# 1AC

## 1AC

### Notes

CSA –

Material Capitalism – Alienation – Jaeggi

Psychoanalysis – McGowan – Debate deployment

Black Hyperreality – Gillespie

### 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 value and 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]

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

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.

#### Impact calc –

#### Signifiers of capitalism must be evaluated

#### Weigh in terms of a better method of evaluation

### 1AC – Advocacy

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

Patents, jurisdiction in every country, covid patent waiver, all other spec in cx

### 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 – Method

#### 1] Contradictions affirm – they make people unsure of what people mean which confuses productivity in debate

#### 2] I’ve hypnotized them – to prove this, I’ll make them contest the 1AC in the next speech and ask questions about the aff in 3 minutes after the aff. Vote aff because I’ll control you otherwise.

#### 3] Reject 1NC theory and IVIs- it destroys any engagement with the aff and is what allows debaters to up-layer issues of oppression

### 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) interp – the neg must grant the aff permissibility and neg gets presumption for recirpcority for equal routes to the ballot and deters tricks NCs that bank on no offense

#### [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] Neg may only read 1 T or theory shell. Multiple shells spread out the 1AR and allow the 2NR to collapse to whichever shell was under covered, meaning I wasn’t given a fair shot at justifying my practice. Multiple rounds solve your offense since we can check lots of abusive practices over time. Theory on spikes are incoherent a) they are paradoxical because they both indict each other but mine are lexically prior b) we can infinitely debate about framing which never gets resolved which means default aff

#### [5] Aff gets RVIs a) time skew: theory moots all aff offense and the 1ar isn’t enough time to win on both substance and theory so the 2n collapse makes it impossible, and given bidirectional interps, theory is always a 2nd off strategy for you

### 1AC – UV 2

#### [1] Reject white philosophy. Abstraction from the manifestations of racialized violence absolves white philosophers of their contributions to America’s apathy towards black death which prevents effective mobilization against white supremacy. Curry and Curry 18

[Tommy, PhD, Prof. of Philosophy @ TAMU, Gwenetta, PhD, Ass. Prof. of Gender and Race Studies @ Alabama], “On the Perils of Race Neutrality and Anti-Blackness: Philosophy as an Irreconcilable Obstacle to (Black) Thought,” American Journal of Economics and Sociology, Vol. 77, Nos. 3-4 (May-September 2018). DOI: 10.1111/ajes.12244] JJ

We begin with the first author’s reflections on philosophy and its recurring problem of denying the realities of race and racism, reflections that have arisen as a Black (male) philosopher whose life has been threatened for doing Black philosophy. The experience of confronting death, being fearful of being killed doing my job as a critical race theorist, and being threatened with violence for thinking about racism in America has a profound effect on concretizing what is at stake in our theories about anti-Black racism. Whereas my work on race and racism in philosophy earlier in my career was dedicated to the problems created by the mass ignorance of the discipline to the political debates and ethnological history of Black philosophers in the 19th and 20th centuries, I now find myself thinking more seriously about the way that philosophy, really theory itself—our present categories of knowledge, such as race, class, and gender, found through disciplines—actually hastens the deaths of subjugated peoples in the United States. Academic philosophy routinely abstracts away from—directs thought to not attend to the realities of death, dying, and despair created by—antiBlack racism. Black, Brown, and Indigenous populations are routinely rationalized as disposable flesh. The deaths of these groups launch philosophical discussions of social injustice and spark awareness by whites, while the deaths of white people direct policy and demand outrage. Because racialized bodies are confined to inhumane living conditions that nurture violence and despair that become attributed to the savage nature of nonwhites and evidence of their inhumanity, the deaths of these dehumanized peoples are often measured against the dangers they are thought to pose to others. The interpretation of the inferior position that racialized groups occupy in the United States is grounded in how whites often think of themselves in relation to problem populations. This relationship is often rationalized by avoidance and by the denials of whites about being causally related to the harsh conditions imposed on nonwhites in the world. Philosophy, and its glorification of the rational individual, ignores the complexity of anti-Black racism by blaming the complacency, if not outright hostility, towards Blacks on the mass ignorance of white America. To remedy this problem, Black philosophers are asked to respond by gearing their writings, lectures, and professional presence to further educate and dialogue with white philosophers in order to enable them to better understand anti-Black racism and white supremacy (Curry 2008, 2015). This therapy is often rewarded as scholarship. Philosophical positions that analyze racism as a problem of miscommunication, misunderstanding, and ignorance (philosophies predicated on the capacity of whites to change) are rewarded and praised as the cutting edge and most impactful theories about race and racism. Reducing racism to a problem of recognition and understanding allows white philosophers to remain absolved of their contribution to the apathy that white America has to the death and subjugation Black Americans endure at the hands of the white race. To some readers, speaking about races as different groups with opposite, if not antagonistic, social lives seems to run contrary to the idea that there are no real races, just people, only the human race. This is the core of race-neutral theory in academic philosophy. Race neutrality asserts that while race, class, and gender may in fact differentiate bodies, the capacity for reason—the human essence beneath it all—is what is ultimately at stake in the recognition of difference. While this mantra has been offered to whites since the integrationist strategies of the U.S. Supreme Court in the 1950s under Chief Justice Earl Warren, it has had little effect in restructuring the psychology of white individuals or remedying the institutional practices of racism that continue to exclude or punish Black Americans. How are Black scholars to speak about racism, specifically the violence and death that seem to gravitate towards Black bodies if the rules of philosophy and the fragility of white Americans insist that racism is not the cause of the disproportionate death Black Americans suffer and race is not a significant factor in Black people’s lives? This article is an attempt to debunk the seemingly neutral starting point of academic philosophy. For decades, Black philosophers have attempted to educate white philosophers and reorient the philosophical anthropologies of the discipline. Black, Brown, and Indigenous philosophers have dedicated their lives and careers to educating white philosophers and students, with little to no effect on the composition and disposition of the discipline. While it is not uncommon for philosophy departments to say they support diversity, the reality is that many, if not most, Black philosophers continue to write about the problem of racism, their experiences of marginalization, and the violence they suffer from white colleagues, disciplinary organizations, and universities. This article should be read as an attempt not to amend the Western metaphysical tradition but to reveal the obstacles that indicate its perennial failure. It is the position of the authors that many of the demands for disciplinary change are often expressed as politics, when in reality there are issues of metaphysics (the concerns of being) and philosophical anthropology (the concerns about the (non)being capable of thinking) that are unaddressed in much of the current literature. Section I of this article describes what Black philosophy has taken to be the problem of racism in academic philosophy more broadly. Since the 1970s Black philosophers have criticized, attacked, and attempted to reform the discipline with little effect. This section interrogates why that is the case. Section II argues that the failure of philosophy to change is a problem of metaphysics or the illusion that Blackness is compatible with the idea of the white human. Section III presents the social scientific evidence demonstrating the seeming permanence of anti-Black racism and the dangerous nature of colorblind ideology, which does not recognize that societal organization and racism determine the life chances of Blacks. This article ends with a suggestion of what Black philosophy would look like if its primary mandate were not to persuade whites to remedy their own racist practices, but to diagnose and build strategies against the present problems of racism in philosophy before us.

#### [2] IP protections create one-sided contracts in which corporations have full control over prices for drugs that patients in necessity desire – these are by definition unequal contracts since corporations have complete leverage insofar as patients desire health and that’s what medicine is for. Even if companies don’t do this it proves the concept of a medicine patent is intrinsically bad.

#### [3] IPP is a form of the government creating and enforcing a contract between the producer and the rest of society without being agreed on by BOTH sides – it is by definition a bad contract since there’s not mutual consent and an equal footing

**Shaffer 13** (Butler Shaffer, 2013, Mises Institute, “A Libertarian Critique of Intellectual Property”, <https://cdn.mises.org/Libertarian%20Critique%20of%20Intellectual%20Property.pdf>)

Through “economic means,” individuals create rights in one another through contract, an agreement by two or more persons to exchange claims to ownership. You are willing to purchase my claim to my automobile for your $10,000, and I am willing to sell my claim to you for that amount. We enter into an agreement, one that is binding only upon you and me. But when the state—with its monopolistic powers—acts for the benefit of a few, all are legally bound by the rules whether they agree with them or not. If copyrights, patents, or trademark protections are not recognized among free people—unless specifi cally contracted for between two parties—by what reasoning can the state create and enforce such interests upon persons who have not agreed to be so bound? Nor can the inclusion of a copyright notice in a book be defended, under contract principles, as such provides no evidence that the buyer had agreed to respect the presumed property claim prior to his purchase.

#### [4] Reject procedural offense about the violation of current contracts - 1. Logic – It doesn’t matter if it’s a violation of the process of the framework if the conclusion of the framework itself disagrees since the point of ethics is to make the right decision 2. Instrumental value – The value in ethical frameworks are only instrumental insofar as we come to the correct conclusion, which means only the conclusion can generate inherent ethical value.

### 1AC – UV 3

#### The DA is uniqueness for the affirmative – semiocapitalism is the root cause

Bifo 12 [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, “After the Future”, Published: 2012, DOA: 7/5/19 // JB]

As soon as the economic breakdown began, as if by miracle, three planes flew through the skies of Washington and New York. After the events of September 11, 2001 (S11), miraculously, the capitalism on the verge of bankruptcy could 59 invest the energies of the whole society (that displayed signs of exhaustion) in the direction of war. **The general** **mobilization of these energies began with a call to a Holy War** **of the West** **against the** **evils of the** **world**. Here begins the great Manichean campaign of **Good versus Evil**. The **Good is represented by a group of oil magnates** who have notoriously **robbed public funds that led to the collapse of giant companies**. Since the **war on** the **Afghan** **population** **failed to produce any of the promised results**, i.e. the arrest of the heads of the Al Qaida organisation accused of being responsible for the S11 attacks, **the war must be re-launched**. A new target is chosen: the former ally and accomplice Saddam Hussein is the target. The motivations for a war on Iraq are ridiculous. “Saddam is an enemy of humanity”. Of course, he was one already when he acted on behalf of the American administration and occupied Iran, as are many of the American allies such as Sharon and the Saudi dynasty. “He used illegal weapons”. As he did in 1988 with the financial and political support of the US. “He can make nuclear weapons”. Which is improbable. Anyway, the violations of the nonproliferation treaty are multiple, starting from Israel. “We need to bring democracy to the Middle East”. Nothing could be more hypocritical. Democracy in the Middle East would require the departure of Israeli forces from the occupied territories, the recognition of the political rights of the Kurdish people, and a reduction of the role of the large oil corporations that for fifty years have been robbing the resources of those countries whilst influencing their political life in a direct and authoritarian manner ever since they sponsored a military coup in 1953 against Premier Mohammed Mossadeq for trying to nationalize the Iranian oil industry. **The ideology of** **security is the product of** **a paranoia** **fuelled** **by** **the** **media and geared to** **create** **an economic system of global security that** **can** **always feed on new paranoia**. “We need to protect our quality of life”. **This is the only sentence that corresponds to truth in the whole of the war propaganda**: 20% of humanity does not wish to give up the consumption of 80% of the world resources. What are the possible scenarios of war in Iraq? One is that of a rapid victory for the aggressors, the capture and trial of Baghdad’s criminal, the imposition of a relatively peaceful protectorate, the American democratization of the Middle East, the progressive clearance of conflict zones, the imposition of a planetary military dictatorship for good purposes. But does anyone believe this to be possible? The **more realistic scenario entails the possibility of a fall of the Pakistani regime with** the gain of **two hundred nuclear warheads** for the Islamic fundamentalists. The most probable consequence of aggression against Iraq is the explosion of Empire, the inauguration of the Empire of Chaos. Meanwhile, something came to change the whole scenario: in the framework of a paranoid **clash between fundamentalist and nationalist fanaticism and nazi-capitalist fanaticism**, a third actor has finally emerged, that we have been 60 waiting for since S11, which has been built with the stubborn labor of the global movement against corporations. The third actor came into being on February 15th, 2003 as millions upon millions marched in cities around the globe in protest against the war in Iraq. It is the movement of global everyday life that rebels against war mongering dementia. What we saw on F15 is a movement that is destined to expand and radicalize. **But at that stage it will be a matter of working towards pushing the process of exiting the war to coincide with that of dissolving of the neoliberal domination of global capitalism, in order to repose the dynamic of anti-capitalist conflict in society. Capitalism brings war as clouds bring storms, but in the course of the war the conditions for a re-dislocation of capitalism are created. The question of subverting the forces that produced the war will emerge. Then it will not be sufficient to eliminate the criminal class that produced the war. It will be necessary to clarify that war is only the continuation of liberalist devastation by other means, hence, it will be necessary to cut the roots of the process that led to catastrophe.**

### 1AC – UV 4

#### [1] The neg may not read nibs a) you can uplayer for 7 minutes that I have to answer before I even have access to offense b) inf neg abuse since you would just read 7 mins of auto-negate arguments

#### [2] Skep affirms – moral ought statements are evaluations of actions. Having an obligation means that we have the best reason. Skeptical beliefs mean we don’t have any reason for action which means strength of reason to the aff is sufficient.