies’ effective functioning. An uncensored public realm enables** the **open exchange of information**; an unencumbered press enables popular accountability. **That leaves governments** insulated from evidence and accountability, **making decisions in isolation**. [What's behind India's dramatic pandemic surge? Here's one factor: Too little competition in parliament.](https://www.washingtonpost.com/politics/2021/06/02/whats-behind-indias-dramatic-pandemic-surge-heres-one-factor-too-little-competition-parliament/?itid=lk_interstitial_manual_16) Silencing critics can be lethal during natural disasters. In their influential 1991 book “[Hunger and Public Action](https://oxford.universitypressscholarship.com/view/10.1093/0198283652.001.0001/acprof-9780198283652),” development economists Jean Drèze and Nobel laureate Amartya Sen explored why India had not endured famine since independence, despite chronic undernourishment and food production difficulties. Under colonial rule, devastating famines were numerous. Sen and Drèze concluded that the key difference since independence has been watchdog journalists whose reporting on early signs of a famine in an uncensored news media aroused public concern and pushed the government to act. But in March 2020, Prime Minister Narenda **Modi’s government**[**petitioned**](https://economictimes.indiatimes.com/news/politics-and-nation/sc-asks-media-to-publish-official-version-of-corona-developments/articleshow/74919142.cms?from=mdr)**India’s top court** to **prevent journalists from reporting covid-19 information that the regime had not sanctioned**. The Supreme Court denied the petition — but nevertheless directed the media to broadcast “the official version” of covid-19 developments. Meanwhile, **the government** has [**filed charges**](https://rsf.org/en/news/surge-harassment-indian-reporters-over-coronavirus-coverage)**against** and arrested dozens of **journalists reporting** on the **government’s mismanagement of the coronavirus crisis, whether that was about** the urban [migrant crisis](https://thewire.in/media/himachal-pradesh-firs-journalists) caused by the regime’s abrupt lockdown at the start of the pandemic; dire conditions at quarantine centers; or the shortage of oxygen and other key medical supplies. Following Drèze and Sen’s logic about famines, this quashing of a free press has both prevented the government from accessing accurate information about how the pandemic was unfolding on the ground and reduced its sense of public accountability. [Millions of people in India's crowded slums can't keep each other at a distance during a pandemic lockdown](https://www.washingtonpost.com/politics/2020/04/13/millions-people-indias-crowded-slums-cant-keep-each-other-distance-during-pandemic-lockdown/?itid=lk_interstitial_manual_23) The In February, the government announced controversial[new rules covering digital publishing](https://time.com/5946092/india-internet-rules-impact/) that give officials the power to block stories from being published or to shut down entire websites. In the past few weeks, the government has [pressured social media platforms such as Facebook, Instagram, Twitter to remove posts critical of the government](https://www.nytimes.com/2021/04/25/business/india-covid19-twitter-facebook.html). Many posts — including those with the trending hashtag #ResignModi — have disappeared and mysteriously reappeared. In India’s largest state, Uttar Pradesh, one man took to Twitter to locate oxygen for an ailing family member, who subsequently died. The [police charged him with circulating misinformation](https://scroll.in/latest/993484/up-fir-filed-against-man-who-sought-twitter-help-for-oxygen-for-grandfather) “with the intent to cause fear or alarm.” **These attacks** on free speech **are** all the **more dangerous because other key democratic watchdog institutions** — for example, an active [political opposition](https://www.washingtonpost.com/politics/2021/06/02/whats-behind-indias-dramatic-pandemic-surge-heres-one-factor-too-little-competition-parliament/?itid=lk_inline_manual_29) — **are weak**. India has protected the freedom of speech, until now BJP government extended its power to censor The freedom of speech, including the right to critique, has been at the core of Indian nationalism, forged during resistance to British colonialism. The Modi regime’s [exclusionary Hindu nationalism](https://www.washingtonpost.com/politics/2020/01/20/india-protesters-are-singing-national-anthem-waving-flag-heres-why-that-matters/?itid=lk_inline_manual_34) deviates from that history. Muzzling free speech has been [deadly](https://www.latimes.com/opinion/story/2021-05-08/india-covid-pandemic-deaths-narendra-modi) during the pandemic. Today **the scale of the covid-19 crisis** that **continues to burn across India remains unknown.** Experts [warn](https://www.nytimes.com/interactive/2021/05/25/world/asia/india-covid-death-estimates.html) that death tolls are likely many times the official reports. Scientists remain unclear about how well each of the vaccines work against the delta strain. In the United States, [concerns](https://www.scientificamerican.com/article/how-dangerous-is-the-delta-variant-and-will-it-cause-a-covid-surge-in-the-u-s/) about a new surge are growing. A free press could not have prevented the pandemic. But it could have both provided critical early information about the unfolding second wave of virus infections and put pressure on the government to take action. This would have likely reduced the public health tragedy.

#### The second wave and lack of journalistic freedom revives IndoPak escalation.

Somos 20 [Christy Somos, December 17, 2020, “COVID-19 has escalated armed conflict in India, Pakistan, Iraq, Libya and the Philippines, study finds,” [https://www.ctvnews.ca/world/covid-19-has-escalated-armed-conflict-in-india-pakistan-iraq-libya-and-the-philippines-study-finds-1.5236738 //](https://www.ctvnews.ca/world/covid-19-has-escalated-armed-conflict-in-india-pakistan-iraq-libya-and-the-philippines-study-finds-1.5236738%20//) JB Recut by Lex AKo]

INDIA **India saw a rise in armed conflict during the study period, with violent clashes in the Kashmir region between Kashmiri separatists facing off against the Indian military, as well as conflicts between Pakistan and India.** “So what mostly drove the increase in conflict intensity…were basically due to two factors,” Ide said. “The first being that **there is some evidence that Pakistan sponsors or supports these insurgents in Kashmir, to encourage them to increase their attacks [on Indian forces] because they perceived them to be weak and struggling with the pandemic.” The** second factor, Ide explained, was that **while Indian government enacted a “pretty comprehensive lockdown in Kashmir, and sealing it way from international media attention…launched more intense counter-insurgency efforts and…crack[ed] down on any pro-Pakistani sympathy expressions.”** IRAQ Iraq had an increase in armed conflict, but Ide noted that the overall intensity did not change that much – a “very slight upward trend” in scale that was not linear. What did increase were attacks by ISIS in April, May, and June. “The Iraqi government was really in trouble,” he said. “They had enormous economic loss, they had to go head-to-head and use troops and funds to combat the pandemic – the international coalition supporting the government partially withdrew troops or stopped their activities.” “The Iraqi government was really in a position of weakness.” Ide said the Islamic State exploited the pandemic and the thin resources at hand to the government to expand territorial control, conquer new areas and to stage more attacks. LIBYA The civil war in Libya between the Government of National Accord’s (GNA) forces and the Libyan National Army escalated during the study period, after a ceasefire brokered in January was broken, Ide said. “As soon as international attention shifted to the pandemic…they really escalated the conflict, tried to make gains while hoping the other side is weakened because of the pandemic, hoping to score an easy military victory” Ide said. “It didn’t happen.” The UN Security Council noted in a May report that the pandemic was bolstering the 15-month conflict, citing the history of more than 850 broken ceasefire agreements and “a tide of civilian deaths” on top of a worsening outbreak. PAKISTAN **The ongoing conflict with India saw a rise in armed conflict in Pakistan** during the study period – which were unrelated to the pandemic, **but also a rise in Taliban-affiliated groups and anti-government sentiments due to pandemic restrictions**, Ide said. “There were a lot of anti-government grievances,” Ide said. “There were restrictions on religious gatherings, which religious groups did not like, and there were some negative economic impacts which affected the local people.” Ide said those two factors could have been exploited by the Taliban in a quest to recruit more followers. Later in the study period, a swath Pakistani government officials were struck with COVID-19, leaving the country with a leadership crisis, which saw an increase of attacks by Taliban groups in May.

#### Extinction – first strike and fallout blocks the sun

Roblin 21. [(Sébastien Roblin holds a master’s degree in Conflict Resolution from Georgetown University and served as a university instructor for the Peace Corps in China, "If the Next India-Pakistan War Goes Nuclear, It Will Destroy the World," The National Interest, March 26, 2021. <https://nationalinterest.org/blog/reboot/if-next-india-pakistan-war-goes-nuclear-it-will-destroy-world-181134>] TDI

Here's What You Need to Remember: **India and Pakistan account for** over **one-fifth world’s population**, **and** therefore a **significant** share of economic **activity**. **Should their** major cities **become** irradiated **ruins with their populations decimated**, a tremendous disruption **would** surely **result**. Between February 26 and 27 **in 2019**, **Indian and Pakistani warplanes** launched strikes **on each other’s territory** **and** **engaged in** aerial combat for the first time since 1971. Pakistan ominously **hinted** it was convening its National Command Authority, the institution which can authorize a nuclear strike. **The** two states, which **have** retained **an** adversarial relationship since their founding in 1947, between them deploy nuclear warheads that can be delivered by land, air and sea. However, those weapons are inferior in number and yield to the thousands of nuclear weapons possessed by Russia and the United States, which include megaton-class weapons that can wipe out a metropolis in a single blast. Some commenters have callously suggested that means a “limited regional nuclear war” would remain an Indian and Pakistani problem. People find it difficult to assess the risk of rare but catastrophic events; after all, a full-scale nuclear war has never occurred before, though it has come close to happening. Such assessments are not only shockingly callous but shortsighted. In fact, several studies **have** modeled **the** global impact of a “limited” ten-day nuclear war in **which India and Pakistan each exchange** fifty 15-kiloton nuclear bombs equivalent in yield to the Little Boy uranium bomb dropped on Hiroshima. Their findings concluded that spillover **would in no way be** “**limited**,” **directly** impacting people across the globe that would struggle to locate Kashmir on a map. And those results are merely a conservative baseline, as India and Pakistan **are estimated to** possess over 260 warheads. **Some** likely **have yields exceeding 15-kilotons**, which is relatively small compared to modern strategic warheads. Casualties **Recurring** terrorist attacks **by Pakistan-sponsored militant groups over** the status of India’s Muslim-majority Jammu and **Kashmir** state **have** repeatedly **led to threats of a** conventional **military** retaliation **by** **New** **Delhi**. Pakistan, in turn, maintains **it may use** nuclear weapons as a first-strike weapon to counter-balance India’s **superior** **conventional** forces. **Triggers could involve the** destruction **of** a large part of **Pakistan’s military** **or** penetration by Indian forces deep **into Pakistani** territory. **Islamabad** also claims it **might authorize a strike in event of a damaging Indian** blockade **or political** destabilization instigated by India. India’s official policy is that it will never be first to strike with nuclear weapons—but that once any nukes are used **against it**, **New** Dehli will unleash an all-out retaliation. The Little Boy bomb alone killed around 100,000 Japanese—between 30 to 40 percent of Hiroshima’s population—and destroyed 69 percent of the buildings in the city. But Pakistan and India host some of the most populous and densely populated cities on the planet, with population densities of Calcutta, Karachi and Mumbai at or exceeding 65,000 people per square mile. Thus, even low-yield bombs could cause tremendous casualties. A 2014 study estimates that the immediate effects of the bombs—the fireball, over-pressure wave, radiation burns etc.—would kill twenty million people. An earlier study estimated a hundred 15-kiloton nuclear detonations could kill twenty-six million in India and eighteen million in Pakistan—and concluded that escalating to using **100-kiloton warheads**, which have greater blast radius and overpressure waves that can shatter hardened structures, **would multiply** death tolls four-fold. Moreover, these projected body counts omit the secondary effects of nuclear blasts. Many **survivors** of the initial explosion would suffer slow, lingering deaths due to radiation exposure. The collapse of healthcare, transport, sanitation, water and economic infrastructure **would** also **claim** **many more** lives. **A nuclear blast could** also **trigger** **a** deadly firestorm. For instance, a firestorm caused by the U.S. napalm bombing of Tokyo in March 1945 killed more people than the Fat Man bomb killed in Nagasaki. Refugee Outflows The civil war in Syria caused over 5.6 million refugees to flee abroad out of a population of 22 million prior to the conflict. Despite relative stability and prosperity of the European nations to which refugees fled, this outflow triggered political backlashes that have rocked virtually every major Western government. Now consider likely population movements in event of a nuclear war between India-Pakistan, which together total over 1.5 billion people. Nuclear bombings—or their even their mere potential—would likely cause many city-dwellers to flee to the countryside to lower their odds of being caught in a nuclear strike. Wealthier citizens, numbering in tens of millions, would use their resources to flee abroad. Should bombs beginning dropping, poorer citizens many begin pouring over land borders such as those with Afghanistan and Iran for Pakistan, and Nepal and Bangladesh for India. These poor states would struggle to supports tens of millions of refugees. China also borders India and Pakistan—but historically Beijing has not welcomed refugees. Some citizens may undertake risky voyages at sea on overloaded boats, setting their sights on South East Asia and the Arabian Peninsula. Thousands would surely drown. Many regional governments would turn them back, as they have refugees of conflicts in Vietnam, Cambodia and Myanmar in the past. Fallout Radioactive fallout would also be disseminated across the globe. The fallout from the Chernobyl explosion, for example, wounds its way westward from Ukraine into Western Europe, exposing 650,000 persons and contaminating 77,000 square miles. The long-term health effects of the exposure could last decades. India and Pakistan’s neighbors would be especially exposed, and most lack healthcare and infrastructure to deal with such a crisis. Nuclear Winter Studies in 2008 and 2014 found that of one hundred bombs that were fifteen-kilotons were used, it would blast five million tons of fine, sooty particles into the stratosphere, where they would spread across the globe, warping global weather patterns for the next twenty-five years. **The particles would** block out **light from** the sun, **causing surface temperatures to decrease** an average of 2.7 degrees Fahrenheit across the globe, or 4.5 degrees in North American and Europe. Growing seasons **would be** shortened by ten to forty days, and certain crops such as Canadian wheat **would** simply become unviable. **Global agricultural** yields **would** fall, **leading to rising prices and** famine. **The particles** may also deplete between 30 to 50 percent of **the** ozone **layer**, **allowing** more of **the** sun’s radiation **to** **penetrate the atmosphere**, **causing increased** sunburns **and** rates of cancer **and** **killing** **off sensitive plant-life and marine** **plankton**, with the spillover effect of decimating fishing yields. To be clear, **these are outcomes for a** “light” nuclear winter **scenario**, not a full slugging match between the Russian and U.S. arsenals. Global Recession Any one of the **factors** **above** **would** likely suffice to cause a global economic recession. All of them combined would guarantee one. India and Pakistan account for over one-fifth world’s population, and therefore a significant share of economic activity. Should their major cities become irradiated ruins with their populations decimated, a tremendous disruption would surely result. A massive decrease in consumption and production would obviously instigate a long-lasting recessionary cycle, with attendant deprivations and political destabilization slamming developed and less-developed countries alike. Taken together, these outcomes mean even a “limited” India-Pakistan nuclear war would significantly affect every person on the globe, be they a school teacher in Nebraska, a factory-worker in Shaanxi province or a fisherman in Mombasa. Unfortunately, the recent escalation between India and Pakistan is no fluke, but part of a long-simmering pattern likely to continue escalating unless New Delhi and Islamabad work together to change the nature of their relationship.

#### The plan solves – reducing IP for medicine upholds democratic ideals, counteracts neoliberalism, and supports the Global South

Hanna 20 [Thomas Hanna, 9-21-2020, "Democratizing knowledge: Transforming intellectual property and research and development," Democracy Collaborative, [https://democracycollaborative.org/learn/publication/democratizing-knowledge-transforming-intellectual-property-and-research-and //](https://democracycollaborative.org/learn/publication/democratizing-knowledge-transforming-intellectual-property-and-research-and%20//) JB]

* Link turns cap Ks and setcol, read unhighlighted part
* R&D – research and development
* Specs patents

**As countries grapple with** the devastating **challenges of COVID-19** and **we**, hopefully, **move closer towards** the **development of a vaccine, the injustices and insufficiencies of the current approach to IP and R&D are becoming increasingly apparent. It is imperative that we quickly move away from the current system that prioritizes corporate profits sourced from monopoly rights to one that values and centers public health, social equality, and ecological sustainability**. The design, implementation, and governance of our IP and R&D systems are critically important. However, the incredible rise of the intangible economy has dramatically altered these systems and our wider economic landscape. Rather than stimulating and supporting the innovation needed to power the 21st-century digital economy, the enclosure of **ownership of creations of the mind has been capitalized on to generate vast profits and considerably increase the power and control of a small group of large corporations and their owners.** This has resulted in a series of adverse consequences, from languishing innovation to exacerbating racial, economic, gender, and geographic inequality, to reducing competition, to abusive corporate practices related to workers’ rights, tax justice, and consumer protections. In sum, it is becoming increasingly clear to observers from across the political spectrum that the current approach to IP and R&D is not fit for purpose. Given their inherently political nature and central role in the economic system, were **our IP and R&D systems to be transformed, they could be harnessed for the common good and to build an equitable, democratic, and environmentally sustainable future for all. Extending principles of democratic ownership is key to this transformation**. From the creation of a public knowledge commons, to substantially increasing public R&D funding, to embedding global solidarity and reparations, to challenging corporate power, to bolstering workers’ rights, we have the power to reimagine management of creations of the mind. **Through increasing public R&D investment to 2% or more of national GDP, we can significantly boost innovation to address the many intersecting crises and challenges we now face** (and are likely to face as the century progresses), and **channel that investment to stimulate innovations that benefit society, promote equality, and create environmental reliance and an ecologically sustainable economy**. This investment would be supported by a new ecosystem of institutions, such as local, regional, and national publicly owned investment banks, as well as approaches to provide a foundation through which alternative models of ownership can flourish to challenge corporate power. In place of inefficient tax giveaways, incentives, and subsidies, we should develop a mission-orientated approach to ensure that innovations are geared toward tackling today’s intersecting crises, safeguarded by strong regulations and the mandate for proactive public intervention and economic planning. At the heart of **this strategy** is the **need to significantly grow the public stake in IP**, by **reorienting the role of the state from a laissez-faire and crony capitalist approach to one inherently involved in shaping the production and distribution of innovations**. This should be done first and foremost through the development of a publicly owned and democratically governed IP commons to redirect revenue generated from patents back into the public purse (and back into further investments in innovation), rein in and reshape corporate behavior by safeguarding workers’ rights and preventing tax abuse and loopholes, stimulate innovation, and promote equality. This would be complemented by the creation of publicly owned, and democratically governed venture capital funds at various levels of governance to provide investment (in return for appropriate ownership stakes) in startup ventures and highly innovative enterprises. As the COVID-19 crisis has demonstrated, we particularly need to explore pioneering ways to reverse the stagnation in the development of needed medical products, control drug prices, and bring about universal access to medicines, clawing back the power and control exerted over this vital sector from big pharmaceutical companies. In place of corporate capture and control over life-saving and life-prolonging medicines, we need publicly directed, accountable, and owned pharmaceutical development, manufacturing, and distribution entities to not only regulate pricing in the US and UK but provide access to medicines throughout the world through technological transfers. Indeed, from COVID-19 to the climate crisis to rampant social and economic inequality, the interwoven crises we face today are international in their nature. Moreover, the US and UK in particular must acknowledge and actively redress **the incredible harm they have wrought on much of the rest of the world, especially the Global South, through colonialism, enslavement, imperialism, and the ongoing process of wealth and knowledge extraction. A reparative approach** in general, and technological transfers in particular, **must** **thus go far beyond** simply **making prices more affordable and products more available in the Global South.** Instead, any new approach to IP and R&D must center a comprehensive shifting of rights and control by transferring certain IP, removing IP restrictions on various critical innovations and making them available to all, and overhauling the pro-corporate, pro-enclosure IP rules and systems that predominate in international free trade agreements and international institutions. IP and R&D systems and approaches are critical to the functioning of any economic system, and despite decades of privatization, enclosure, and corporate capture, they are still, largely, within our ability to reimagine and redesign. By applying principles of democratic public ownership and control, we can, and must, turn these systems into engines that power an equitable, democratic, and sustainable 21st-century economy.

#### Democracies are key to solving climate change – data, empirics, metastudies, etc.

Looney 16 [[Robert Looney](https://foreignpolicy.com/author/robert-looney/), JUNE 1, 2016, “Democracy Is the Answer to Climate Change”, [https://foreignpolicy.com/2016/06/01/democracy-is-the-answer-to-climate-change //](https://foreignpolicy.com/2016/06/01/democracy-is-the-answer-to-climate-change%20//) JB]

But is it really necessary to choose between democracy and saving the planet? **A comprehensive review of** various **countries’ progress towards environmental sustainability** suggests otherwise. In fact, the case against democracy as a vehicle for environmental sustainability may be grossly overstated, based less on the actions of the world’s democracies as a whole than on the failures of a conspicuous few.

**Two data sets** can **help** us **identify the impact of democracy on climate change: The Economist Intelligence Unit’s (EIU)**[**Democracy Index 2015**](http://www.yabiladi.com/img/content/EIU-Democracy-Index-2015.pdf)**and the World Energy Council’s**[**Energy Trilemma Index**](https://www.worldenergy.org/data/trilemma-index/). The **Democracy Index divides 167 countries into** four main **groups: full democracies, flawed democracies, hybrid regimes, and authoritarian regimes**. The countries are ranked best (Norway) to worst (North Korea). **The Energy Trilemma Index ranks 130 countries in terms of** their **progress in** three key energy performance measures: **energy security** (the availability of reliable supplies of energy), **energy equity** (the domestic price of energy) **and environmental sustainability** (the effect of the country’s energy sources on greenhouse gas emissions). Based on these measures, countries are ranked from best (Switzerland) to worst (South Africa).

**In 2015**, the **twenty countries** grouped by the EIU **as democracies had** an **average ranking of 34.2 on** the **energy sustainability index**, while the **27 authoritarian regimes for which climate data existed scored much worse, with an average ranking of 85.6**. In the two intermediate regime types, **environmental sustainability fell off with democracy, with flawed democracies having an average ranking of 62.9** compared to hybrid countries at 67.5. **The** bad **reputation of democracies** in **combatting climate change** likely **reflects** the extremely low environmental sustainability scores of several of the more prominent members of this group, namely **Canada** (71), the **United States** (95), and **Australia** (110).

As the name “Energy Trilemma” suggests, countries are forced to make trade-offs between energy security, energy equity, and environmental sustainability when determining their energy policies. For instance, a country that prioritizes energy equity might opt to import cheap fossil fuels at the expense of energy security and environmental sustainability until it can develop low-cost green domestic energy sources. Thus, the Energy Trilemma Index can provide insights not just into a country’s performance, but also into its priorities.

As it turns out, **countries that prioritized environmental sustainability ranked considerably higher on democracy than those that didn’t (75.4 vs. 103.5)**. These countries also had somewhat lower average per capita income ($25,015 vs. $37,095), demonstrating that taking action against climate change is far from a luxury that only the richest nations can afford.

As these patterns clearly show, **democracies are much more likely than authoritarian regimes to give environmental sustainability priority over either energy security or affordable energy supplies**. This fact appears counter-intuitive, given that an often-cited flaw of democracy is that politicians are forced to make short-run decisions based on the election cycle. However, the effects of climate change, in the form of more severe storms, damaging droughts, falling agricultural yields, and increased flooding of coastal areas, are already being felt. And voters whose lives and livelihoods are increasingly impacted by climate change are beginning to demand immediate action, effectively forcing politicians to take a longer-run view. As a result, democratic governments become more likely to comply with global agreements that set specific targets for carbon reduction.

Nevertheless, as noted above, several of the more prominent democracies — in particular, Canada, the United States, and Australia — have failed to adopt a national strategy for combatting climate change. The governments of these countries have not only come under pressure from their domestic fossil fuel industries, but from other constituencies that oppose changing the status quo, due in particular to the perception that environmentalism comes at the expense of jobs and low energy prices. In the U.S., a long-term campaign of [disinformation](http://www.ucsusa.org/press/2016/new-evidence-reveals-fossil-fuel-industry-funded-cutting-edge-climate-science-research) funded by the fossil fuel sector has given rise to a large group of climate-change naysayers, although their numbers may be [shrinking](http://ncse.com/news/2016/03/latest-climate-poll-from-gallup-0016974).

Even in these countries, however, democracy is at work subtly prodding the government toward greater environmental responsibility. For now, this work is taking place at the provincial, state, and municipal levels. [British Columbia](http://www.economist.com/blogs/americasview/2014/07/british-columbias-carbon-tax) has imposed a carbon tax, [California](http://www.wsj.com/articles/how-cap-and-trade-is-working-in-california-1411937795) has initiated a cap-and-trade carbon plan, and [Melbourne](https://www.melbourne.vic.gov.au/SiteCollectionDocuments/zero-net-emissions-update-2014.pdf) has set a goal of zero net emissions by 2020. In most cases where local action has taken place, the effects of climate change have already begun to affect people’s lives. Once the consequences of climate change begin to be felt in other parts of these countries, it is reasonable to expect movements of this sort to gain momentum.

Public concerns about the effects of climate change are unlikely to have the same force in authoritarian regimes as in democracies for two basic reasons. Authoritarian regimes almost invariably prioritize energy security and equity over environmental sustainability, since rising fuel prices risk social unrest. This overarching concern with [keeping energy prices low](https://www.researchgate.net/publication/240515305_Subsidies_for_fossil_fuels_and_climate_change_A_comparative_perspective) encourages increased usage of fossil fuels and a bias against green technologies. **At the same time, authoritarian governments control information through state dominance of the media and access to official data**. For example, **China** recently **reported a sizable drop in coal consumption** to placate citizens’ concerns about the country’s choking air pollution. **According to the New York Times, however, Chinese coal consumption during the period of supposed reduction actually**[**rose**](http://www.nytimes.com/2015/11/04/world/asia/china-burns-much-more-coal-than-reported-complicating-climate-talks.html)**by 600 million tons**, an increase equal to 70 percent of annual coal usage in the United States. Even **as Chinese greenhouse gas emissions from coal grew, a**[**Pew Research report**](http://www.theguardian.com/environment/2015/nov/05/climate-change-concerns-chinese-citizens-plummets)**noted the number of Chinese who expressed serious concern about global warming fell from 41 percent in 2010 to just 18 percent in 2015. The only explanation** for the drop the report’s author could suggest **was a** relative **lack of public discussion of climate change**.

#### Extinction

Specktor 19 [Brandon writes about the science of everyday life for Live Science, and previously for Reader's Digest magazine, where he served as an editor for five years] 6-4-2019, "Human Civilization Will Crumble by 2050 If We Don't Stop Climate Change Now, New Paper Claims," livescience, <https://www.livescience.com/65633-climate-change-dooms-humans-by-2050.html> Justin

The current climate crisis, they say, is larger and more complex than any humans have ever dealt with before. General climate models — like the one that the [United Nations' Panel on Climate Change](https://www.ipcc.ch/sr15/) (IPCC) used in 2018 to predict that a global temperature increase of 3.6 degrees Fahrenheit (2 degrees Celsius) could put hundreds of millions of people at risk — fail to account for the **sheer complexity of Earth's many interlinked geological processes**; as such, they fail to adequately predict the scale of the potential consequences. The truth, the authors wrote, is probably far worse than any models can fathom. How the world ends What might an accurate worst-case picture of the planet's climate-addled future actually look like, then? The authors provide one particularly grim scenario that begins with world governments "politely ignoring" the advice of scientists and the will of the public to decarbonize the economy (finding alternative energy sources), resulting in a global temperature increase 5.4 F (3 C) by the year 2050. At this point, the world's ice sheets vanish; brutal droughts kill many of the trees in the [Amazon rainforest](https://www.livescience.com/57266-amazon-river.html) (removing one of the world's largest carbon offsets); and the planet plunges into a feedback loop of ever-hotter, ever-deadlier conditions. "Thirty-five percent of the global land area, and **55 percent of the global population, are subject to more than 20 days a year of** [**lethal heat conditions**](https://www.livescience.com/55129-how-heat-waves-kill-so-quickly.html), beyond the threshold of human survivability," the authors hypothesized. Meanwhile, droughts, floods and wildfires regularly ravage the land. Nearly **one-third of the world's land surface turns to desert**. Entire **ecosystems collapse**, beginning with the **planet's coral reefs**, the **rainforest and the Arctic ice sheets.** The world's tropics are hit hardest by these new climate extremes, destroying the region's agriculture and turning more than 1 billion people into refugees. This mass movement of refugees — coupled with [shrinking coastlines](https://www.livescience.com/51990-sea-level-rise-unknowns.html) and severe drops in food and water availability — begin to **stress the fabric of the world's largest nations**, including the United States. Armed conflicts over resources, perhaps culminating in **nuclear war, are likely**. The result, according to the new paper, is "outright chaos" and perhaps "the end of human global civilization as we know it."

#### Democracies are key to deal with emerging threats like pandemics – authoritarian regimes are structurally unprepared

Burkle 20 – (Frederick Burkle, Senior Fellow & Scientist, Harvard Humanitarian Initiative, Harvard University & T.H., “Declining Public Health Protections within Autocratic Regimes: Impact on Global Public Health Security, Infectious Disease Outbreaks, Epidemics, and Pandemics,” Prehospital and Disaster Medicine, Vol 35, Iss 3, June 2020, Cambridge University Press, https://www.cambridge.org/core/journals/prehospital-and-disaster-medicine/article/declining-public-health-protections-within-autocratic-regimes-impact-on-global-public-health-security-infectious-disease-outbreaks-epidemics-and-pandemics/8D8927B7B4117E07B666E83D8605D085)

Conclusions Lipsitch predicts that some 40%-70% of the world’s population will be infected this year.78 Despite political claims, a vaccine is more likely seen within a year or two at best.79 **It is no longer realistic to expect the management of these gaps in infectious disease outbreaks, especially those that threaten to be epidemics and pandemics, are to be capably managed in their present state of willful denial and offenses by many countries,** especially those **that are** ruled by authoritarian regimes.80 **Despite resistance to globalization’s health benefits that would markedly benefit the global community during these crises by authoritarian regimes**, in 2015, **I called for a new WHO leadership granted by the International Health Regulations Treaty that has consequences if violated. I stated: The intent of a legally binding Treaty to improve the capacity of all countries to detect, assess, notify, and respond to public health threats are being ignored.** While there is a current rush to admonish globalization in favor of populism, epidemic and pandemics deserve better than decisions being made by incapable autocrats. During Ebola, a rush by the Global Health Security Agenda partners to fill critical gaps in administrative and operational areas was crucial in the short term, but questions remain as to the real priorities of the global leadership as time elapses and critical gaps in public health protections and infrastructure take precedence over the economic and security needs of the developed world. The response from the Global Outbreak Alert and Response Network and foreign medical teams to Ebola proved indispensable to global health security, but both deserve stronger strategic capacity support and institutional status under the WHO leadership granted by the [International Health Regulations] Treaty. **Treaties are the most successful means the world has in preventing, preparing for, and controlling epidemics in an increasingly globalized world**. Other options are not sustainable. **Given the gravity of on-going failed treaty management, the slow and incomplete process of reform, the magnitude and complexity of infectious disease outbreaks, and the rising severity of public health emergencies, a recommitment must be made to complete and restore the original mandates as a collaborative and coordinated global network responsibility,** not one left to the actions of individual countries. The **bottom line is that the global community can no longer tolerate an ineffectual and passive international response system**. As such, this Treaty has the potential to become one of the most effective treaties for crisis response and risk reduction world-wide. Practitioners and health decision-makers world-wide must break their silence and advocate for a stronger Treaty and a return of WHO authority. Health practitioners and health decision-makers world-wide must break their silence and advocate for a stronger Treaty and a return of WHO’s undisputed global authority.81 Will China’s unilateral decisions just be a temporary stay as it was post-SARS, or is China capable of adopting, without conditions, the WHO public health requirements they have so far ignored? **Autocratic leaders in history have a direct impact on health security. Dictatorships, with direct knowledge of the negative impact on health, create** adverse political and economic conditions **that only** complicate the problem further**.** This is more evident in autocratic regimes where health protections have been seriously and purposely curtailed. This summary acknowledges that **autocratic regimes are** seriously handicapped **by sociopathic narcissistic leaders who are incapable of understanding the health consequences of infectious diseases or their impact on their population**. **They will universally accelerate defenses indigenous to their personality traits when faced with contrary facts, double down against or deny accurate science to the contrary, delay timely precautions, and fail to meet health expectations required of nations under existing International Health Regulations, laws, and Epidemic Control surveillance**.82 **Kavanaugh’s Lancet editorial initially praised Chinese tactics that reflected a level of control only available to authoritarian regimes. As days and weeks passed, it revealed a government that inherently became victims of their own propaganda based on “need to avoid sharing bad news.”** **He concluded that** authoritarian politics inhibited an effective response**, and that** openness and competitive politics favor a strategically fair public health strategy**.**83 Democratic nations in comparison to autocratic regimes **recognize that** public health fundamentally depends on public trust**.**84 The WHO’s China Joint Mission on Coronavirus Disease report has applauded China’s eventual response capability and capacity with strict measures to interrupt or minimize transmission chains with extremely proactive surveillance, rapid diagnosis, isolation tracking, quarantine, and population acceptance of these measures, to implement the measures to contain COVID-19 within the country.85 **It** must not be forgotten **that** China’s authoritarian rule “put secrecy and order ahead of openly confronting the growing crisis **and risking alarm or political embarrassment,”** 86 arrested and compelled Dr. Li Wenliang to sign a statement that his warning constituted “illegal behavior,” all of which delayed a concerted public health offensive that led to his death.86 This was an “issue of inaction” that would have contained COVID-19 within China and remains a potent symbol of China’s failures.86 **There is** no evidence **that the authoritarian regime has or will change to prevent this from happening again**.87 I suspect China’s sophisticated censorship and propaganda systems will outlast any public health improvements.

### 1AC – UV

#### [1] 1ar theory since the neg can do infinite bad things and I can’t check. It’s drop the debater since the 1ar is too short to win both layers. No RVI since they’d dump on it for 6 minutes. CI since reasonability is arbitrary and bites intervention.

#### [2] Permissibility and presumption substantively affirm: a) Statements are true before false since if I told you my name, you’d believe me b) Epistemics – we wouldn’t be able to start a strand of reasoning since we’d have to question that reason. c) If anything is permissible, then definitionally so is the aff since there is nothing that prevents us from doing it

#### [3] No omissions: All neg theory violations and kritik links must come from the text of the AC, not the absence of specification. (A) I have a limited time to speak so it’s an infinite aff burden (B) Race to bottom – incentivizes people to not engage the aff and make a bunch frivolous spec argument to preclude

#### [4] Reject terminal impact turns and focus on topical internal links – best model for clash because we only have the topic for 2 months