# Greenhill Octos – 1AC v Southlake Carroll PK

### Framing

#### Practical reason constrains everything:

#### [1] Postulation – reason is a prior question to evaluation of ethics since anything else collapses on itself as we can infinitely question our foundations otherwise but raising the question of reason proves itself valuable as it necessitates reason.

#### [2] Epistemology – rational deliberation of educational concepts is necessary to interpret other arguments since it’s a prerequisite to interpreting epistemological concepts and it’s the terminal impact of debate as education is the only portable impact.

#### [3] Procedure – reason is a side constraint on debate since otherwise we can’t refute – responding to this concedes the authority of reason since you’re reasoning via logical deliberation.

#### Freedom follows:

#### [1] We could not hold agents responsible for their actions if we did not assume them to have the freedom to control their actions for themselves.

#### [2] Freedom implies our actions occur after practical deliberation if it were retrospective, then we could claim that any and all events that happened before we decided to do something were part of our free action which is incoherent.

#### Moral law follows – it stems uniquely from reason and not from empiricism. That outweighs – a) if morality were based on things like desires then it would be imposed on us from the outside and we could not be said to be free b) anything else is non-binding and arbitrary since empiricism is always subject to change, i.e. my hair is brown is a true statement but it could be false in a week c) an evil demon could deceive us or we could be dreaming which proves the only viable metric to guide action begins a priori d) past experiences have no effect on causality or internal link to continuity, i.e. raining yesterday doesn’t mean rain today.

#### Duty of right is impossible in state of nature:

#### [1] Ethical disagreements are inevitable because individuals have different areas of self-interest and desire. Only a non-arbitrary shared authority that can resolve disputes of interpretation resolves this problem.

#### [2] Claims to freedom and property are solely to peer discretion since empirical features of compliance are temporal and nonbinding – only the unification of will solves.

#### Thus, the standard is consistency with the categorical imperative. Prefer additionally:

#### [1] Performativity—freedom is the key to the process of justification of arguments. Willing that we should abide by their ethical theory presupposes that we own ourselves in the first place. Thus, it is logically incoherent to justify a standard without first willing that we can pursue ends free from others.

#### [2] Consequences fail: [A] They only judge actions after they occur, which fails action guidance [B] Every action has infinite stemming consequences, because every consequence can cause another consequence. Probability doesn’t solve because 1) Probability is improvable, as it relies on inductive knowledge, but induction from past events can’t lead to deduction of future events and 2) Probability assumes causation, we can’t assume every act was actually the cause of tangible outcomes [C] Every action is infinitely divisible, only intents unify action because we intend the end point of an action – but consequences cannot determine what step of action is moral or not. [D] If you’re held responsible for things other than an intention ethics aren’t binding because there are infinite events occurring over which you have no control, so you can never be moral as you are permitting just action. [E] There’s no objective arbiter to evaluate consequences [F] You can’t aggregate consequences, happiness and sadness are immutable – ten headaches don’t make a migraine

#### [3] Practical identities – we find our lives worth living under practical identities such as student but that presupposes agency.

**Korsgaard 92** CHRISTINE M. Korsgaard 92 [I am a Professor of Philosophy at Harvard University, where I have taught since 1991. From July 1996 through June 2002, I was Chair of the Department of Philosophy. (The current chair is Sean Kelly.) From 2004-2012, I was Director of Graduate Studies in Philosophy. (The current DGS is Mark Richard.) Before coming here, I held positions at Yale, the University of California at Santa Barbara, and the University of Chicago, as well as visiting positions at Berkeley and UCLA. I served as President of the Eastern Division of the American Philosophical Association in 2008-2009, and held a Mellon Distinguished Achievement Award from 2006-2009. I work on moral philosophy and its history, practical reason, the nature of agency, personal identity, normativity, and the ethical relations between human beings and the other animals], “The Sources of Normativity”, THE TANNER LECTURES ON HUMAN VALUES Delivered at Clare Hall, Cambridge University 16-17 Nov 1992, BE

The Solution: Those who think that the human mind is internally luminous and transparent to itself think that the term “self-consciousness” is appropriate because what we get in human consciousness is a direct encounter with the self. Those who think that the human mind has a reflective structure use the term too, but for a different reason. The reflective structure of the mind is a source of “self-consciousness” because it forces us to have a conception of ourselves. As Kant argues, this is a fact about what it is like to be reflectively conscious and it does not prove the existence of a metaphysical self. From a third person point of view, outside of the deliberative standpoint, it may look as if what happens when someone makes a choice is that the strongest of his conflicting desires wins. But that isn’t the way it is for you when you deliberate. When you deliberate, it is as if there were something over and above all of your desires, something that is you, and that chooses which desire to act on. This means that the principle or law by which you determine your actions is one that you regard as being expressive of yourself. To identify with such a principle or law is to be, in St. Paul’s famous phrase, a law to yourself.6 An agent might think of herself as a Citizen in the Kingdom of Ends. Or she might think of herself as a member of a family or an ethnic group or a nation. She might think of herself as the steward of her own interests, and then she will be an egoist. Or she might think of herself as the slave of her passions, and then she will be a wanton. And how she thinks of herself will determine whether it is the law of the Kingdom of Ends, or the law of some smaller group, or the law of the egoist, or the law of the wanton that is the law that she is to herself. The conception of one’s identity in question here is not a theoretical one, a view about what as a matter of inescapable scientific fact you are. It is better understood as a description under which you value yourself, a description under which you find your life to be worth living and your actions to be worth undertaking. So I will call this a conception of your practical identity. Practical identity is a complex matter and for the average person there will be a jumble of such conceptions. You are a human being, a woman or a man, an adherent of a certain religion, a member of an ethnic group, someone’s friend, and so on. And all of these identities give rise to reasons and obligations. Your reasons express your identity, your nature; your obligations spring from what that identity forbids.

#### [4] Only universalizable reason can effectively explain the perspectives of agents – that’s the best method for combatting oppression.

Farr 02 Arnold Farr (prof of phil @ UKentucky, focusing on German idealism, philosophy of race, postmodernism, psychoanalysis, and liberation philosophy). “Can a Philosophy of Race Afford to Abandon the Kantian Categorical Imperative?” JOURNAL of SOCIAL PHILOSOPHY, Vol. 33 No. 1, Spring 2002, 17–32.

**One** of the most popular **criticism**s **of Kant’s moral philosophy is that it is too formalistic.**13 That is, the universal nature of the categorical imperative leaves it devoid of content. Such a principle is useless since moral decisions are made by concrete individuals in a concrete, historical, and social situation. This type of criticism lies behind Lewis Gordon’s rejection of any attempt to ground an antiracist position on Kantian principles. The rejection of universal principles for the sake of emphasizing the historical embeddedness of the human agent is widespread in recent philosophy and social theory. I will argue here on Kantian grounds that **although a distinction between the universal and the concrete is** a **valid** distinction, **the unity of the two is required for** an understanding of human **agency.** The attack on Kantian formalism began with Hegel’s criticism of the Kantian philosophy.14 The list of contemporary theorists who follow Hegel’s line of criticism is far too long to deal with in the scope of this paper. Although these theorists may approach the problem of Kantian formalism from a variety of angles, the spirit of their criticism is basically the same: The universality of the categorical imperative is an abstraction from one’s empirical conditions. **Kant is** often **accused of making the moral agent an abstract, empty**, noumenal **subject. Nothing could be further from the truth. The Kantian subject is** an embodied, empirical, concrete subject. However, this concrete subject has a dual nature. Kant claims in the Critique of Pure Reason as well as in the Grounding that human beings have an intelligible and empirical character.15 It is impossible to understand and do justice to Kant’s moral theory without taking seriously the relation between these two characters. The very concept of morality is impossible without the tension between the two. By “empirical character” Kant simply means that we have a sensual nature. We are physical creatures with physical drives or desires. **The** very **fact that I cannot simply satisfy my desires without considering the rightness** or wrongness **of my actions suggests that my empirical character must be held in check** by something, or else I behave like a Freudian id. My empiri- cal character must be held in check **by my intelligible character**, which is the legislative activity of practical reason. It is through our intelligible character that **we formulate principles that keep our** empirical **impulses in check.** The categorical imperative is the supreme principle of morality that is constructed by the moral agent in his/her moment of self-transcendence. What I have called self-transcendence may be best explained in the following passage by Onora O’Neill: In restricting our maxims to those that meet the test of the categorical imperative we refuse to base our lives on maxims that necessarily make our own case an exception. The reason why a universilizability criterion is morally signiﬁcant is that it makes our own case no special exception (G, IV, 404). In accepting the Categorical Imperative we accept the moral reality of other selves, and hence the possibility (not, note, the reality) of a moral community. **The Formula of Universal Law enjoins no more than that we act only on maxims that are open to others also.**16 O’Neill’s description of the universalizability criterion includes the notion of self-transcendence that I am working to explicate here to the extent that like self-transcendence, universalizable moral principles require that the individ- ual think beyond his or her own particular desires. The individual is not allowed to exclude others **as** rational **moral agents** who have the right to act as he acts in a given situation. For example, if I decide to use another person merely as a means for my own end I must recognize the other person’s right to do the same to me. I cannot consistently will that I use another as a means only and will that I not be used in the same manner by another. **Hence,** the **universalizability** criterion **is a principle of consistency and** a principle of **inclusion.** That is, in choosing my maxims **I** attempt to **include the perspective of other moral agents.**

#### [5] Put away your generic Kant indicts – our framework is a rejection of the western foundations of Kantianism in favor of a radical reconstruction of inclusion of the racialized and marginalized struggle.

**Mills 18** Charles W. Mills. “Black Radical Kantianism.” Res Philosophica, Vol. 95, No. 1, January 2018, pp. 1–33 https:// doi.org/ 10.11612/ resphil.1622 SJCP//JG

Far from being monolithic, however, it should be regarded as a general category extending over many different variants. Depending on the respec- tive diagnoses offered of the dynamic of these regimes, and the correspond- ing prescriptions for their overturning or reform, one can derive varieties of black liberalism, black Marxism, black nationalism, black feminism, and even black conservatism (Dawson 2001). My own project in recent years has become the articulation of a “black radical liberalism” that draws on what are standardly judged to be the “radical” strains of Afro-modern thought—black Marxism, black nationalism, and black feminism—while incorporating their key insights into a modified and radicalized liberal framework (Mills 2017a, epilogue). And a “black radical Kantianism” is supposed to be a key element of this proposed synthesis, though not in the sense of documenting the actual uptake of Kant by black radical theorists (unlike their actual reading of Marx), but in the sense of demonstrating how classic themes in this literature can illuminatingly be translated into a Kantian discourse reshaped by the realities of racial subordination. So the agenda is both descriptive and prescriptive, looking at the fortunes of “personhood” as a general liberal category under illiberal circumstances, and suggesting a “Kantian” reconstruction as a de-ghettoizing approach for bringing together these segregated conversations. Why Kant, though? To begin with, there is the strategic argument from Kant’s rise to centrality in contemporary Western normative theory over the last half-century. With the demise or at least considerable diminution in significance of the utilitarian liberalism (Jeremy Bentham, James and John Stuart Mill, Henry Sidgwick) that was hegemonic from the early 1800s to the mid-twentieth century, it is deontological/contractarian liberalism that is now most influential, whether in analytic Anglo-American political theory or Continental critical theory. Immanuel Kant is now regarded not merely as the most important ethicist of modernity, but as one of its most significant normative political theorists also.1 So a racially informed engagement with this body of discourse would have the virtues of being in dialogue with what is now the central strand in Western ethico-political theory: Afro-modern political thought in conversation with Euro-modern political thought. But second, in addition to these strategic considerations (and perhaps more importantly), the key principles and ideals of Kant’s ethico-political thought are, once deracialized, very attractive: the respect for the rights of individual persons, the ideal of the Rechtsstaat (admittedly somewhat modified from Kant’s own version), and the vision of a global cosmopolitan order of equals. The problem, in my opinion, has been less Kant’s own racism (since it is simply bracketed by most contemporary Kantians)2 than the failure to rethink these principles and ideals in the light of a modernity structured by racial domination. And that brings me to the third point. In contrast with, say, a dialogue between European and Asian political traditions, which at least for long periods of time developed largely separately from one another, the Euro-modern and the Afro-modern traditions are intimately and dialectically linked. As emphasized at the start, the latter develops in specific contestation of the former, involving both resistance to and rejection of its crucial tenets insofar as they rational- ize and justify Euro-domination, while nonetheless sometimes seeking to appropriate and modify others for emancipatory ends (Bogues 2003). So de- veloping a “black radical Kantianism” as a self-conscious enterprise should be not merely instrumentally and intrinsically valuable, but illuminative of a counter-hegemonic normative system already present in Afro-modern thought, if not self-denominatedly “Kantian,” formed in opposition to a white domination predicated on the denial of equal personhood to blacks.

### Advocacy

#### Plan text: The member nations of the World Trade Organization ought to reduce intellectual property protections for medicines during pandemics.

#### Enforcement through limited IP waivers solve – patent term extensions are normal means and solves innovation and scale-up.

Young and Potts-Szeliga 21 [Roberta; Counsel in Seyfarth’s Litigation department and Intellectual Property and Patent Litigation practice groups in Los Angeles; Jamaica Potts-Szeliga; Partner in Seyfarth’s Litigation department and Intellectual Property and Patent Litigation practice groups in Washington, DC. She also provides advice on FDA regulatory issues and is part of the firm’s Health Care, Life Sciences, and Pharmaceuticals team; “A Third Option: Limited IP Waiver Could Solve Our Pandemic Vaccine Problems,” IP Watch Dog; 7/21/21; <https://www.ipwatchdog.com/2021/07/21/third-option-limited-ip-waiver-solve-pandemic-vaccine-problems/id=135732/>] Justin

Limited Waiver Approach

This article suggests a third option, between voluntary vaccine donation and the full IP waiver proposal, that may offer a way forward. The third proposed solution is incentivized limited IP waivers that could encourage (or require) private companies to engage in licensing agreements with nations to share some, but not all, of the knowledge and designs covering the COVID-19 vaccines to the developing world. The limited IP waivers could cover the minimum necessary portions of the technology to produce basic COVID-19 vaccines. The waivers could be limited in time to the duration of the pandemic, or another term agreed to by the WTO. The term could also be defined as ending when widespread vaccination and immunity goals are achieved. The incentive for pharmaceutical companies to support such limited IP waivers could be provided in the form of patent term extensions for the technology covered by the limited IP waivers.

Extensions of patent term are already known and widely used. In the U.S., patent term adjustments are automatically added on to the patent lifespan to account for any delays by the USPTO in the patent prosecution process. In some cases, these mechanisms may extend the patent term for years. Patent term extensions also are available for regulatory delays (35 U.S.C. § 156). In particular, patents covering, inter alia, drug products approved by the United States Food & Drug Administration may be eligible for up to five years of additional patent term to give back time required to complete the regulatory review process. Both patent term adjustments and patent term extensions arise from activities beyond the control of the pharmaceutical companies. A pandemic patent term extension fashioned after such known extensions could be made used to compensate for the current pressing global health needs.

This third proposal may be achievable at the WTO. Hurdles remain and it could be months or years before the WTO reaches an agreement on any waiver of IP protections, and years before countries build factories, gather materials, and gain the expertise to produce the vaccines. A steep hurdle is that mRNA is a new technology, with no machines or experts for hire. Nonetheless, the third solution offers hope to find a middle ground that may begin to be implemented before the end of the current pandemic and be in place for the future.

The patent term extension could be provided for countries with patent offices and could be adapted based on laws and conditions in each country. Pandemic-related patent term extensions could be given for a period of time that the compulsory license is in force. With current pandemic projections of six months to two years for sufficient distribution, providing a patent term extension is reasonable and in line with the time period of many patent term extensions. Given that most pharmaceutical patents are prosecuted in multiple countries, this provides an incentive to participate in a limited waiver program.

Let’s Not Repeat Past Mistakes

It’s been a century since the last pandemic devastated the globe and the only certainty is that this will not be the last pandemic. Solutions created today lay a foundation for mitigation of the next pandemic. It’s been said that those who refuse to learn from history are doomed to repeat it, a thought too painful to contemplate with a pandemic. The industrial nations of the world have technology that others are literally dying to obtain—a high price to pay. Incentivized limited IP waivers may offer a compromise to bridge the gap between maintaining IP rights (and thus relying on charity alone) and arbitrary compulsory licensing that could deter the technological investment to create life-saving solutions in the future.

### Offense

#### [1] IPP unjustifiably restricts agents from setting and pursuing ends in healthcare because patents prevent people from taking part in scientific advancements in medicine – that violates freedom in multiple ways

**Hale 18** (Zachary Hale, 4-4-2018, accessed on 8-22-2021, The Arkansas Journal of Social Change and Public Service, "Patently Unfair: The Tensions Between Human Rights and Intellectual Property Protection - The Arkansas Journal of Social Change and Public Service", <https://ualr.edu/socialchange/2018/04/04/patently-unfair/>) BHHS AK

Although the right to the protection of “moral and material interests resulting from any scientific, literary, or artistic production,”[32] is a human right as defined in the UDHR and the ICESCR, the current system of intellectual property protection conflicts with and even violates rights that are considered to be fundamental to human life. Although intellectual property instruments are certainly used to violate essential civil and political freedoms like the freedom of expression, and economic and social freedoms like the freedom to share in the scientific advancements of society, the most blatant violations of human rights caused by intellectual property protection occur in the fields of nutrition, healthcare, and culture.[33] Of these essential entitlements, the rights to food and health are made even more significant by their relationship to the most fundamental of all human rights: the right to life.

#### [2] IPP is inconsistent with free market principles

**Kinsella 11** (Stephan Kinsella, 5-25-2011, accessed on 8-23-2021, Foundation for Economic Education, "How Intellectual Property Hampers the Free Market | N. Stephan Kinsella", <https://fee.org/articles/how-intellectual-property-hampers-the-free-market/>) BHHS AK

But are they? There are good reasons to think that IP is not actually property—that it is actually antithetical to a private-property, free-market order. By intellectual property, I mean primarily patent and copyright. It’s important to understand the origins of these concepts. As law professor Eric E. Johnson notes, “The monopolies now understood as copyrights and patents were originally created by royal decree, bestowed as a form of favoritism and control. As the power of the monarchy dwindled, these chartered monopolies were reformed, and essentially by default, they wound up in the hands of authors and inventors.” Patents were exclusive monopolies to sell various goods and services for a limited time. The word patent, historian Patricia Seed explains, comes from the Latin patente, signifying open letters. Patents were “open letters” granted by the monarch authorizing someone to do something—to be, say, the only person to sell a certain good in a certain area, to homestead land in the New World on behalf of the crown, and so on. It’s interesting that many defenders of IP—such as patent lawyers and even some libertarians—get indignant if you call patents or copyright a monopoly. “It’s not a monopoly; it’s a property right,” they say. “If it’s a monopoly then your use of your car is a monopoly.” But patents are State grants of monopoly privilege. One of the first patent statutes was England’s Statute of Monopolies of 1624, a good example of truth in labeling. Granting patents was a way for the State to raise money without having to impose a tax. Dispensing them also helped secure the loyalty of favorites. The patentee in return received protection from competition. This was great for the State and the patentee but not for competition or the consumer. In today’s system we’ve democratized and institutionalized intellectual property. Now anyone can apply. You don’t have to go to the king or be his buddy. You can just go to the patent office. But the same thing happens. Some companies apply for patents just to keep the wolves at bay. After all, if you don’t have patents someone might sue you or reinvent and patent the same ideas you are using. If you have a patent arsenal, others are afraid to sue you. So companies spend millions of dollars to obtain patents for defensive purposes. Large companies rattle their sabers or sue each other, then make a deal, say, to cross-license their patents to each other. That’s fine for them because they have protection from each other’s competition. But what does it do to smaller companies? They don’t have big patent arsenals or a credible countersuit threat. So patents amount to a barrier to entry, the modern version of mercantilist protectionism. What about copyright? The roots literally lie in censorship. It was easy for State and church to control thought by controlling the scribes, but then the printing press came along, and the authorities worried that they couldn’t control official thought as easily. So Queen Mary created the Stationer’s Company in 1557, with the exclusive franchise over book publishing, to control the press and what information the people could access. When the charter of the Stationer’s Company expired, the publishers lobbied for an extension, but in the Statute of Anne (1710) Parliament gave copyright to authors instead. Authors liked this because it freed their works from State control. Nowadays they use copyright much as the State originally did: to censor and ban books. (More below.) IP, American Style The American system of IP began with the U.S. Constitution. Article 1, Section 8, Clause 8 authorizes (but doesn’t require) Congress “To promote the Progress of Science and useful Arts, by securing for limited Times to Authors and Inventors the exclusive Right to their respective Writings and Discoveries.” Despite modern IP proponents’ claims to the contrary, the American founders did not view intellectual property as a natural right but only as a policy tool to encourage innovation. Yet they were nervous about monopoly privilege, which is why patents and copyrights were authorized only for a limited time. Even John Locke, whose thought influenced the Founding Fathers, did not view copyright and patent as natural rights. Nor did he maintain that property homesteading applied to ideas. It applied only to scarce physical resources. Granted, some state constitutions had little versions of copyright before the American Constitution. (See Tom W. Bell, Intellectual Privilege: Copyright, Common Law, and the Common Good, part 1, chapter 3, section B.1.) On occasion, the language of natural rights was used to defend it, but this was just cover for the monopolies they granted to special interests. Natural rights do not expire after 15 years. Natural rights are not extended to Americans only. Natural rights wouldn’t exclude many types of innovation and intellectual creativity and cover only a few arbitrary types. And what is the result of this system? In the case of patents we have a modern statute administered by a huge federal bureaucracy that grants monopolies on the production and trade of various things, which means holders may ask the federal courts to order the use of force to stop competitors. But the competitors have not done anything that justifies force. They merely have used information to guide their actions with respect to their own property. Is that compatible with private property and the free market?

#### That affirms: Free market economies are the only ones that allow people to be free to pursue their own interests.

**Richman 12** [Sheldon Richman, 8-5-2012, "The Free Market Doesn't Need Government Regulation," Reason, <https://reason.com/2012/08/05/the-free-market-doesnt-need-government-r/>] // SJ AME

What regulates the conduct of these people? Market forces. (I keep specifying "in a freed market" because in a state-regulated economy, competitive market forces are diminished or suppressed.) Economically speaking, people cannot do whatever they want—and get away with it—in a freed market because other people are free to counteract them and it's in their interest to do so. That's part of what we mean by market forces. Just because the government doesn't stop a seller from charging $100 for an apple doesn't mean he or she can get that amount. Market forces regulate the seller as strictly as any bureaucrat could—even more so, because a bureaucrat can be bribed. Whom would you have to bribe to win an exemption from the law of supply and demand? (Well, you might bribe enough legislators to obtain protection from competition, but that would constitute an abrogation of the market.) It is no matter of indifference whether state operatives or market forces do the regulating. Bureaucrats, who necessarily have limited knowledge and perverse incentives, regulate by threat of physical force. In contrast, market forces operate peacefully through millions of cooperating participants, each with intimate knowledge of her own personal circumstances and looking out for her own well-being. Bureaucratic regulation is likely to be irrelevant or (more likely) inimical to what people in the market care about. Not so regulation by market forces.

#### [3] IPP is nonuniversalizable – universalizing the act of restricting the production of a certain medicine terminates in a contradiction because it entails that you restrict your own ability to produce the medicine

### Underview

**Aff gets 1AR theory and RVIs – otherwise the neg can be infinitely abusive and there’s no way to check against this**

**1AR theory is drop the debater, competing interps, and the highest layer of the round – [A] the 1ARs too short to be able to rectify abuse and adequately cover substance, [B] they get to go for their shell and beat back mine in the long 2NR but the 2AR is too short to do both**

### Advantage

#### American vaccine diplomacy is failing in Latin America – that allows for Chinese influence. Only the plan can return the world back to a US led order.

Carman and Carl 6/15 [Ezequiel and Joseph; Argentine lawyer and global health and trade policy consultant. Previously, he served as a legal advisor to the Ministry of Justice of Buenos Aires, an assistant professor of international public law at the Universidad Católica Argentina, and a research assistant at the O’Neill Institute for National and Global Health Law; Graduate of Liberty University, where he studied international relations and strategic international studies. He has worked for the U.S. Department of State and the Heritage Foundation; “A U.S. vaccine diplomacy strategy for Latin America and the Caribbean,” Global Americans; 6/15/21; <https://theglobalamericans.org/2021/06/a-u-s-vaccine-diplomacy-strategy-for-latin-america-and-the-caribbean/>] Justin

Once again, history seems to be repeating itself. The United States, along with the world’s other rich and mostly Western countries, continue to be accused of hoarding medical supplies, having purchased one billion surplus vaccine doses (more than is required to vaccinate their citizens). In their absence, China—and, to a lesser extent, Russia—have rushed to take advantage of the vaccine gap in the Global South, particularly in Latin America and the Caribbean. A lack of leadership from Washington in sharing vaccines and their intellectual property (IP) earlier in the pandemic has allowed its geopolitical competitors to take advantage of Latin America’s desperate need to acquire scarce vaccines. Although the region represents only eight percent of the global population, it has experienced nearly one-third of all COVID-19 deaths. Historical precedent demonstrates this is not the first time that Washington’s international moral standing has been damaged during a global health crisis, due to the lack of political will to share lifesaving drugs and other vital resources. However, this time around, unlike in such past episodes, there will be concrete geopolitical consequences to Washington’s inaction.

In recent years, the U.S. has lost significant political and economic influence among its southern neighbors; without swift remedial action, its geopolitical rivals may cement such losses through their campaigns of vaccine diplomacy. To rebuild its influence in the region, Washington will need to muster the political will to increase Latin America and the Caribbean’s access to vaccines and develop a sound strategy for its own vaccine diplomacy. Already, some countries in the region have been sufficiently strong-armed by other global powers, the implications of which could be damaging for U.S. interests. As the world transitions into the next stage of the pandemic, those nations that continue to be most ravaged by COVID-19 will likely continue to remember which countries provided them with aid and succor in their time of need.

History repeats itself

In 1981, the first cases of acquired immunodeficiency syndrome (AIDS) were reported; the following decade was defined by a devastating global AIDS epidemic (which would eventually be recognized as a pandemic). Analogous to how Latin America and the Caribbean have borne disproportionately the burden of COVID-19, Africa was hit hardest by the AIDS epidemic. Many parallels can be drawn between the international handlings of both the COVID-19 and AIDS pandemics.

By the late 1980s, once antiretroviral therapies (ARV) were approved by the U.S. Food and Drug Administration (FDA), AIDS deaths in the U.S. began to decline immediately. Nevertheless, high levels of AIDS-related deaths in Africa continued for another decade. Africa’s enduring fight against AIDS was largely due to the cost of ARVs, which, at the time, were priced at USD $10,000 per person annually—completely out of reach for most developing countries.

Pharmaceutical companies argued that the drug’s high selling price was necessary to procure a return on its investment in the research and development (R&D) of the ARV, and that pricing the drugs at a marginal cost would maximize consumer surplus while also halting future development in the industry.

When pricing a drug, a pharmaceutical company needs to factor-in several costs: 1) the cost of R&D for drugs that never enter the market; 2) clinical trials necessary to comply with regulatory requirements; 3) and the marketing cost of promoting the new drug. While the original price of the patented ARV was USD $10,000 per patient per year, the price of the generic version, manufactured by the Indian pharmaceutical company Cipla, was only USD $1.00 per day.

During the AIDS pandemic, since many developing countries were members of the World Trade Organization (WTO), they were forbidden from importing generic pharmaceutical products because in order to maintain compliance with regulations imposed by the Trade Related Aspects of Intellectual Property (TRIPS) agreement. Western pharmaceutical companies—the owners of the IP rights for the medications—blocked access to generic ARV drugs out of fear that the importation of these generic alternatives would ultimately threaten their net profitization. Despite the protests of the pharmaceutical industry, India and South Africa continued to compete with and defy the U.S. and the WTO (a body in which powerful industrialized economies—those of the U.S., Europe, and Japan—wield disproportionate influence).

Drug companies eventually sued to keep lifesaving therapies out of the hands of dying AIDS-sufferers in Africa, a state of affairs that engendered a forceful reaction from international activists. After years of political pressure, Washington was forced to yield, eventually pushing for the relaxation of stringent IP protections for ARVs, making generic versions of the drugs more accessible and affordable. Despite its eventual concession, the perception that the U.S. had fought bitterly to prioritize pharmaceutical company profits over human lives in the Global South only helped bolster negative narratives surrounding the Western superpower.

However, unlike the unipolarity that characterized the 1990s and early 2000s, the U.S. is no longer the only global superpower, and the humanitarian decisions it makes now—during a new global health crisis—have the potential to be hugely consequential for the country’s influence and image. Similar to its trajectory at the height of the AIDS crisis, Washington only recently voiced its desire to back the WTO patent waiver proposal, having come under tremendous international pressure. Granted, the U.S. backed a patent waiver for COVID-19 vaccines much faster than it did for ARVs in the 1980s. However, having been presented with a rare opportunity to make amends for past moral missteps—by eliminating vaccine IP protections to ensure that affordable, generic versions of COVID-19 vaccines could be manufactured en masse around the world—the U.S. once again hesitated, limiting opportunities for developing nations to recover from the pandemic and again amplifying criticisms of the United States.

Backed by over 100 developing countries, India and South Africa are once again leading the current fight to eliminate IP protections. India and South Africa filed a waiver with the WTO requesting a temporary suspension of patent obligations under TRIPS (Sections 1, 4, 5, and 7 of Part II) so that developing countries can access vaccines in a timely manner. The intent of this effort is to boost domestic manufacturing capacity by facilitating the widespread production of generic versions of COVID-19 vaccines, evening the odds with respect to global vaccine procurement and accessibility. The waiver would also allow developing countries to procure vaccines more expeditiously, either by producing them themselves or by streamlining the cumbersome institutional and legal requirements of importing pharmaceutical products from other countries that possess the necessary manufacturing capacity.

After months of pushback from activists and political leaders, the U.S. finally expressed its support for patent waivers, with several key Western powers (notably France and the European Union (EU)) following suit. However, Germany—a major political player in the patent waiver debate due to its powerful pharmaceutical sector—continues to oppose the move. Other European countries remain similarly split on the patent waiver proposal, reflecting the fact that any patent waiver proposal will still requires extensive negotiation (in order for it to be accepted, there must be unanimous consent among WTO members).

Political leaders and activists continue to call on the West to support the waiving of IP protections, noting that current projections anticipate that wealthy countries will be able to immunize their entire populations by the end of 2021, while developing countries will only see the same results in the next three to four years. Unlike the AIDS pandemic, COVID-19 has generated not only massive medical concerns, but also a global economic crisis: vaccination campaigns in richer countries have already allowed them to begin to rebuild their economies, while mass unemployment and lockdowns continue to strangle the economies of many developing nations. Increasing the supply and accessibility of vaccines in the developing world will undoubtedly facilitate a faster, and more equal, economic recovery. Continuing to allow the virus to spread unencumbered throughout the Global South, however, will only increase the likelihood of further viral mutations, possibly jeopardizing the efficacy of existing vaccines and further perpetuating already grave economic and medical concerns.

Washington’s initial unwillingness to cross the pharmaceutical industry has undeniably damaged the moral standing of the United States. Moreover, this decision also created a humanitarian void eagerly filled by Beijing and Moscow, as they actively seek to position themselves as the benefactors of the most COVID-19-stricken region of the world: Latin America and the Caribbean. To date, Russian and Chinese vaccine diplomacy have already led to economic, diplomatic, and political losses being felt by Washington; this trend, if allowed to continue, will only further limit U.S. regional influence with its neighbors to the south.

A lack of strategy and political will

In the absence of an effective vaccine diplomacy strategy from Washington, and with the perpetuation of its current nationalistic vaccine policy, some of the pharmaceutical companies that the U.S. so readily protects have pushed countries throughout Latin America and the Caribbean into the waiting arms of Beijing and Moscow. While some Latin American countries have received a few vaccines from Western companies, most nations in the region continue to struggle to obtain doses. Pfizer, a U.S. pharmaceutical company, was accused of bullying Latin American countries during vaccine procurement negotiations, using its own leverage to attempt to force desperate nations to offer sovereign assets—such as their embassies—as collateral. Pfizer’s efforts resulted in a lost deal with Argentina, which has continued to grow increasingly closer to China.

While the U.S. possesses a surplus of COVID-19 vaccines, it has failed to develop an effective, far-reaching donation strategy. Only recently did the Biden administration announce its plans to ship 80 million vaccines—a small portion of its surplus supply—abroad. Of the initial 25 million doses destined to be distributed internationally, 19 million will be donated to the largely mismanaged UN-backed COVAX program, with only six million of these COVAX doses designated for Latin America and the Caribbean. In comparison, China alone has donated or sold over 165 million vaccines to Latin America, with countries like Chile and Uruguay having vaccinated 80 and 63 percent of their populations, respectively, with Chinese vaccines.

The administration of U.S. President Joe Biden previously donated a total of 4.2 million AstraZeneca vaccines to Canada and Mexico, the first vaccines that the U.S. had sent abroad. Still, this relatively modest donation was preceded by repeated calls from prominent Latin American leaders for President Biden to donate vaccines to U.S. allies in Latin America. Mexican President Andrés Manuel López Obrador (AMLO) was notably rebuffed in his request for shipments of U.S. vaccines, being told by the Biden administration that it was prioritizing the vaccination of the American public (despite the fact that Washington had already bought enough vaccines to inoculate the entire U.S. population several times over). Colombia President Iván Duque of Colombia, a country that is a key regional ally, has also called for the Biden administration to aid countries in the Western Hemisphere that are struggling to procure vaccines.

By contrast, some Latin American officials have described easier negotiations, cheaper prices, and overall better terms in their successful agreements with Russia and China. Last year, for example, Beijing offered a USD $1 billion loan to Latin American nations to help finance their purchasing of Chinese-made vaccines—an offer that was well-received by recipient countries. Due to a lack of vaccine support and assurance from Washington, countries are growing closer to Beijing and Moscow, succumbing to rival geopolitical powers that do not align with the diplomatic and economic interests of the United States.

Brazil remains one of the countries hardest hit by the COVID-19 pandemic. Despite President Jair Bolsanaro’s anti-science tendencies and hawkish stance towards Beijing, however, his government has still proven susceptible to the influence of China. Earlier this year, a New York Times report brought attention to the Bolsonaro government’s arrangement to allow Huawei, the Chinese telecommunications giant, to participate in upcoming biddings for contracts to construct Brazil’s 5G network. (Under the Trump Administration, Brazil had been one of the 50 countries to agree to the Clean Network Initiative—an agreement that committed signatories to forbidding Huawei from being involved in their 5G networks, due to national security concerns.) The announcement came after Brazil’s telecommunications minister, Fábio Faria, traveled to Beijing to meet with Huawei executives. Recounting his trip, Faria was quoted as saying that he had taken “advantage of the trip to ask for vaccines.” This development aligns with recent warnings from the U.S. Southern Command Chief Admiral Craig Faller, who claimed, during a U.S. Senate Armed Services Committee hearing, that China was using its vaccine leverage to push for Huawei’s integration into Latin America’s 5G networks.

In the absence of Washington, several countries have increased their engagement with China and Russia (or have at least been pressured to). Paraguay and Guyana, for instance, have been pushed by China to switch their official diplomatic recognition from Taiwan (Republic of China, or ROC) to China (People’s Republic of China, or PRC) and to increase bilateral trade relations. Colombia, historically one of Washington’s closest allies in Latin America, uncharacteristically applauded Beijing’s efforts to promote human rights at the United Nations Human Rights Council, only one week after it received half a million doses of a Chinese-made vaccine. In Mexico, Beijing and Moscow also scored points; after securing a second shipment of Chinese vaccines, Mexico announced it would expand its “strategic partnership” with China. With respect to Russia, when (AMLO) tested positive for COVID-19 in January, he received a call from Russian President Vladimir Putin, wishing his Mexican counterpart a quick recovery. Shortly thereafter, AMLO announced that Mexico would receive a shipment of 24 million Russian vaccines and that he had invited Putin to visit Mexico, which would mark the Russian leader’s first visit to the country in nearly a decade. These developments are especially relevant when considering the fact that, before President Biden announced the sharing of the U.S. supply of AstraZeneca vaccines with Mexico, he had initially rejected AMLO’s call for assistance.

In Bolivia, Putin has curried favor with President Luis Arce. President Arce’s political leanings are reminiscent of those of his predecessor, Evo Morales, who had an especially close relationship with Moscow; it would be reasonable to expect, therefore, that Arce may be similarly keen to deepen Moscow’s relationship with La Paz. After donating a large supply of vaccines to Bolivia, Putin sought out Arce to discuss the possible revival of several key Russian projects in the country: among them, the reactivation of a suspended nuclear power plant project, Russian development of Bolivia’s natural gas reserves, and investments in the country’s extensive lithium deposits (lithium being a mineral key to the global transition to clean energy, as it is a vital component in the production of high capacity batteries in both civilian and military hardware). In 2019, Russian businesses were beaten by other firms in the rush to invest in Bolivia’s nascent lithium industry; however, Arce has recently announced plans for new lithium projects that have received interest from both Russian and American companies.

Throughout Latin America and the Caribbean, Russia has continued to sign vaccine deals in an effort to increase its influence. Russia’s vaccine diplomacy has primarily been a soft power push, unlike China’s more brazen “wolf warrior” diplomacy. Nevertheless, it represents a re-establishment of a foothold in the region that Russia (and its predecessor, the USSR) has not boasted since the Cold War.

While some countries, like Mexico and Bolivia, appear genuinely interested in deepening their ties with U.S. geopolitical rivals, it is widely recognized that most other nations of Latin America and the Caribbean are being squeezed politically by vaccines. If Latin America is not offered a practical alternative, it will likely continue to conduct business with Moscow and Beijing, thus incurring more debts of gratitude to global powerhouses eager to expand their economic and political influence through vaccine diplomacy.

A forward-thinking strategy

To this point, the U.S. has been significantly outpaced by China and Russia when it comes to building and strengthening relations with its Latin American and Caribbean neighbors. The dynamic surrounding COVID-19 vaccine distribution is evocative of another era of recent history when the U.S. abandoned the suffering of the developing world for the sake of profit-maximizing pharmaceutical companies. With Latin America and the Caribbean being the region hardest hit in the world by the COVID-19 pandemic—much as Africa was at the height of the AIDS pandemic—the U.S. is only undermining its moral standing and regional influence by failing to more readily extend a helping hand.

As the war against COVID-19 reaches a détente in the U.S., the Biden administration should make this issue a top priority. First, the U.S. needs to aggressively push its Western partners to back the IP patent waiver at the WTO in order to push forward a patent proposal that will help increase vaccine production capacity worldwide. Doing so will demonstrate to the world that Washington has the political will to defy the wishes of the powerful pharmaceutical industry and and re-establish its leadership role among the Western powers.

Second, in order to counter its geopolitical rivals and restore its moral standing, the Biden administration will need to be more “present” in regional vaccine distribution, demonstrated through a vigorous campaign of public diplomacy. Unlike their American counterparts, Chinese and Russian diplomatic officials are always present whenever a new shipment of their vaccines enter a given country. These arrivals have frequently been met with fanfare and attention from the Latin American press—coverage that, in turn, helps to shape public opinion regarding Sino-Russian influence and elevate the political stature of the two revisionist powers among the Latin American electorate. Adopting this strategy would help convey the message that vaccines are coming from the American people, rather than from faceless multinational corporations, and help rebuild moral standing for the U.S. among Latin American and Caribbean citizenries. Public-private partnerships with these companies would allow the U.S. to obtain more accountability with respect to international vaccine distribution; previous agreements have proven successful in achieving similar public perceptions of transparency and accountability.

#### It's not over – Latin America is still skeptical of Chinese aid but lack of US presence means it’s the only choice – try or die to capitalize on this weakness.

Kneip 8/10 [Lucie; Student at the University of Notre Dame studying Political Science and Global Affairs. Her research interests include U.S. foreign policy and democratization, civil and criminal warfare, and the intersection of religion and politics; “China’s Vaccine Diplomacy in Latin America,” The Diplomat; 8/10/21; <https://thediplomat.com/2021/08/chinas-vaccine-diplomacy-in-latin-america/>] Justin

Chinese vaccine diplomacy in Latin America has skyrocketed in recent months. In preparation for the Copa America tournament, Sinovac donated 50,000 vaccines to the South American football governing body CONMEBOL. Beijing is investing in vaccine diplomacy to enhance its regional soft power. It’s time for the United States to pay more attention to a region that it often takes for granted.

Latin America and the Caribbean have registered over a million deaths from COVID-19, and new variants continue to drive economic shutdowns in Colombia and Trinidad and Tobago. While the United States’ $4 billion commitment to the World Health Organization’s COVAX initiative outstrips every other international donor, logistical obstacles and Western pharmaceutical companies’ need to prioritize U.S. government contracts have slowed down vaccine distribution.

Meanwhile, China has raced to fill the vaccine gap, and they’ve been successful. According to the Council of Americas, the majority of all vaccines administered in Latin America are sourced from Beijing. True, Uruguay, Costa Rica, and the Dominican Republic have questioned the efficacy of Chinese Sinovac inoculations, and a Chilean study found that Sinovac was only 54 percent effective in preventing contagion, while Pfizer and Moderna record much higher efficacy. Yet the speed and scale of Beijing’s vaccine campaign has forced governments to accept the less-effective Chinese vaccine; there are few alternatives on offer.

President Xi Jinping is already using vaccine diplomacy to advance other Chinese interests. China has pressured Honduras and Paraguay to sever diplomatic ties with Taiwan in order to receive Chinese vaccines, and successfully pushed Brazil to reverse its ban on telecom giant Huawei’s 5G network project.

Vaccine diplomacy is only the newest instance of increased Chinese trade and investment in Latin America. Meanwhile, Washington continues to entangle itself in exploits in distant regions rather than prioritizing ties in its own neighborhood. Latin American policymakers are growing increasingly disillusioned with Washington’s inattention to regional development and progress. Honduran chief cabinet coordinator Carlos Alberto Madero sums up the increasing frustration: “The Honduran people… see that China is helping its allies and we start to ask ourselves why ours are not helping us.” The pandemic is still raging in the region, and Washington has an opportunity to rebound by increasing the pace of vaccine donations.

#### Chinese influence ends the liberal order.

Cossu 7/16 [Elena; Early-stage researcher for the MSCA Innovative Training Network FATIGUE, PhD candidate in economics at Corvinus University of Budapest and recently finished her year as a visiting researcher at University College London and at the European Bank for Reconstruction and Development. Elena comes from a place culturally in between Germany and Italy. She has also had experience working in Greece, France, Latin America, Thailand, and Hungary. Elena is passionate about political and economic inequalities between states, and about understanding what prevents the political and economic convergence of different peripheries of the world; “In Latin America, Chinese vaccine diplomacy is directly challenging US’s declining authority,” Scroll.in; 7/16/20; <https://scroll.in/article/1000114/in-latin-america-chinese-vaccine-diplomacy-is-directly-challenging-uss-declining-authority>] Justin

It is impossible to enter a room these days without talking about Covid-19 vaccines. If, however, you happened to be talking to Latin Americans, you would notice an unusual pattern: considerable gratitude towards China for its vaccine rollout.

It is gratitude, moreover, that is very hard to find in Europe or the United States. The reason is simple: the number of vaccines provided by China to countries in need is truly impressive.

During a global vaccine shortage, China has been able to provide 252 million doses to the world. This includes the majority of total doses made available to Latin American countries.

Six national or regional entities can produce and distribute a consistent number of vaccines: Europe, the United States, China, South Korea and India. China has distributed the highest number, and almost half (42%) of these have gone outside its own country.

As of May, no other country can match this figure. Most countries are focused primarily on achieving their own herd immunity first.

Even more striking is the fact that the United States is exporting a mere 1% of its vaccines, almost solely to Canada and Mexico. In May, the US pledged to increase its exported doses by 100 million by the end of the year. Yet even if it had achieved this goal, it would not be even half of the Chinese figure. Chinese vaccine diplomacy in Latin America is challenging US authority in the region, at a time when US influence is in visible decline.

Declining ‘Washington Consensus’

The rationale behind American policy towards Latin America has long been that unstable neighbours (especially Communist ones) destabilise the region. In extreme cases, this has resulted in US involvement in various regime changes in Latin America. But the more frequently used mechanism of influence, especially since the end of the Cold War, has been economic diplomacy.

The main tool for this has been the infamous Washington Consensus. The logic of this was very simple: a state-led economic model is a bad thing. An “economist approved” liberal model should therefore solve all Latin America’s problems. It did not work out like that.

Despite good intentions, the International Monetary Fund and World Bank programmes did not alleviate Latin America’s problems. On the contrary, the Washington Consensus is often cited as having fuelled a resurgence of populism in Latin America. It is also held responsible for the succession of left-wing governments in the 1990s known as the Pink Tide.

Five of the nations subject to the Washington Consensus (Argentina, Brazil, Chile, Mexico and Venezuela) even displayed authoritarian tendencies. In the mid-2010s the region experienced a so-called Blue Tide: the rise of liberal governments to counterbalance the previous left-wing ones. This phenomenon was also considered a long-term consequence of the chronic failure of US economic diplomacy on the continent.

Today, Latin America still struggles with political instability and high levels of inequality. The United States’ top-down approach has failed. What is more, cooperation has dramatically declined because of the Trump administration’s approach and the US’s own internal problems.

Rising Chinese power

In this context, China has seen the Covid crisis as an opportunity to reinforce its ambitions as a rising power trying to exert more influence in the international order.

A scheduled $8 trillion for project infrastructure in sixty-eight countries through the New Silk Road programme vividly captures its approach. Brazil, Venezuela, Ecuador and Bolivia already have partnership projects with China and Mexico is considering joining one.

The US and Chinese tools for economic diplomacy are very similar in practice, yet fundamentally different in philosophy.

The US strategy is based on individualism: We as a nation will be the most economically successful by working hard to realise our individuality... We will export the idea that this is the best possible system through soft power and economic cooperation.

In contrast, Chinese economic diplomacy is an extension of a collective dream where individuals work hard to realise the success of the collectivity: everybody in their community and the world.

In the context of Latin America, this competition between two philosophical approaches is especially risky for the United States. Too many factors favour the Chinese way of thinking: the inward-looking diplomatic approach of the United States during the Trump administration; the perennial flirtation of some Latin American countries with various forms of socialism; and the failure of the US’s own economic and other (capitalist) strategies there.

Old international order

In this power vacuum, the rise of China during a crisis situation might push the world toward a new international bipolar order. Latin America’s enthusiasm for Chinese vaccines might constitute the first grouping of countries genuinely lost to US influence.

Latin America is not just showing an interest in vaccine rollout. It is also showing how the old dichotomy of capitalism versus socialism is becoming increasingly redundant in some parts of the world.

Analogous to the fading of the US-Russia dichotomy, rising Chinese influence in Latin America shows countries becoming more open-minded towards different economic and social narratives. They are less concerned with “good” and “bad” and more concerned with the concrete opportunities different choices offer.

#### Collapse of the liberal order causes extinction.

Yulis 17 [Max; Major in PoliSci, Penn Political Review; “In Defense of Liberal Internationalism,” Penn Political Review; 4/8/17; <http://pennpoliticalreview.org/2017/04/in-defense-of-liberal-internationalism/>] // Re-Cut Justin

Over the past decade, international headlines have been bombarded with stories about the unraveling of the post-Cold War world order, the creation of revolutionary smart devices and military technologies, the rise of militant jihadist organizations, and nuclear proliferation. Indeed, times are paradoxically promising and alarming. In relation to treating the world’s ills, fortunately, there is a capable hegemon– one that has the ability to revive the world order and traditionally hallmarked human rights, peace, and democracy. The United States, with all of its shortcomings, had crafted an international agenda that significantly impacted the post-WWII landscape. Countries invested their ambitions into security communities, international institutions, and international law in an effort to mitigate the chances of a nuclear catastrophe or another World War. The horrors and atrocities of the two Great Wars had traumatized the global community, which spurred calls for peace and the creation of a universalist agenda. Today, the world’s fickle and declining hegemon still has the ability, but not the will, to uphold the world order that it had so carefully and eagerly helped construct. Now, the stakes are too high, and there must be a mighty and willing global leader to lead the effort of diffusing democratic ideals and reinforcing stability through both military and diplomatic means. To do this, the United States must abandon its insurgent wave of isolationism and protectionism, and come to grips with the newly transnational nature of problems ranging from climate change to international terrorism.

First, the increase in intra-state conflict should warrant concern as many countries, namely in Africa and the Middle East, are seeing the total collapse of civil society and government. These power vacuums are being filled with increasingly ideological and dangerous tribal and non-state actors, such as Boko Haram, ISIS, and Al-Shabaab. Other bloody civil wars in Rwanda, Sudan, and the Congo have contributed to the deaths of millions in the past two decades. As the West has seen, however, military intervention has not been all that successful in building and empowering democratic institutions in the Far East. A civil crusade, along with the strengthening of international institutions, may in fact be the answer to undoing tribal, religious, and sectarian divisions, thereby mitigating the prospects of civil conflict. During the Wilsonian era, missionaries did their part to internationalize the concept of higher education, which has contributed to the growth of universities in formerly underdeveloped countries such as China and South Korea.[1] In addition, the teachings of missionaries emphasized the universality of humanity and the oneness of man, which was antithetical to the justifications for imperialism and the rampant sectarianism that plagued much of the Middle East and Africa.[2] Seeing that an increase in the magnitude of human casualty is becoming more of a reality due to advancements in military technology and the increasing outbreaks of civil war, international cooperation and the diffusion of norms that highlight the importance of stable governance, democracy, and human rights is the only recourse to address the rise in sectarian divides and civil conflicts. So long as the trend of the West’s desire to look inward continues, it is likely that nation states mired in conflict will devolve into ethnic or tribal enclaves bent on relying on war to maintain their legitimacy and power. Aside from growing sectarianism and the increasing prevalence of failed states, an even more daunting threat come from weapons that transcend the costs of conventional warfare.

The problem of nuclear proliferation has been around for decades, and on the eve of President Trump’s inauguration, it appeared that Obama’s lofty goal of advocating for nonproliferation would no longer be a priority of American foreign policy.[3] In addition, now that the American president is threatening to undo much of the United States’ extensive network of alliances, formerly non-nuclear states may be forced to rearm themselves. Disarmament is central to liberal internationalism, as was apparent by the Washington Naval Treaty advocated by Wilson, and by the modern CTBT treaty. The reverse is, however, being seen in the modern era, with cries coming from Japan and South Korea to remobilize and begin their own nuclear weapon programs.[4] A world with more nuclear actors is a formula for chaos, especially if nuclear weapons become mass-produced. Non-state actors will increasingly eye these nuclear sites as was the case near a Belgian nuclear power plant just over a year ago.[5] If any government commits a serious misstep, access to nuclear weapons on the behalf of terrorist and insurgent groups will become a reality, especially if a civil war occurs. States with nuclear weapons require domestic stability and strong security, which is why states such as Israel, North Korea, and Pakistan could be in serious trouble in the event of a domestic uprising or military coup. The disarmament of all states is essential for human survival, and if it is not achieved, then a world full of nuclear weapons and an international system guided by realpolitik could give rise to nuclear warfare. In today’s world, nuclear weapons leave all states virtually defenseless. But, for nuclear deproliferation to become a cornerstone of the global agenda, a pacifying and democratic power must rise to the limelight to advocate the virtues of peace, stability, and human rights.

#### Scientific consensus flows aff – nuke war leads to extinction and is the most probable impact scenario

Tegmark 17 Max Tegmark, 5-26-2017, "Why 3,000 Scientists Think Nuclear Arsenals Make Us Less Safe," Scientific American Blog Network, https://blogs.scientificamerican.com/observations/why-3-000-scientists-think-nuclear-arsenals-make-us-less-safe/, SJBE Max Erik Tegmark is a Swedish-American physicist and cosmologist. He is a professor at the Massachusetts Institute of Technology and the scientific director of the Foundational Questions Institute.

Delegates from most United Nations member states are gathering in New York next month to negotiate a nuclear weapons ban, and 30 Nobel Laureates, a former U.S. Secretary of Defense and over 3,000 other scientists from 84 countries have signed an [open letter](https://futureoflife.org/nuclear-open-letter/) in support. Why? We scientists like to geek out about probabilities, megatons and impact calculations, so we see the nuclear situation differently than many politicians and pundits. From the public debate, one might think that the cold war threat is over and that the most likely way to be killed by a nuke is by being attacked by Iran, North Korea or terrorists, but that’s not what nerdy number crunching reveals. Those media-dominating scenarios could potentially kill millions of people—except that Iran has no nukes and North Korea lacks missiles capable of reliably delivering their dozen or so Hiroshima-scale bombs. But scientific research has shown that a nuclear war between the superpowers might kill hundreds or potentially even thousands of times more people, and since it’s not a hundred times less likely to occur, the laws of statistics tell us that it’s the nuke scenario most likely to kill you. Why is superpower nuclear war so risky? First of all, massive firepower: there are more than [14,000 nuclear weapons](https://fas.org/issues/nuclear-weapons/status-world-nuclear-forces/) today, some of which are hundreds of times more powerful than North Korea’s and those dropped on Japan. Over 90 percent of these belong to Russia and the US, who keep thousands on hair-trigger alert, ready launch on minutes notice. A [1979 report by the US Government](https://www.princeton.edu/~ota/disk3/1979/7906/7906.PDF) estimated that all-out war would kill 28-88 percent of Americans and 22-50 percent of Soviets (150-450 million people with today’s populations). But this was before the risk of nuclear winter was discovered in the 1980’s.Researchers realized that regardless of whose cities burned, massive amounts of smoke could spread around the globe, blocking sunlight and transforming summers into winters, much like when asteroids or supervolcanoes caused mass extinctions in the past. A peer-reviewed analysis published by Robock et al (2007) showed cooling by about 20°C (36°F) in much of the core farming regions of the US, Europe, Russia and China (by 35°C in parts of Russia) for the first two summers, and about half that even a full decade later. Years of near-freezing summer temperatures would eliminate most of our food production. It is hard to predict exactly what would happen if thousands of Earth’s largest cities were reduced to rubble and global infrastructure collapsed, but whatever small fraction of all humans didn’t succumb to starvation, hypothermia or epidemics would probably need to cope with roving, armed gangs desperate for food. There are large uncertainties in Nuclear Winter predictions. For example, how much smoke is produced and how high up it rises would determine its severity and longevity. Given this uncertainty, there is no guarantee that most people would survive. It has therefore been argued that the traditional nuclear doctrine of Mutual Assured Destruction (MAD) be replaced by Self-Assured Destruction (SAD): even if one of the two superpowers were able to launch its full nuclear arsenal against the other without any retaliation whatsoever, nuclear winter might still assure the attacking country’s self-destruction. Recent research has suggested that even a limited nuclear exchange between India and Pakistan could cause enough cooling and agricultural disruption to endanger up to [2 billion people](https://hinwcampaignkit.org/section-4/section-4/), mostly outside the warring countries. The fact that nuclear powers are taking the liberty to endanger everyone else without asking their permission has led to growing consternation in the world’s non-nuclear nations. This has been exacerbated by a seemingly endless [series of near-misses](https://futureoflife.org/background/nuclear-close-calls-a-timeline/) in which nuclear war has come close to starting by accident, and leaders of many non-nuclear nations feel less than thrilled by the idea of being destroyed by something as banal as a malfunctioning early warning-system in a nation that they are not threatening. Such concerns prompted 185 non-nuclear nations to sign the 1970 Non-Proliferation-Treaty (NPT), promising to remain nuke-free in return for the nuclear nations phasing out theirs in accordance with NPT Article VI, whereby each party "undertakes to pursue negotiations in good faith on effective measures relating to cessation of the nuclear arms race at an early date and to nuclear disarmament, and on a Treaty on general and complete disarmament under strict and effective international control”. Nearly 50 years later, many of these "have-nots” have concluded that they were tricked, and that the "haves” have no intention of ever keeping their end of the bargain. Rather than disarming, the U.S. and Russia have recently announced massive investments in novel nuclear weapons. Russia has recently touted a cobalt-encased doomsday bomb reminiscent of the dark comedy "Dr. Strangelove,” and the U.S. plans to spend a trillion dollars replacing most of its nuclear weapons with new ones that are more effective for a first strike. Adding insult to injury, India, Pakistan and Israel have been allowed to join the nuclear club without major repercussions. "The probability of a nuclear calamity is higher today, I believe, that it was during the cold war," said former U.S. Secretary of Defense William J. Perry, who signed the open letter. This disillusionment from the “have-nots” prompted 123 of them to launch an initiative in the United Nations General Assembly, where the nuclear nations lack veto power. In late 2016, they voted to launch the aforementioned UN negotiations that may produce a nuclear weapons ban treaty this summer. But a ban obviously wouldn’t persuade the nuclear ``haves” to eliminate their nukes the next morning, so what’s the point of it? The way I see it, most governments are frustrated that a small group of countries with a minority of the world's population insist on retaining the right to ruin life on Earth for everyone else with nuclear weapons. Such “might makes right” policy has precedent. In South Africa, for example, the minority in control of the unethical Apartheid system didn't give it up spontaneously, but because they were pressured into doing so by the majority. Similarly, the minority in control of unethical nuclear weapons won't give them up spontaneously on their own initiative, but only if they're pressured into doing so by the majority of the world's nations and citizens. The key point of the ban is to provide such pressure by stigmatizing nuclear weapons. Nuclear ban supporters draw inspiration from the 1997 Ottawa treaty banning landmines. Although the superpowers still refuse to sign it, it created enough stigma that many people now associate mines not with national security, but with images of children who have had limbs blown off while playing in peace-time. This stigma caused leading arms manufactures to half production in response to investor pressure and dwindling demand. In 2014, the Pentagon announced that it was halting landmine use outside of the Korean peninsula. Today, the global landmine market has nearly collapsed, with merely a single manufacturer (South Korean Hanwa) remaining. The "have-not” negotiators hope that a nuclear ban treaty will similarly stigmatize nuclear weapons, persuading us all that we’re less safe with more nukes—even if they are our own. If this happens, it will increase the likelihood that the ``haves” trim their nuclear arsenals down to the minimum size needed for effective deterrence, reverting from SAD back to MAD and making us all safer. Here is the text of the letter. A list of some of the notable signatories follows. AN OPEN LETTER FROM SCIENTISTS IN SUPPORT OF THE UN NUCLEAR WEAPONS NEGOTIATIONS Nuclear arms are the only weapons of mass destruction not yet prohibited by an international convention, even though they are the most destructive and indiscriminate weapons ever created. We scientists bear a special responsibility for nuclear weapons, since it was scientists who invented them and discovered that their effects are even more horrific than first thought. Individual explosions can obliterate cities, radioactive fallout can contaminate regions, and a high-altitude electromagnetic pulse may cause mayhem by frying electrical grids and electronics across a continent. The most horrible hazard is a nuclear-induced winter, in which the fires and smoke from as few as a thousand detonations might darken the atmosphere enough to trigger a global mini ice age with year-round winter-like conditions. This could cause a complete collapse of the global food system and apocalyptic unrest, potentially killing most people on Earth – even if the nuclear war involved only a small fraction of the roughly 14,000 nuclear weapons that today’s nine nuclear powers control. As Ronald Reagan said: “A nuclear war cannot be won and must never be fought.” Unfortunately, such a war is more likely than one may hope, because it can start by mistake, miscalculation or terrorist provocation. There is a steady stream of accidents and false alarms that could trigger all-out war, and relying on never-ending luck is not a sustainable strategy. Many nuclear powers have larger nuclear arsenals than needed for deterrence, yet prioritize making them more lethal over reducing them and the risk that they get used. But there is also cause for optimism. On March 27 2017, an unprecedented process begins at the United Nations: most of the world’s nations convene to negotiate a ban on nuclear arms, to stigmatize them like biological and chemical weapons, with the ultimate goal of a world free of these weapons of mass destruction. We support this, and urge our national governments to do the same, because nuclear weapons threaten not merely those who have them, but all people on Earth.

#### Yes transition wars---both sides miscalculate.

Min-hyung Kim 20. Department of Political Science and International Relations, Kyung Hee University, Seoul, South Korea. “A real driver of US–China trade conflict: The Sino–US competition for global hegemony and its implications for the future” Emerald Insight. 02-04-2019. <https://www.emerald.com/insight/content/doi/10.1108/ITPD-02-2019-003/full/html> // Re-Cut Justin

Underlying these arguments for an inevitable war between the two superpowers is PTT. PTT originally formulated by Organski (1958) posits that **war is likely** when the power of the dominant state in the international system (i.e. hegemon) is **declining** and that a dissatisfied rising challenger **substantially reduces the power gap between the hegemon and itself**. Unlike balance of power theory, PTT argues that the war is most likely when there is near power parity between a dominant state and a rising and dissatisfied challenger (Organski and Kugler, 1980, pp. 19-20)[5]. A rising power here is generally dissatisfied with the existing international order and **initiates war against a declining hegemon in order to impose orders that are more favorable to itself** (Organski 1958, pp. 364-367). Layne (2018, p. 110) put these power transition dynamics quite succinctly as follows: “Over time, however, the relative power of states changes, and eventually the international order no longer reflects the actual distribution of power between or among the leading Great Powers. When that happens, the legitimacy of the prevailing order is called into question, and it will be challenged by the rising power(s).” And when the balance of power between a dominant state and a rising challenger changes sufficiently, a new order replaces an old one typically **by a hegemonic war** (2018, p. 104). Paying close attention to the **growing Sino–US competition** over hegemony in the twenty-first century, therefore, Shirk (2007, p. 4), China specialist, argues that “History teaches us that rising powers are likely to provoke war.” On the other hand, scholars like Gilpin (1981) contend that the power transition war between great powers is likely to occur when a hegemonic state whose power is declining due to imperial overstretch[6] views “**preventive war as the most attractive means of eliminating the threat** posed by challengers” (Ned Lebow and Valentino, 2009, p. 391), although they do acknowledge that there might be some “ways to prolong the period of its power preponderance vis-à-vis the rising challenger, so that the rapidly rising power will not dare to challenge the hegemonic leadership” (Kim and Gates, 2015, p. 221). In this case, the initiator of war is a declining hegemon, rather than a rising challenger. The declining hegemon who fears a rising challenger’s overtaking its power in the near future **sees war as a better option** than other options of maintaining its hegemony such as reducing its commitments abroad and appeasing a rising challenger.

#### Mapping the supply lines of military policy is necessary – anything else is fundamentally indifferent to violence

Bryant 12 [9/15, Levi, professor of Philosophy at Collin College and Chair of the Critical Philosophy program at the New Centre for Research and Practice, “War Machines and Military Logistics: Some Cards on the Table,” https://larvalsubjects.wordpress.com/2012/09/15/war-machines-and-military-logistics-some-cards-on-the-table/]

We need answers to these questions to intervene effectively. We can call them questions of “military logistics”. We are, after all, constructing war machines to combat these intolerable conditions. Military logistics asks two questions: first, it asks what things the opposing force, the opposing war machine captured by the state apparatus, relies on in order to deploy its war machine: supply lines, communications networks, people willing to fight, propaganda or ideology, people believing in the cause, etc. Military logistics maps all of these things. Second, military logistics asks how to best deploy its own resources in fighting that state war machine. In what way should we deploy our war machine to defeat war machines like racism, sexism, capitalism, neoliberalism, etc? What are the things upon which these state based war machines are based, what are the privileged nodes within these state based war machines that allows them to function? These nodes are the things upon which we want our nomadic war machines to intervene. If we are to be effective in producing change we better know what the supply lines are so that we might make them our target. What I’ve heard in these discussions is a complete indifference to military logistics. It’s as if people like to wave their hands and say “this is horrible and unjust!” and believe that hand waving is a politically efficacious act. Yeah, you’re right, it is horrible but saying so doesn’t go very far and changing it. It’s also as if people are horrified when anyone discusses anything besides how horribly unjust everything is. Confronted with an analysis why the social functions in the horrible way, the next response is to say “you’re justifying that system and saying it’s a-okay!” This misses the point that the entire point is to map the “supply lines” of the opposing war machine so you can strategically intervene in them to destroy them and create alternative forms of life. You see, we already took for granted your analysis of how horrible things are**.** You’re preaching to the choir. We wanted to get to work determining how to change that and believed for that we needed good maps of the opposing state based war machine so we can decide how to intervene. We then look at your actual practices and see that your sole strategy seems to be ideological critique or debunking. Your idea seems to be that if you just prove that other people’s beliefs are incoherent, they’ll change and things will be different. But we’ve noticed a couple things about your strategy: 1) there have been a number of bang-on critiques of state based war machines, without things changing too much**,** and 2) we’ve noticed that we might even persuade others that labor under these ideologies that their position is incoherent, yet they still adhere to it as if the grounds of their ideology didn’t matter much. This leads us to suspect that there are other causal factors that undergird these social assemblages and cause them to endure is they do. We thought to ourselves, there are two reasons that an ideological critique can be successful and still fail to produce change: a)the problem can be one of “distribution”. The critique is right but fails to reach the people who need to hear it and even if they did receive the message they couldn’t receive it because it’s expressed in the foreign language of “academese” which they’ve never been substantially exposed to (academics seem to enjoy only speaking to other academics even as they say their aim is to change the world). Or b) there are other causal factors involved in why social worlds take the form they do that are not of the discursive, propositional, or semiotic order. My view is that it is a combination of both. I don’t deny that ideology is one component of why societies take the form they do and why people tolerate intolerable conditions. I merely deny that this is the only causal factor. I don’t reject your political aims, but merely wonder how to get there. Meanwhile, you ~~guys~~ behave like a war machine that believes it’s sufficient to drop pamphlets out of an airplane debunking the ideological reasons that persuade the opposing force’s soldiers to fight this war on behalf of the state apparatus, forgetting supply lines**,** that there are other soldiers behind them with guns to their back, that they have obligations to their fellows, that they have families to feed or debt to pay off, etc. When I point out these other things it’s not to reject your political aims, but to say that perhaps these are also good things to intervene in if we wish to change the world. In other words, I’m objecting to your tendency to use a hammer to solve all problems and to see all things as a nail(discursive problems), ignoring the role that material nonhuman entities play in the form that social assemblages take. This is the basic idea behind what I’ve called “terraism”. Terraism has three components: 1) “Cartography” or the mapping of assemblages to understand why they take the form they take and why they endure. This includes the mapping of both semiotic and material components of social assemblages. 2) “Deconstruction” Deconstruction is a practice. It includes both traditional modes of discursive deconstruction (Derridean deconstruction, post-structuralist feminist critique, Foucaultian genealogy, Cultural Marxist critique, etc), but also far more literal deconstruction in the sense of intervening in material or thingly orders upon which social assemblages are reliant. It is not simply beliefs, signs, and ideologies that cause oppressive social orders to endure or persist, but also material arrangements upon which people depend to live as they do. Part of changing a social order thus necessarily involves intervening in those material networks to undermine their ability to maintain their relations or feedback mechanisms that allow them to perpetuate certain dependencies for people. Finally, 3) there is “Terraformation”. Terraformation is the hardest thing of all, as it requires the activist to be something more than a critic, something more than someone who simply denounces how bad things are, someone more than someone who simply sneers, producing instead other material and semiotic arrangements rendering new forms of life and social relation possible**.** Terraformation consists in building alternative forms of life. None of this, however, is possible without good mapping of the terrain so as to know what to deconstruct and what resources are available for building new worlds. Sure, I care about ontology for political reasons because I believe this world sucks and is profoundly unjust. But rather than waving my hands and cursing because of how unjust and horrible it is so as to feel superior to all those about me who don’t agree, rather than playing the part of the beautiful soul who refuses to get his hands dirty**,** I think we need good maps so we can blow up the right bridges, power lines, and communications networks, and so we can engage in effective terraformation.