### T: WTO Member NationS

#### Interp and violation: "The member nations" denotes the totality of member nations in the WTO. The aff may not defend a subset of WTO member nations ought to reduce IP protections for medicines.

Richard Sharvy, philosopher. "A More General Theory of Definite Descriptions on JSTOR," The Philosophical Review, Vol. 89, No. 4, Oct. 1980, accessed 8-22-2021, https://www.jstor.org/stable/2184738]

3. Definite Plural Descriptions. Phrases like 'the sheep in New Zealand' and 'the people in Auckland' are also ordinary and common definite descriptions, and they do denote. But because their contained predicates are plural predicates like 'are people in Auckland', which apply to more than one object, such expressions are not subject to a Russellian analysis. There is no such thing as (ax \* x are people in Auckland), since a number of distinct items satisfy the predicate-the men in Auckland are people in Auckland, and so are the women in Auckland and the children in Auckland. The definite plural description 'the people in Auckland' designates the sum or totality of all the people in Auckland. This is the sum of all that to which the predicate 'are people in Auckland' applies: the sum of all the items such as the women in Auckland, the children in Auckland, etc., that satisfy the plural predicate 'are people in Auckland'. What sort of entity is the denotation of a definite plural description such as 'the children in Auckland'? A first attempt might be to say that such expressions denote sets or classes. Then a sum of such items would be the union of such classes. Russell would insist on calling the people in Auckland a "class as many" (1903, pp. 68-72, 76-77). But if the predicate 'are people in Auckland' is taken to apply to x just if x is a set of people in Auckland,5 then the definite plural description 'the people in Auckland' refers to the union of these sets: U {x: x is a set of people in Auckland). So let us first consider set-theoretic union as a candidate for the sort of sum needed here in the analysis of definite plural descriptions. This might seem more complicated than '{x: x is a person in Auckland)', which refers to the same class. But the former expression has the advantage of preserving the predicate as a plural predicate, as it appeared in the original definite plural description. A standard definition of union is U a = {x: (ay) (x ecy .y E a)) (cf. Quine 1963, p. 53). In my notation this would be written: Ua = {x:xe(Qy yEa)) -the x's that are a member of some member of a. Quine observes 5I do not say 'nonempty' simply because it would be redundant: no class of people is empty. I do include the singletons, so that {Sharvy} are people in Auckland. This might seem odd. However, the instances or instantiations of 'all men are mortal' include sentences like 'Sharvy is mortal' along with sentences like 'the men in Auckland are mortal'; thus, the plural does include the singular. Notice that 'all men are mortal' should be symbolized '(x) (x are men D x are mortal)'; logic students are generally wrongly taught to write '(x) (x is a man D x is mortal)', which is more properly a symbolization of 'every man is mortal', which has the singular subject 'every man'. 616 This content downloaded from 92.63.104.30 on Sat, 28 Jun 2014 13:35:30 PM All use subject to JSTOR Terms and Conditions DEFINITE DESCRIPTIONS that if everything is a class, this definition implies that the union U {x} of a singleton is its member x; this effect is preserved for an apparent nonclass by identifying it with its own unit class. So with this convention, if G applies to exactly one object, then U {x: Gx} = ( 7x . Gx ). So the Russellian definite singular description again emerges, here as a species of definite plural description.6 This would occur with, e.g., 'the men in this room' if there were exactly one man in the room. Notice also that plural predicates, like mass predicates, are cumulative: any sum of parts which are cats are cats. So 'G(the G)' holds for any instantiated plural predicate when 'the G' is defined as such a sum: the men in Auckland are men in Auckland, the poor are poor, etc. The analysis of definite plural description as union is not entirely satisfactory. One reason is that it explicitly uses the mechanism of class abstraction and the membership relation in a way that requires that such definite plural descriptions do denote classes. Now there is no problem about what 'the people in Auckland' denotes: it denotes the people in Auckland. Whether the people in Auckland are a set or class is an ontological question that should be discussed elsewhere. (Indeed, ontological questions generally should be independent of a theory of descriptions: we should be able to explain phrases like 'the first symphony of Beethoven' without discussing the ontological nature of symphonies.) My aim here is simply to explain plural definite descriptions like 'the people in Auckland' in a way that remains neutral on that ontological question by avoiding explicitly settheoretic notions. Another reason to turn away from the above analysis of 'the C as 'U {x: Gx}' is that it lacks generality. It lets in too much 6 I thank W. V. Quine for calling my attention to this passage. 'one object' means 'one class'. Consider the predicate 'are men and women in this room', and suppose the room contains just one man, m, and one woman, w. Then only one object, {m,w} satisfies that predicate, and U {a: a are men and women in this room) = U {{m,w}} = {m,w} = (7a a are men and women in this room). See note 8 also. Consider the definite description 'the square root of 2'. This is ordinarily used to refer to the positive square root of 2. My theory explains this; if real numbers are defined in the usual way as lower cuts of rationals (cf. Russell 1903, ch. 33), the positive root is the union of the negative and positive roots. 617 This content downloaded from 92.63.104.30 on Sat, 28 Jun 2014 13:35:30 PM All use subject to JSTOR Terms and Conditions RICHARD SHARVY when applied to a singular definite description whose contained predicate applies to more than one object: 'the author of PM' would denote {Whitehead, Russell). This was Frege's convention (?1 1), but it is clearly artificial; 'the author of PM' should fail to denote. And finally, 'U {x: Gx)' just doesn't look enough like the analysis given earlier of definite mass descriptions. Mass terms and plural terms are alike in numerous ways, and it would be nice if their uses in forming definite descriptions had analyses that reflected this similarity. Specifically, we should express summation without using the membership relation e, which has no analogue in the semantics of mass terms. The solution is to observe that there is a part of relation available: the men in Auckland are part of the people in Auckland. (This relation looks very much like the relation of being a nonempty subset of.) Writing it as '<', we may then define 'the G' for plural predicates as (4) above: sm G that all G are part of. The requirement in (4) that x satisfy G is useful for distinguishing the definite plural description 'the authors of PM' from the definite singular description 'the author of PM'. The former denotes Whitehead and Russell, as it should.7 Without the requirementhat x satisfy G, using (1) or simply union, so would the latter. But although Whitehead and Russell are authors of PM, they are not an author of PM. That requirement also leads to the intuitively correct results for expressions like 'the Wilmington Ten' and 'the five men in this room'. If there are only four men in this toom, the description 'the five men in this room' fails to denote because the predicate 'are five men in this room' applies to nothing. If there are six men in this room, then that description also fails to denote-not because that predicate applies to more than one item (i.e., to every part of the six containing just five men), but because it fails to apply to their sum. A word of caution about part is needed here. I am taking it in what I think is its plain and ordinary sense. However, Goodman, Quine, and other writers on the theory of parts (mereology) have used it in an extended sense which is not appropriate here. 7 But it does not denote Whitehead, and it does not denote Russell. The property of being denoted by an expression is not dissective. I may refer to something without referring to each of its parts. 618 This content downloaded from 92.63.104.30 on Sat, 28 Jun 2014 13:35:30 PM All use subject to JSTOR Terms and Conditions DEFINITE DESCRIPTIONS The difference is that these writers combine mereology with a kind of materialism. (An exception is Foradori.) Thus Quine writes, "there are parts of water, sugar, and furniture too small to count as water, sugar, furniture" (1960, p. 99). Here, by 'parts of furniture' he means something like 'spatiotemporally determined parts of the material constituting the world's furniture'; by 'parts of water' he means 'spatiotemporally determined parts of the world's water'. However, in the ordinary sense of 'part', the parts of water are hydrogen and oxygen. In the ordinary sense of part, shrimp is a part of shrimp salad. Here, the words 'shrimp' and 'shrimp salad' refer to types or kinds, and not to the world's shrimp and the world's shrimp salad. Indeed, the world's shrimp is not part of the world's shrimp salad. Now, my furniture is part of the world's furniture, and the chair in my billiard room is part of my furniture. But is a leg of that chair part of my furniture? I doubt it. In a distinguishable sense of 'part', a leg of my chair is a part of that chair and a part of my furniture. In the plural of that same sense, the legs are parts of my furniture. But those legs are not part of my furniture. The matter of the legs is part of the matter of the furniture; also, the chairs in my billiard room are part of my furniture. But the legs of the chairs are not part of the furniture. The men in Auckland are part of the men and women in Auckland, but the arms of the men in Auckland are not part of the men and women in Auckland. The explanation is not that the arms fail to satisfy the contained predicate 'are men and women in Auckland', for the men in Auckland also fail to be men and women in Auckland. Rather, the explanation is that x are part of y in this ordinary sense just if x are some ofy. Notice the difference between 'some' and 'some of. It's true that some of the men and women in Auckland are men, but false that some men and women in Auckland are men. It's true that some of the whiskey-and-water inmy glass is water, but false that some whiskey-and-water inmy glass is water. 'part of' and 'some of' seem to be synonymous here; examples like these occur with mass and plural predicates that are not dissective. The legs of my chair are not part of my furniture, because 619 This content downloaded from 92.63.104.30 on Sat, 28 Jun 2014 13:35:30 PM All use subject to JSTOR Terms and Conditions RICHARD SHARVY it's false that they are some of my furniture. Given our understanding of 'part' then, being furniture and being men in Auckland are dissective properties; it is compounds like 'are men and women' that fail to be dissective. So only articles of furniture count as part of my furniture. It is a totally distinct feature of Goodman's system that causes his notion of 'part' to be broader than mine, so that, e.g., the chair legs are also part of my furniture. That feature is a sort of materialism. The set of my tables # the set of my table tops and legs; but the matter of my tables = the matter of my tops and legs. If we remove this materialism from mereology, we have a purer theory of part and whole, and consequently of sum. The mereological sum, then, of my articles of furniture is my furniture, and not the matter of my furniture. With this ordinary and intended sense of 'part', then, the expressions 'the counties of Utah' and 'the townships of Utah' will have distinct denotations, as they should. Without the distinction made above, they might appear to collapse into the same object, since the territory occupied by the counties is identical to that occupied by the townships; (px) (x is territory of (b.y) (y are counties, etc.) ) = etc. What sort of entity is denoted by the definite plural description 'the men in Auckland'? This question contains the mistaken implication that this phrase denotes a single entity. But the phrase 'the men in Auckland' obviously denotes the men in Auckland. One might ask, "What sort of entities are those?" But the answer is easy: they are entities that eat, drink, sleep, and are numerous. The error to avoid is an insistence on the singular. 'the men in Auckland' is not a singular term-it is a plural term. This should hardly need to be said. But some writers have gone astray by failing to see that plurals are plural, and so insisting that they must denote something singular. For example, Richard E. Grandy says that in the sentence 'Lions are widespread', " 'lions' must be a singular [sic] term denoting the class of lions" (p. 297). Given this, it will follow that a certain class is widespread (which does not seem as odd to me as it might to many). But what seems odd is that Grandy claims that it does not follow from his statement that any class is widespread; apparently 620 This content downloaded from 92.63.104.30 on Sat, 28 Jun 2014 13:35:30 PM All use subject to JSTOR Terms and Conditions DEFINITE DESCRIPTIONS he prefers to give up the indiscernibility of identicals rather than the dogma that classes are "abstract." Now the words 'set' and 'class' have uses as dummy nominal measure words whose only function is the syntactic one of turning a plural into an apparent singular: the rational numbers are countable -- the set of rational numbers is countable. But no semantic consequences follow from such a use of the words 'set' and 'class'. The rational numbers are the set of rational numbers; the set of rational numbers is the rational numbers. The people in this room weigh 1000 kilograms; the set of people in this room weighs 1000 kg. The men in this room are not abstract; the set of men in this room is not abstract. We can avoid Grandy's contortions simply by taking the plural seriously as a plural, and abandoning the fetish for the singular that pervades contemporary decadent Western ontology. Along these same lines we can affirm that (i) 'the world's lions are widespread' and (ii) 'the world's lions are mammalian' do have the same logical form. In particular, the form of (ii) is 'Ml' and not '(x)(Lx D Mx)'; this is clear for (i). Question: how, then, does (ii), along with 'Aslan is a lion' imply 'Aslan is mammalian'? Answer: the implication is not a formal one at all, but depends on the fact that 'are mammalian' is dissective; 'are widespread' is not dissective. This situation is quite familiar: 'Ben weighs less than 60 kg' and 'Ben's nose is part of Ben' imply 'Ben's nose weighs less than 60 kg'. But again, the implication is not formal-it is not due to the logical form of these statements (this is easily seen by putting 'more' for 'less'). Rather, the implication holds because 'weighs less than 60 kg' is dissective. 4. Conclusion. For any given predicate G there is an appropriate part of or some of relation ? on the extension of G.8 Notice that 8The structure <{x: Gx},?) is often a mereology, i.e., a model of the so-called calculus of individuals. But it may fail to be a mereology. Idefine a quasi-mereology to be any structure (S, ?) where ? partially orders S (reflexive, transitive, antisymmetric), and where the <-least upper bound of a is a member of S for every nonempty subset a of S. One interesting type of quasi-mereology results from taking the algebraic direct product of two 621 This content downloaded from 92.63.104.30 on Sat, 28 Jun 2014 13:35:30 PM All use subject to JSTOR Terms and Conditions RICHARD SHARVY for most singular count predicates, < is just the identity relation: for 'is a shoe I own' < is the identity relation, for the extension of that predicate contains no two objects of which either is part of the other. Regardless of how many shoes I own, x - y only if x = y, for every x and y in that domain. In all such cases, '( px Gx )' defined as (4) comes out as desired, designating the gold in Zurich or the men in Auckland; and if I own just one shoe, '( pxS x is a shoe I own)' designates it, but otherwise that description fails. The analysis of 'the G' as (4) is therefore a general theory of definite descriptions, of which definite mass descriptions, definite plural descriptions, and Russellian definite singular count descriptions are species.9 full mereologies. (This description of the situation is due to Mark Nixon.) For example, (M, ) X <W. 5), where M is the set of sets of men and W is the set of sets of women, is isomorphic to (MW, 5), where MW is the set of sets of men and women, i.e., of sets containing at least one man and one woman. (MW, C ) is simply the corresponding quasi-mereology of the predicate 'are men and women'; this predicate is satisfied by the people in Auckland (they are men and women), but not by the men in Auckland. The structure fails to be a mereology because it is not properly closed under subtraction: there are sets a, b, each of which are men and women, and where a - b is not null yet fails to be men and women; a - b might just be men. However, we can combine the mereologies (M, C) and <W, 5) so that a mereology results. Add the null element to each, take the direct product, and then remove the null element: ((M U {4}, 5) X (W U {4}, 5))- ((4,4), 5). This is isomorphic to the mereology corresponding to the predicate 'are adults', i.e., to the set of nonempty subsets of the set of all men and women, under subset: V(P(U (M U W)) - {4}, C). 9 We have an account of the generic 'the' along these same lines. The New Zealand Flag is a New Zealand flag to which every New Zealand flag bears a certain relation ?. This seems a little more natural if we add the syllables 'akes' or 'icipates' to the word 'part' in reading '<' here: the New Zealand Flag is that New Zealand flag in which every New Zealand flag participates. The fact that it participates in itself does not lead to a "third man" regress, because participation in, as a variant of the part of relation, is not used to explain predication; predication remains primary. Of course, nothing in my discussion requires that there be such an entity (nor does anything here count against it). My theory is quite neutral. If there is such an entity, '( px x is a New Zealand flag)' picks it out. If there is no such entity, but merely a number of flags none of which bears ? to anything but itself, then ? is coextensive with the identity relation on those flags, and the situation is the same as for 'my shoe'. John Bacon, however, claims 622 This content downloaded from 92.63.104.30 on Sat, 28 Jun 2014 13:35:30 PM All use subject to JSTOR Terms and Conditions DEFINITE DESCRIPTIONS With this analysis and some thought about examples of definite mass descriptions and definite plural descriptions, we see that the primary use of 'the' is not to indicate uniqueness. Rather, it is to indicate totality; implication of uniqueness is a side effect.

#### Semantic tests determine whether statements are generic or existential –

**Leslie and Lerner 16** [Sarah-Jane Leslie (Ph.D., Princeton, 2007) is the dean of the Graduate School and Class of 1943 Professor of Philosophy. She has previously served as the vice dean for faculty development in the Office of the Dean of the Faculty, director of the Program in Linguistics, and founding director of the Program in Cognitive Science at Princeton University. She is also affiliated faculty in the Department of Psychology, the University Center for Human Values, the Program in Gender and Sexuality Studies, and the Kahneman-Treisman Center for Behavioral Science and Public Policy], and Adam Lerner, Ph.D, Postgraduate Research Associate in the Department of Philosophy at Princeton University, 4-24-2016, accessed 9-4-2021, "Generic Generalizations (Stanford Encyclopedia of Philosophy)," <https://plato.stanford.edu/entries/generics/>] HWIC

There are some tests that are helpful in distinguishing these two readings. For example, the existential interpretation is upward entailing, meaning that the statement will always remain true if we replace the subject term with a more inclusive term. Consider our examples above. In ([1b](https://plato.stanford.edu/entries/generics/#ex1b)), we can replace “tiger” with “animal” salva veritate, but in ([1a](https://plato.stanford.edu/entries/generics/#ex1a)) we cannot. If “tigers are on the lawn” is true, then “animals are on the lawn” must be true. However, “tigers are striped” is true, yet “animals are striped” is false. ([1a](https://plato.stanford.edu/entries/generics/#ex1a)) does not entail that animals are striped, but ([1b](https://plato.stanford.edu/entries/generics/#ex1b)) entails that animals are on the front lawn (Lawler 1973; Laca 1990; Krifka et al. 1995).

Another test concerns whether we can insert an adverb of quantification with minimal change of meaning (Krifka et al. 1995). For example, inserting “usually” in the sentences in ([1a](https://plato.stanford.edu/entries/generics/#ex1a)) (e.g., “tigers are usually striped”) produces only a small change in meaning, while inserting “usually” in ([1b](https://plato.stanford.edu/entries/generics/#ex1b)) dramatically alters the meaning of the sentence (e.g., “tigers are usually on the front lawn”). (For generics such as “mosquitoes carry malaria”, the adverb “sometimes” is perhaps better used than “usually” to mark off the generic reading.)

#### The resolution is generic: 1] "nations ought to reduce IPP for medicines" doesn't imply political bodies ought to b/c there might not be an obligation for terrorist groups or the UN 2] "nations generally ought to reduce IPP for medicines" doesn't substantially change the meaning

**1] Semantics outweigh:**

**A] Topicality is a constitutive rule of the activity and a basic aff burden, they agreed to debate the topic when they came to the tournament**

**B] Jurisdiction -- you can’t vote affirmative if they haven’t affirmed**

**C] It’s the only stasis point we know before the round so it controls the internal link to engagement, and there’s no way to use ground if debaters aren’t prepared to defend it.**

**2] Limits:**

**A] Quantitative – there are over 22k affs accounting for combinations of countries, exploded by "reduce" not implying complete elimination and "medicines" allowing specification – unlimited topics incentivize obscure affs that negs won’t have prep on – limits are key to reciprocal prep burden**

**B] Qualitative – they take away generic turns like WTO bad and functionally jettison "WTO" from the topic, which shifts away from the core topic lit of the WTO as an institution – also means there is no universal DA to spec affs**

**3] TVA solves – read the aff as advantage – most authors advocate for a change in WTO policy or TRIPS**

**4] No PICs offense – potential neg abuse doesn’t justify aff abuse because that would permit infinite 1AC abuse**

#### Voters

#### Fairness is a voter:

1. Debate is a competitive activity- means any decision you render in an unfair round is arbitrary because unfairness skews the evaluation of a round
2. People see different things as educational but everyone can see blatant structural abuse

#### Education is a voter:

1. Debate is an educational activity- key to schools funding debate
2. Education is the only long term impact to debate

#### Drop the debater:

1. The abuse has already been committed- dropping the argument gives no incentive to not be abusive- drop the debater to promote good in round norms
2. Drop the argument is the same here because we indict their entire advocacy – dropping their advocacy translates to dropping the case

#### Competing interps

1. Reasonability is arbitrary- I don’t know what you think is reasonable so competing interps is the only way to render a decision on theory
2. Resolvability- clear and concise rules make theory easier to adjudicate

#### No RVIs:

1. If you win a counterinterp it just means your practice isn’t abusive- doesn’t justify voting for you
2. Chilling effect- if we give debaters RVIs other debaters will be too afraid to check abuse because good theory debaters will beat them on it- no way to check abuse

### K: Neoliberialism

#### The aff’s technical care intervention depoliticizes health and masks broader structural violence imposed by neoliberalism.

Clare Bambra 5, professor of public health in the Institute of Health and Society at Newcastle University, 2-18-2005, "Towards a politics of health," Health Promotion International, Volume 20, Issue 2, 1 June 2005, Pages 187–193

WHY HAS HEALTH BEEN APOLITICAL? It is perhaps puzzling that despite its evident political nature, the politics of health has been underdeveloped and marginalized: it has not been widely considered or discussed as a political entity within academic debates or, more importantly, broader societal ones. There is no simple explanation for this omission; the treatment of health as apolitical is almost certainly the result of a complex interaction of issues. We describe some of these below, though we would not claim that our list is exhaustive. Health = health care Health is often reduced and misrepresented as health care (or in the UK, as the National Health Service). Consequently, the politics of health becomes significantly misconstructed as the politics of health care—see for example Freeman (Freeman, 2000). As an illustration, the majority of popular UK political discussions about health concern issues such as the ‘State or the market?’ debate about National Health Service (NHS) funding, organization and delivery, or the demographic pressures on the future provision of healthcare facilities (Rhodes, 1997). The same applies in most other—especially ‘developed’—countries. The limited, one-dimensional (Carpenter, 1980) nature of this political discourse surrounding health can be traced back to two ideological issues: the definition of health and the definition of politics. The definition of health that has conventionally been operationalized under Western capitalism has two interrelated aspects to it: health is both considered as the absence of disease (biomedical definition) and as a commodity (economic definition). These both focus on individuals, as opposed to society, as the basis of health: health is seen as a product of individual factors such as genetic heritage or lifestyle choices, and as a commodity that individuals can access either via the market or the health system (Scott-Samuel, 1979). This remains the case despite our sophisticated understanding of health promotion—as is evident if one ignores the rhetoric of the governments of ‘developed’ nations and looks instead at their health policies. Health in this sense is an individualized commodity that is produced and delivered by the market or the health service. Inequalities in the distribution of health are therefore either a result of the failings of individuals through, for example, their lifestyle choices; or of the way in which health care products are produced, distributed and delivered. In order to tackle these inequalities, political attention is directed towards the variable that is most amenable to manipulation—the healthcare system. It is important to note that this limiting, one-dimensional view of health is common across the ideological spectrum, with left-wing versus right-wing health debates usually consisting of a more versus less state intervention dichotomy. Orthodox UK left-wing politics is guilty of placing health care and the NHS at the centre of its discussions and struggles about health. This ‘NHS illusion’ has resulted in the naive perspective amongst health activists that societal ill-health can be cured by more and better NHS services. At best, this perspective is slowly changing, as is shown by the enthusiasm of some in the UK for New Labour's emphasis on tackling health inequalities through the NHS—while it simultaneously widens them through its neo-liberal macroeconomic, trade and foreign policies (Bambra et al., 2003). Health and politics Figure 2 outlines four broad definitions of politics. The first concept, which is the most prevalent definition within mainstream political discourse, places very restrictive boundaries around what politics is—the activities of governments, elites and state agencies—and therefore also restricts who is political and who can engage in politics (i.e. the members of governments, state agencies and other elite organizations). It is a ‘top-down’ approach that essentially separates politics from the community. This should be contrasted with the last definition, which offers a much more encompassing view of politics: politics is everything; it is a term that can be used to describe any ‘power-structured relationship’ (Millett, 1969). This is a ‘bottom-up’ approach as any and every issue is political and likewise anyone and everyone can engage in a political act. The dominance of the first conceptualization of politics, as the art of government and the activities of the state, influences which aspects of health are considered to be political. Health care, especially in countries like the UK where the state's role is significant, is an immediate subject for political discussion. Other aspects of health, such as health inequalities or health and citizenship, are excluded from this narrow popular definition of politics and are thereby seen as non-political. In order to increase which aspects of health are regarded as political, our understanding of politics needs to be contested and redefined. Health and political science Health has not been seriously studied within political science—nor for that matter, with a handful of exceptions (Signal, 1998; McGinnis et al., 2002; Navarro, 2002), has politics within health promotion. This has compounded its exclusion from the political realm. Health to a political scientist, in common with more widely held views, most often means only one thing: health care; and usually, only one minor aspect of health care: the health care system. Some political scientists will argue that they do study health as a political entity; however, what is actually under analysis is the politics of health care. The roots of this focus on health care derive from the dominance of certain schools of thought within political science and of their corresponding definitions of the political. Figure 2 outlined the different schools of thought in political science and their respective conceptualizations of politics. These schools are not of equal weight within political science and the discipline is dominated, especially in the USA, by the behavouralist, institutionalist and rational choice strands. To adherents of these schools politics—and therefore political science—is concerned with the processes, conditions and institutions of mainstream politics and government. The politics of health care is therefore the politics of institutions, systems, funding and elite interactions. Health, in its broader sense, is therefore apolitical and should only be the concern of disciplines such as sociology, public health or medicine. In this way specified aspects of health, namely health care issues, are politically defined as political while all other aspects are not. Responsibility and authority The conceptualization of health as non-political is also in part due to medicalization—the transfer of power over and responsibility for health from individuals, the public and therefore political life, to powerful elites, namely the medical and health professions and the multinational pharmaceutical companies. When we conceive of ill-health as episodes of disease manageable by the delivery of healthcare, we are … transferring the responsibility for health from society as a whole to an elite possessing what we define as the necessary professional and technical expertise for the management of disease (Scott-Samuel, 1979). However, unlike the impression given in the above quote, this transfer of responsibility is not always voluntary. Drug companies and the medical profession have taken the power and responsibility for health for themselves (Illich, 1977). They have thus been able to determine what health is and therefore, how political it is (or, more usually, is not). Their historic power over the definition and management of health has contributed substantially to its depoliticization: health is something that doctors are responsible for, they are the providers, and we are the recipients. Their authority and responsibility over health has further emphasized its commodity status—when ill, an individual visits a doctor and/or purchases drugs (commodity) to regain health (another, albeit less obvious commodity). Ill-health is a transient state caused by the presence of disease. It can be ended by the appropriate application of medical technology. This depoliticization of health, via the transfer of power and responsibility to these professional and/or commercial groups, means that we do not acknowledge our power over our own health or our autonomy over our own bodies. Health policy Health policy, as currently popularly conceptualized, is usually synonymous with policy content. Certainly, it is relatively unusual to find discussions of health policy that are not focused on the pros and cons of particular courses of action in relation to particular political parties. In reality, however, health policy is part of a broader public policy agenda, whose practical aspects are inextricably linked with power and politics. Given this, the reduction of ‘health policy’ to ‘the content of health policies’ diverts attention from, and renders invisible the political nature of the policy process. Policy is formulated within certain preset political parameters, which define what is, and what is not, possible or acceptable. For example, the fundamental requirement within Western neo-liberal economies for inequality (between those who labour and those who profit) makes the meaning of UK government policies to ‘tackle inequalities’ at best highly questionable—no modern government will support a policy process that permits the full implementation of radical equity policy. Government policy in this area therefore consists of (loudly trumpeted) minor reform; no policy connections are ever made with the macro-political causes of the major economic, social and health inequalities, such as macroeconomic policy, trade policy, defence policy, foreign policy and international development. For example, none of these featured in the UK Treasury's Cross Cutting Spending Review on Health Inequalities (HM Treasury and Department of Health, 2002), which was intended to examine the impact on health inequalities of the expenditure programmes of all government departments. Nor are the actions of the World Trade Organization, of trans-national corporations, or of the World Bank usually taken into account. One conclusion regarding this failure to see the wood for the trees is that there is an important need for awareness of how the political context limits how health policy is formulated. Another is that this failure does not occur by chance: both the masking of the political nature of health, and the forms of the social structures and processes that create, maintain and undermine health, are determined by the individuals and groups that wield the greatest political power. TOWARDS A POLITICS OF HEALTH What this all adds up to is nothing less than a challenge to a wide range of actors—health promotion and public health specialists, policy makers, politicians, health and political scientists—to emerge from the closet and to begin the long overdue task of elaborating the practice, policy and theory of a newly identified discipline—health politics, the political science of health. We believe that we have more than adequately justified the need for health politics to emerge as a discipline and field of practice no less important than medical sociology or health economics on the one hand, or than political sociology or political psychology on the other. We are confident that the practice of health promotion and public health will gain immeasurably from the explicit recognition of this key determinant of health and its incorporation into evidence-based strategies, policies and interventions.

#### Extinction – neoliberalism/capitalism is unsustainable and the root cause of all violence and environmental destruction

Robinson 14 [William I. Robinson, Professor of Sociology, Global and International Studies, and Latin American Studies at UC-Santa Barbara, 2014, “Global capitalism and the crisis of humanity.” Cambridge University Press, https://www.cambridge.org/core/books/global-capitalism-and-the-crisis-of-humanity/5E69D07E53766BDCFBB9DF48C530267E]

Cyclical, Structural, and Systemic Crises Most commentators on the contemporary crisis refer to the “Great Recession” of 2008 and its aftermath. Yet the causal origins of global crisis are to be found in over-accumulation and also in contradictions of state power, or in what Marxists call the internal contradictions of the capitalist system. Moreover, because the system is now global, crisis in any one place tends to represent crisis for the system as a whole. The system cannot expand because the marginalisation of a significant portion of humanity from direct productive participation, the downward pressure on wages and popular consumption worldwide, and the polarisation of income, has reduced the ability of the world market to absorb world output. At the same time, given the particular configuration of social and class forces and the correlation of these forces worldwide, national states are hard-pressed to regulate transnational circuits of accumulation and offset the explosive contradictions built into the system. Is this crisis cyclical, structural, or systemic? Cyclical crises are recurrent to capitalism about once every 10 years and involve recessions that act as self-correcting mechanisms without any major restructuring of the system. The recessions of the early 1980s, the early 1990s, and of 2001 were cyclical crises. In contrast, the 2008 crisis signaled the slide into a structural crisis*. Structural crises* reflect deeper contra- dictions that can only be resolved by a major restructuring of the system. The structural crisis of the 1970s was resolved through capitalist globalisation. Prior to that, the structural crisis of the 1930s was resolved through the creation of a new model of redistributive capitalism, and prior to that the struc- tural crisis of the 1870s resulted in the development of corpo- rate capitalism. A systemic crisis involves the replacement of a system by an entirely new system or by an outright collapse. A structural crisis opens up the possibility for a systemic crisis. But if it actually snowballs into a systemic crisis – in this case, if it gives way either to capitalism being superseded or to a breakdown of global civilisation – is not predetermined and depends entirely on the response of social and political forces to the crisis and on historical contingencies that are not easy to forecast. This is an historic moment of extreme uncertainty, in which collective responses from distinct social and class forces to the crisis are in great flux. Hence my concept of global crisis is broader than financial. There are multiple and mutually constitutive dimensions – economic, social, political, cultural, ideological and ecological, not to mention the existential crisis of our consciousness, values and very being. There is a crisis of social polarisation, that is, of *social reproduction.* The system cannot meet the needs or assure the survival of millions of people, perhaps a majority of humanity. There are crises of state legitimacy and political authority, or of *hegemony* and *domination.* National states face spiraling crises of legitimacy as they fail to meet the social grievances of local working and popular classes experiencing downward mobility, unemployment, heightened insecurity and greater hardships. The legitimacy of the system has increasingly been called into question by millions, perhaps even billions, of people around the world, and is facing expanded counter-hegemonic challenges. Global elites have been unable counter this erosion of the system’s authority in the face of worldwide pressures for a global moral economy. And a canopy that envelops all these dimensions is a crisis of sustainability rooted in an ecological holocaust that has already begun, expressed in climate change and the impending collapse of centralised agricultural systems in several regions of the world, among other indicators. By a crisis of humanityI mean a crisis that is approaching systemic proportions, threatening the ability of billions of people to survive, and raising the specter of a collapse of world civilisation and degeneration into a new “Dark Ages.”2 This crisis of humanity shares a number of aspects with earlier structural crises but there are also several features unique to the present: 1. The system is fast reaching the ecological limits of its reproduction. Global capitalism now couples human and natural history in such a way as to threaten to bring about what would be the sixth mass extinction in the known history of life on earth.3 This mass extinction would be caused not by a natural catastrophe such as a meteor impact or by evolutionary changes such as the end of an ice age but by purposive human activity. According to leading environmental scientists there are nine “planetary boundaries” crucial to maintaining an earth system environment in which humans can exist, four of which are experiencing at this time the onset of irreversible environmental degradation and three of which (climate change, the nitrogen cycle, and biodiversity loss) are at “tipping points,” meaning that these processes have already crossed their planetary boundaries. 2. The magnitude of the means of violence and social control is unprecedented, as is the concentration of the means of global communication and symbolic production and circulation in the hands of a very few powerful groups. Computerised wars, drones, bunker-buster bombs, star wars, and so forth, have changed the face of warfare. Warfare has become normalised and sanitised for those not directly at the receiving end of armed aggression. At the same time we have arrived at the panoptical surveillance society and the age of thought control by those who control global flows of communication, images and symbolic production. The world of Edward Snowden is the world of George Orwell; *1984 has arrived;* 3. Capitalism is reaching apparent limits to its extensive expansion. There are no longer any new territories of significance that can be integrated into world capitalism, de-ruralisation is now well advanced, and the commodification of the countryside and of pre- and non-capitalist spaces has intensified, that is, converted in hot-house fashion into spaces of capital, so that *intensive* expansion is reaching depths never before seen. Capitalism must continually expand or collapse. How or where will it now expand? 4. There is the rise of a vast surplus population inhabiting a “planet of slums,”4 alienated from the productive economy, thrown into the margins, and subject to sophisticated systems of social control and to destruction - to a mortal cycle of dispossession-exploitation-exclusion. This includes prison-industrial and immigrant-detention complexes, omnipresent policing, militarised gentrification, and so on; 5. There is a disjuncture between a globalising economy and a nation-state based system of political authority. Transnational state apparatuses are incipient and have not been able to play the role of what social scientists refer to as a “hegemon,” or a leading nation-state that has enough power and authority to organise and stabilise the system. The spread of weapons of mass destruction and the unprecedented militarisation of social life and conflict across the globe makes it hard to imagine that the system can come under any stable political authority that assures its reproduction. Global Police State How have social and political forces worldwide responded to crisis? The crisis has resulted in a rapid political polarisation in global society. Both right and left-wing forces are ascendant. Three responses seem to be in dispute. One is what we could call “reformism from above.” This elite reformism is aimed at stabilising the system, at saving the system from itself and from more radical re- sponses from below. Nonetheless, in the years following the 2008 collapse of the global financial system it seems these reformers are unable (or unwilling) to prevail over the power of transnational financial capital. A second response is popular, grassroots and leftist resistance from below. As social and political conflict escalates around the world there appears to be a mounting global revolt. While such resistance appears insurgent in the wake of 2008 it is spread very unevenly across countries and regions and facing many problems and challenges. Yet another response is that I term *21st century fascism*.5 The ultra-right is an insurgent force in many countries. In broad strokes, this project seeks to fuse reactionary political power with transnational capital and to organise a mass base among historically privileged sectors of the global working class – such as white workers in the North and middle layers in the South – that are now experiencing heightened insecurity and the specter of downward mobility. It involves militarism, extreme masculinisation, homophobia, racism and racist mobilisations, including the search for scapegoats, such as immigrant workers and, in the West, Muslims. Twenty-first century fascism evokes mystifying ideologies, often involving race/culture supremacy and xenophobia, embracing an idealised and mythical past. Neo-fascist culture normalises and glamorises warfare and social violence, indeed, generates a fascination with domination that is portrayed even as heroic.

#### Thus, the role of the ballot is to unconditionally resist neoliberalism/capitalism

#### The alternative is to reject the aff in favor of organizing toward the Communist Party – only the Party can provide effective accountability mechanisms to correct unproductive tendencies, educate and mobilize marginalized communities, and connect local struggles to a movement for international liberation – that’s especially true in the context of settler colonialism

**Escalante 18**  
(Alyson Escalante is a Marxist-Leninist, Materialist Feminist and Anti-Imperialist activist. “PARTY ORGANIZING IN THE 21ST CENTURY” September 21st, 2018 <https://theforgenews.org/2018/09/21/party-organizing-in-the-21st-century/> cVs)

I would argue that within the base building movement, there is a move towards party organizing, but this trend has not always been explicitly theorized or forwarded within the movement. My goal in this essay is to argue that base building and dual power strategy can be best forwarded through party organizing, and that party organizing can allow this emerging movement to solidify into a powerful revolutionary socialist tendency in the United States. One of the crucial insights of the base building movement is that the current state of the left in the United States is one in which revolution is not currently possible. There exists very little popular support for socialist politics. A century of anticommunist propaganda has been extremely effective in convincing even the most oppressed and marginalized that communism has nothing to offer them. The base building emphasis on dual power responds directly to this insight. By building institutions which can meet people’s needs, we are able to concretely demonstrate that communists can offer the oppressed relief from the horrific conditions of capitalism. Base building strategy recognizes that actually doing the work to serve the people does infinitely more to create a socialist base of popular support than electing democratic socialist candidates or holding endless political education classes can ever hope to do. Dual power is about proving that we have something to offer the oppressed. The question, of course, remains: once we have built a base of popular support, what do we do next? If it turns out that establishing socialist institutions to meet people’s needs does in fact create sympathy towards the cause of communism, how can we mobilize that base? Put simply: **in order to mobilize the base which base builders hope to create, we need to have already done the work of building a communist party.** It is not enough to simply meet peoples needs. Rather, we must build the institutions of dual power in the name of communism. We must refuse covert front organizing and instead have a public face as a communist party. When we build tenants unions, serve the people programs, and other dual power projects, we must make it clear that we are organizing as communists, unified around a party, and are not content simply with establishing endless dual power organizations. We must be clear that our strategy is revolutionary and in order to make this clear we must adopt party organizing. By “party organizing” I mean an organizational strategy which adopts the party model. Such organizing focuses on building a party whose membership is formally unified around a party line determined by democratic centralist decision making. The party model creates internal methods for **holding party members accountable**, unifying party member action around democratically determined goals, and for educating party members in communist theory and praxis. A communist organization utilizing the party model works to build dual power institutions while simultaneously educating the communities they hope to serve. Organizations which adopt the party model focus on propagandizing around the need for revolutionary socialism. They function as the forefront of political organizing, empowering local communities to theorize their liberation through communist theory while organizing communities to literally fight for their liberation. A party is not simply a group of individuals doing work together, but is a formal organization unified in its fight against capitalism. Party organizing has much to offer the base building movement. By working in a unified party, base builders can ensure that local struggles are tied to and informed by a unified national and international strategy. While the most horrific manifestations of capitalism take on particular and unique form at the local level, we need to remember that our struggle is against a material base which functions not only at the national but at the international level. The formal structures provided by a democratic centralist party model allow individual locals to have a voice in open debate, but also allow for a unified strategy to emerge from democratic consensus. Furthermore, **party organizing allows for local organizations and individual organizers to be held accountable for their actions.** It allows criticism to function not as one independent group criticizing another independent group, but rather as comrades with a formal organizational unity working together to sharpen each others strategies and to help correct chauvinist ideas and actions. In the context of the socialist movement within the United States, such accountability is crucial. As a movement which operates within a settler colonial society, imperialist and colonial ideal frequently infect leftist organizing. Creating formal unity and party procedure for dealing with and correcting these ideas allows us to address these consistent problems within American socialist organizing. Having a formal party which unifies the various dual power projects being undertaken at the local level also allows for base builders to not simply meet peoples needs, but to pull them into the membership of the party as organizers themselves. The party model creates a means for sustained growth to occur by unifying organizers in a manner that allows for skills, strategies, and ideas to be shared with newer organizers. It also allows community members who have been served by dual power projects to take an active role in organizing by becoming party members and participating in the continued growth of base building strategy. It ensures that there are formal processes for educating communities in communist theory and praxis, and also enables them to act and organize in accordance with their own local conditions. We also must recognize that the current state of the base building movement precludes the possibility of such a national unified party in the present moment. Since base building strategy is being undertaken in a number of already established organizations, it is not likely that base builders would abandon these organizations in favor of founding a unified party. Additionally, it would not be strategic to immediately undertake such complete unification because it would mean abandoning the organizational contexts in which concrete gains are already being made and in which growth is currently occurring. What is important for base builders to focus on in the current moment is building dual power on a local level alongside building a national movement. This means aspiring towards the possibility of a unified party, while pursuing continued local growth. The movement within the Marxist Center network towards some form of unification is positive step in the right direction. The independent party emphasis within the Refoundation caucus should also be recognized as a positive approach. It is important for base builders to continue to explore the possibility of unification, and to maintain unification through a party model as a long term goal. In the meantime, individual base building organizations ought to adopt party models for their local organizing. Local organizations ought to be building dual power alongside recruitment into their organizations, education of community members in communist theory and praxis, and the establishment of armed and militant party cadres capable of defending dual power institutions from state terror. Dual power institutions must be unified openly and transparently around these organizations in order for them to operate as more than “red charities.” Serving the people means meeting their material needs while also educating and propagandizing. It means radicalizing, recruiting, and organizing. The party model remains the most useful method for achieving these ends. The use of the party model by local organizations allows base builders to gain popular support, and most importantly, to mobilize their base of popular support towards revolutionary ends, not simply towards the construction of a parallel economy which exists as an end in and of itself. It is my hope that we will see future unification of the various local base building organizations into a national party, but in the meantime we must push for party organizing at the local level. If local organizations adopt party organizing, it ought to become clear that **a unified national party will have to be the long term goal of the base building movement.** Many of the already existing organizations within the base building movement already operate according to these principles. I do not mean to suggest otherwise. Rather, my hope is to suggest that we ought to be explicit about the need for party organizing and emphasize the relationship between dual power and the party model. Doing so will make it clear that the base building movement is not pursuing a cooperative economy alongside capitalism, but is pursuing a revolutionary socialist strategy capable of fighting capitalism. The long term details of base building and dual power organizing will arise organically in response to the conditions the movement finds itself operating within. I hope that I have put forward a useful contribution to the discussion about base building organizing, and have demonstrated the need for party organizing in order to ensure that the base building tendency maintains a revolutionary orientation. The finer details of revolutionary strategy will be worked out over time and are not a good subject for public discussion. I strongly believe party organizing offers the best path for ensuring that such strategy will succeed. My goal here is not to dictate the only possible path forward but to open a conversation about how the base building movement will organize as it transitions from a loose network of individual organizations into a unified socialist tendency. These discussions and debates will be crucial to ensuring that this rapidly growing movement can succeed.