# 1AR

1. Affect is only freeing if you are the one who “feels” in public life, not the one whose body evokes feeling. If the implied meta-standard of minoritarianism is valuable, you have to abandon focus on affect. This also excludes people from their speech act—it is inaccessible to women and black people, means they violate their own ROB, reject. HEMMINGS

Hemmings, Clare. 2005. “Invoking Affect: Cultural Theory and the Ontological Turn.” Cultural Studies 19 (5): 548–67.

#### I want to continue by suggesting that only for certain subjects can affect be thought of as attaching in an open way; others are so over-associated with affect that they themselves are the object of affective transfer. In this vein, Jennifer Biddle (1997, p. 231) insists that in matters of sexuality it is the woman who carries the shame of gendered impropriety, and marks its limits: ‘It is, after all, the prostitute who is shameless, but the gentleman, let us not forget, who is discreet’. Such transferred affective attachments do not only pertain to gender and sexuality, but also suffuse critical accounts of the process of affective racialization. I am thinking here of Franz Fanon and Audre Lorde’s often cited descriptions of other people’s affective response to their blackness. Fanon remembers: My body was given to me sprawled out, distorted, recoloured, clad in mourning in that white winter day. The Negro is an animal, the Negro is bad, the Negro is mean, the Negro is ugly; look, a nigger, it’s cold, the nigger is shivering, the nigger is shivering because he is cold, the little boy is trembling because he is afraid of the nigger, the nigger is shivering with cold, that cold that goes through your bones, the handsome little boy is trembling because he thinks that the nigger is quivering with rage, the little white boy throws himself into his mother’s arms: Mama, the nigger’s going to eat me up. (1952, p. 80) While the white boy’s fear, learned within a racist familial and social order, can attach to an unknown black object, Fanon’s body is precisely not his own, but is ‘sprawled out’ and ‘distorted’, presented to him via the white boy’s affective response. Lorde similarly recalls her realization that it is her body that is disgusting to a white woman sitting next to her on the bus: When I look up the woman is still staring at me, her nose holes and eyes huge. And suddenly I realise that there is nothing crawling up the seat between us; it is me she doesn’t want her coat to touch. The fur brushes past my face as she stands with a shudder and holds on to a strap in the speeding train . . . Something’s going on here I do not understand, but I will never forget it. Her eyes. The flared nostrils. The hate. In discussing the same passage, Sara Ahmed argues that affect thus places bodies in spatial relation along racially defined lines (2000, p. 85 /6). In both of these examples, it is the black body that carries the weight of, and is suffused with, racial affect, as it is the female body that carries the burden of the affects that maintain sexual difference in Biddle’s example above. Biddle, Fanon and Lorde’s narratives testify to the argument that some bodies are captured and held by affect’s structured precision. Not only, then, is affect itself not random, nor is the ability to choose to imagine affect otherwise. My concerns about the centring of the critic in affective discourse come full circle. In the first instance, the need for a new theory of the ontological requires displacing marginal theory and histories from a chronology of cultural theory. Furthermore, the cultural critic has to evidence their desire to move away from that imagined chronology by choosing choice. Yet, as I have suggested, the autonomy of the critic to make such a choice is dependent upon their being the subject rather than object of affective displacement. The failure of some critics to ‘choose choice’ paradoxically becomes evidence of their concomitant failure to relinquish an imagined history that they may already have been erased The 1AC’s performative and epistemic approach to the alt is ultimately a resilience project that strips away agency in favor of capitulation to neoliberalism which turns every neg impact.

**Evans and Reid 14** [Brad Evans, professor of international relations at the University of Lapland, Finland and Julian Reid, senior lecturer in international relations at the University of Bristol, *Resilient Life*, 2014, p. 102-4]

The significance of linking self-worth and achievement to the ‘social norm’ cannot be underestimated as it allows us to illustrate the differences between the learning processes of resilience as compared to a properly critical pedagogy which would encourage children to question the fundamental tenets of power and inequality in the world. **Strategies of** resilience when applied to children take the form of training exercises which enable them to deal with the localized effects of their vulnerability and the forms of attachments and dependencies they have created which amplify the problems. The examples of youths falling into membership of inner-city gangs become a prime example of a vulnerable child that has fallen through the cracks. Countering this is the idea of ‘educational resilience**’**, defined as the ‘heightened likelihood of success in school and other life accomplishments despite environmental adversities brought about by early traits, conditions, and experiences’.20 But how exactly do we measure success? Is the educationally resilient the vulnerable subject who goes on to fulfill their neoliberal potential, or is it the subject who goes to war with the system that seeks to render them resilient as such? Resilience, as we have learned, is more a code for social compliance than a political ambition to transform the very sources of inequality and injustices experienced by marginalized populations. We find this in early educational theories where resilience is again conflated with strategies of resistance such that the resilient child, individualistically conceived, pathologically outlives its conditions of impoverishment to exhibit social achievement in ways that are altogether in tune with the normal functioning of society.21 Indeed, more than simply learning to cope in conditions of impoverishment and vulnerability, as Steven Condly succinctly puts it in an approving review of the prevailing mainstream educational approaches, the doctrine of resilience offers new ways to assess qualities, competences and capabilities, as ‘resilient children tend to possess an above average intelligence and have a temperament that endears them to others and that also does not allow them to succumb to self-pity’.22 What of course qualifies as ‘self-pity’ in another setting could easily be read as a conscious attempt to challenge that which is beyond the control or individual responsibility of the particular subject. Sheila Martineau is attuned to this and writes of the political dangers of resilience in education with considerable foresight: ‘Though resilience conveyed anomalous childhood behaviour in the context of traumatic events in the 1970s, it has become detached from the traumatic context … dangerously, resilience has become constructed as a social norm modelled on the behavioural norms and expectations of the dominant society’.23 Resilience, in other words, becomes a normalized standard for mapping out (ab)normal behaviours such that the very terms of success are loaded with moral claims to a specific maturity, wherein the maturity itself is qualified through one’s ability to connect to the liberal order of things and partake in the world such that to resist means, without contraction, that one successfully learns to conform. Or to put it in more critical terms, since the ‘solution’ is to teach children to overcome ‘obstacles’ to personal development without ultimately challenging wider relations of power, the resilient child (which, although said to include all children, overwhelmingly concentrates on those from poorer, culturally and racially distinct backgrounds) encounters policies which, instead of ‘treating the individual’, end up by virtue of its logic ‘blaming the victim’.24 Disadvantage as such becomes once again the means to author new forms of discrimination that plays the vulnerable card to remove any political claims that things could be otherwise. Today we can situate these earlier demands for resilience within the strategic context of what Henry Giroux calls the ‘war on youth’. Indicative of **the neoliberal** assault on the education **system** more generally, Giroux maintains that youth has become a privileged object for power in a way that seeks to strip away any sense of critical awareness and political agency at the earliest possible stages of intellectual development. As he wr**it**es, since ‘neoliberalism is also a pedagogical project designed to create particular subjects, desires, and values defined largely by market considerations’, questions of ‘destiny’ become ‘linked to a market-driven logic in which freedom is stripped down to freedom from government regulation, freedom to consume, and freedom to say anything one wants, regardless of how racist or toxic the consequences might be’.25 This has a profound bearing upon education policy as ‘Critical thought and human agency are rendered impotent as neoliberal rationality substitutes emotional and personal vocabularies for political ones in formulating solutions to political problems’**.**26 Hence, within this ‘depoliticized discourse, youths are told that there is no dream of the collective, no viable social bonds, only the actions of autonomous individuals who can count only on their own resources and who bear sole responsibility for the effects of larger systemic political and economic problems’. Whilst education therefore should have a pedagogical commitment to the globally oppressed, what takes its place is a substitution for education that produces vulnerable consumers whose very training renders the political impossible**.**

# AC

### Advantage - Econ

#### Vaccines will not cover LMICs until at least 2023—fortunately there is massive room for supply increase

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Since consequentialist justifications treat the value of IP as purely instrumental, they are also vulnerable to counterarguments showing that a sought-after goal is not the sole or most important end. During the COVID-19 pandemic, we submit that the vaccinating the world is an overriding goal. With existing IP protections intact, the world has **fallen well short** of this goal. Current forecasts show that at the current pace, there will **not be enough vaccines to cover the world’s population** until 2023 or 2024.15 IP protections further frustrate the goal of universal access to vaccines by limiting who can manufacturer them. The WHO reports that 80% of global sales for COVID-19 vaccines come from five large multinational corporations.16 Increasing the number of manufacturers globally would not only **increase supply,** but reduce prices, making vaccines more affordable to L[ow and] M[iddle] I[ncome] C[ountrie]s. It would stabilise supply, minimising disruptions of the kind that occurred when India halted vaccine exports amidst a surge of COVID-19 cases.

It might be objected that waiving IP protections will not increase supply, because it takes years to **establish manufacturing capacity**. However, since the pandemic began, we have learnt it takes less time. Repurposing facilities and vetting them for safety and quality can often happen in 6 or 7months, about half the time previously thought.17 Since COVID-19 will not be the last pandemic humanity faces, expanding manufacturing capacity is also necessary preparation for **future pandemics**. Nkengasong, Director of the African Centres for Disease Control and Prevention, put the point bluntly, ‘Can a continent of 1.2billion people—projected to be 2.4billion in 30 years, where one in four people in the world will be African—continue to import 99% of its vaccine?’18

#### Unequal vaccine distribution has massive economic costs even with conservative estimates that don’t account for the Delta variant

Çakmakli 21-- Çakmakli, Cem [Assistant Professor at Koç University. PhD: Pennsylvania State University] et al. The economic case for global vaccinations: An epidemiological model with international production networks. No. w28395. National Bureau of Economic Research, 2021. (AG DebateDrills)

To estimate the costs of inequitable vaccine distribution, we develop a global SIR-multi-sectormacro framework and calibrate it to 65 countries-35 sectors. We incorporate sectoral heterogeneity in infections together with inter-industry and international trade and production linkages. Once we account for this economic interdependence of the economies, we reveal the substantial costs, up to 3 percent of advanced countries pre-pandemic GDPs, that will be borne by the vaccinated countries through their trade relationships with unvaccinated countries.36 Our framework captures the short run. We find that AEs may bear somewhere from 13 percent to 49 percent of the global losses arising from an inequitable distribution of vaccines in 2021. Globalization might have amplified the effects of the pandemic but it is also imperative for an equitable distribution of the vaccines because this is the only way for open economies with international linkages to have a robust recovery. There are substantial uncertainties ahead of us regarding the course of vaccine distribution. Our estimates are based on the available information about the pandemic. For example, we did not incorporate the recent developments on the variants into our analysis. To the extent that these variants threaten the efficacy of the current vaccines, there is even more urgency to make the existing vaccines globally available as soon as possible. Mutations that risk a prolonged pandemic would not only have further health costs but also escalate the economic costs that we estimated in our analysis.

#### Economic loss and slow supply recovery causes inflation deanchoring and econ collapse in advanced economies as well as extreme poverty in EMDEs

World Bank 6-21 – World Bank Prospects Group; June 2021 Global Economic Prospects; <https://openknowledge.worldbank.org/bitstream/handle/10986/35647/9781464816659.pdf> (AG DebateDrills)

Since May 2020, however, inflation has gradually picked up. By April 2021, inflation had risen above pre-pandemic levels, in both advanced economies and EMDEs. The inflation pickup was broad-based and present in about four-fifths of countries, although the change in inflation varied widely, especially in EMDEs. The 2020 global recession featured the most muted inflation decline and fastest subsequent inflation upturn of the five global recession episodes of the past 50 years (box 4.1). While this behavior partly reflects lower levels of inflation at the beginning of 2020, purchasing managers report growing pressures on input as well as output prices in 2021 (figure 4.1). Looking ahead, as the global economy gradually reopens, monetary and fiscal policies continue to be accommodative to support the global recovery, and pent-up demand may be about to be unleashed in advanced economies.1 For major advanced economies, some have raised concerns that this confluence of factors may generate significant inflationary pressures (Blanchard and Pisani-Ferry 2020; Goodhart and Pradhan 2020; Landau 2021). Others, in contrast, see little reason for concern, at least for many advanced economies, because of the temporary nature of price pressures over the short-term as well as wellanchored inflation expectations and structural factors still depressing inflation (Ball et al. 2021; Gopinath 2021). If growing inflationary pressures cause financial market participants to become concerned about persistently higher inflation in advanced economies, they may reassess prospects for continued accommodative monetary policies by major central banks. This could trigger a significant rise in risk premia and borrowing costs. EMDEs are particularly vulnerable to such financial market disruptions because of their record high debt and a lagging economic recovery from the pandemic (chapter 1). In the event of financial market stress, sharp exchange rate depreciations and capital outflows may force them to abruptly tighten policies in a manner that could throttle their recoveries. Even in the absence of dislocating financial market stress, E[merging] M[arket] D[eveloping] E[conomie]s may face rising inflation as global price pressures feed into domestic inflation through input prices and exchange rate movements. A temporary increase in inflation may not warrant a monetary policy response. Again, if rapidly rising price pressures risk de-anchoring inflation expectations, EMDE central banks may be forced to tighten monetary policy before the recovery is fully entrenched. Persistently higher inflation would erode discretionary incomes of the poorest households and may tip some back into poverty (Ha, Kose, and Ohnsorge 2019). This is a particularly serious risk for low-income countries (LICs; box 4.2). Since food accounts for a substantial share of consumption in these countries, recent increase in food prices have led to higher inflation and compounded the challenges confronting the poor during the pandemic.

#### Economic Collapse goes Nuclear.

Tønnesson 15, Stein. "Deterrence, interdependence and Sino–US peace." International Area Studies Review 18.3 (2015): 297-311. (the Department of Peace and Conflict, Uppsala University, Sweden, and Peace research Institute Oslo (PRIO), Norway)

Several recent works on China and Sino–US relations have made substantial contributions to the current understanding of how and under what circumstances a combination of nuclear deterrence and economic interdependence may reduce the risk of war between major powers. At least four conclusions can be drawn from the review above: first, those who say that interdependence may both inhibit and drive conflict are right. Interdependence raises the cost of conflict for all sides but asymmetrical or unbalanced dependencies and negative trade expectations may generate tensions leading to trade wars among inter-dependent states that in turn increase the risk of military conflict (Copeland, 2015: 1, 14, 437; Roach, 2014). The risk may increase if one of the interdependent countries is governed by an inward-looking socio-economic coalition (Solingen, 2015); second, the risk of war between China and the US should not just be analysed bilaterally but include their allies and partners. Third party countries could drag China or the US into confrontation; third, in this context it is of some comfort that the three main economic powers in Northeast Asia (China, Japan and South Korea) are all deeply integrated economically through production networks within a global system of trade and finance (Ravenhill, 2014; Yoshimatsu, 2014: 576); and fourth, decisions for war and peace are taken by very few people, who act on the basis of their future expectations. International relations theory must be supplemented by foreign policy analysis in order to assess the value attributed by national decision-makers to economic development and their assessments of risks and opportunities. If leaders on either side of the Atlantic begin to seriously fear or anticipate their own nation’s decline then they may blame this on external dependence, appeal to anti-foreign sentiments, contemplate the use of force to gain respect or credibility, adopt protectionist policies, and ultimately refuse to be deterred by either nuclear arms or prospects of socioeconomic calamities. Such a dangerous shift could happen abruptly, i.e. under the instigation of actions by a third party – or against a third party. Yet as long as there is both nuclear deterrence and interdependence, the tensions in East Asia are unlikely to escalate to war. As Chan (2013) says, all states in the region are aware that they cannot count on support from either China or the US if they make provocative moves. The greatest risk is not that a territorial dispute leads to war under present circumstances but that changes in the world economy alter those circumstances in ways that render inter-state peace more precarious. If China and the US fail to rebalance their financial and trading relations (Roach, 2014) then a trade war could result, interrupting transnational production networks, provoking social distress, and exacerbating nationalist emotions. This could have unforeseen consequences in the field of security, with nuclear deterrence remaining the only factor to protect the world from Armageddon, and unreliably so. Deterrence could lose its credibility: one of the two great powers might gamble that the other yield in a cyber-war or conventional limited war, or third party countries might engage in conflict with each other, with a view to obliging Washington or Beijing to intervene.

### Advantage - Disease

#### The plan sets a precedent to seamlessly shift to a direct support model during pandemics--that solves future pandemics but avoids the innovation DA.

Brink **Lindsey 21**. Vice President, Niskanen Center; Writes for Brookings, “Why Intellectual Property and Pandemics Don’t Mix,” Brookings, June 3, 2021, <https://www.brookings.edu/blog/up-front/2021/06/03/why-intellectual-property-and-pandemics-dont-mix/>, RJP, **DebateDrills**.

**PUBLIC HEALTH EMERGENCIES AND DIRECT GOVERNMENT SUPPORT**

For pandemics and other public health emergencies, patents’ mix of costs and benefits is misaligned with what is needed for an effective policy response. The basic patent bargain, even when well struck, is to pay for more innovation down the road with slower diffusion of innovation today. In the context of a pandemic, that bargain is a bad one and should be rejected entirely. Here the imperative is to accelerate the diffusion of vaccines and other treatments, not slow it down. Giving drug companies the power to hold things up by blocking competitors and raising prices pushes in the completely wrong direction.

What approach to encouraging innovation should we take instead? How do we incentivize drug makers to undertake the hefty R&D costs to develop new vaccines without giving them exclusive rights over their production and sale? The most effective approach during a public health crisis is direct government support: public funding of R&D, advance purchase commitments by the government to buy large numbers of doses at set prices, and other, related payouts. And when we pay drug makers, we should not hesitate to pay generously, even extravagantly: we want to offer drug companies big profits so that they prioritize this work above everything else, and so that they are ready and eager to come to the rescue again the next time there’s a crisis.It was direct support via Operation Warp Speed that made possible the astonishingly rapid development of COVID-19 vaccines and then facilitated a relatively rapid rollout of vaccine distribution (relative, that is, to most of the rest of the world). And it’s worth noting that a major reason for the faster rollout here and in the United Kingdom compared to the European Union was the latter’s [misguided penny-pinching](https://www.nytimes.com/2021/05/17/opinion/europe-vaccines-commission.html?smid=tw-share). The EU bargained hard with firms to keep vaccine prices low, and as a result their citizens ended up in the back of the queue as various supply line kinks were being ironed out. This is particularly ironic since the Pfizer-BioNTech vaccine was developed in Germany. As this fact underscores, the chief advantage of direct support isn’t to “get tough” with drug firms and keep a lid on their profits. Instead, it is to accelerate the end of the public health emergency by making sure drug makers profit handsomely from doing the right thing.Patent law and direct support should be seen not as either-or alternatives but as complements that apply different incentives to different circumstances and time horizons. Patent law provides a decentralized system for encouraging innovation. The government doesn’t presume to tell the industry which new drugs are needed; it simply incentivizes the development of whatever new drugs that pharmaceutical firms can come up with by offering them a temporary monopoly. It is important to note that patent law’s incentives offer no commercial guarantees. Yes, you can block other competitors for a number of years, but that still doesn’t ensure enough consumer demand for the new product to make it profitable. DIRECT SUPPORT MAKES PATENTS REDUNDANT The situation is different in a pandemic. Here the government knows exactly what it wants to incentivize: the creation of vaccines to prevent the spread of a specific virus and other drugs to treat that virus. Under these circumstances, the decentralized approach isn’t good enough. There is no time to sit back and let drug makers take the initiative on their own timeline. Instead, the government needs to be more involved to incentivize specific innovations now. As recompense for letting it call the shots (pardon the pun), the government sweetens the deal for drug companies by insulating them from commercial risk. If pharmaceutical firms develop effective vaccines and therapies, the government will buy large, predetermined quantities at prices set high enough to guarantee a healthy return. For the pharmaceutical industry, it is useful to conceive of patent law as the default regime for innovation promotion. It improves pharmaceutical companies’ incentives to develop new drugs while leaving them free to decide which new drugs to pursue – and also leaving them to bear all commercial risk. In a pandemic or other emergency, however, it is appropriate to shift to the direct support regime, in which the government focuses efforts on one disease. In this regime, it is important to note, the government provides qualitatively superior incentives to those offered under patent law. Not only does it offer public funding to cover the up-front costs of drug development, but it also provides advance purchase commitments that guarantee a healthy return. It should therefore be clear that the pharmaceutical industry has no legitimate basis for objecting to a TRIPS waiver. Since, because of the public health crisis, drug makers now qualify for the superior benefits of direct government support, they no longer need the default benefits of patent support. Arguments that a TRIPS waiver would deprive drug makers of the incentives they need to keep developing new drugs, when they are presently receiving the most favorable incentives available, can be dismissed as the worst sort of special pleading. That said, it is a serious mistake to try to cast the current crisis as a morality play in which drug makers wear the black hats and the choice at hand is between private profits and public health. We would have no chance of beating this virus without the formidable organizational capabilities of the pharmaceutical industry, and providing the appropriate incentives is essential to ensure that the industry plays its necessary and vital role. It is misguided to lament that private companies are profiting in the current crisis: those profits are a drop in the bucket compared to the staggering cost of this pandemic in lives and economic damage. What matters isn’t the existence or size of the profits, but how they are earned. We have good reason to want drug makers to profit from vaccinating the world: the comparative price is minuscule, and the incentive effects are a vital safeguard of public health in the event of future crises. What we want to avoid at all costs is putting drug makers in the position where drug companies can profit from standing in the way of rapid global vaccination. That is why intellectual property rights need to be taken out of the equation. Vaccinating the world in any kind of reasonable time frame will require large-scale technology transfer to drug firms in other countries and rapid expansion of their production capacity. And looking beyond the current pandemic to the longer term, we need [ample, redundant global vaccine production capacity](https://www.vox.com/future-perfect/22397914/vaccine-mrna-adenovirus-manufacturing-process-investment) that is widely distributed around the planet. To achieve these goals as rapidly as possible will require the active cooperation of the U.S. pharmaceutical industry, which is why the direct support model now needs to be extended. What is needed now is an Operation Warp Speed for the world, in which we make it worth current vaccine producers’ while to share their know-how broadly and ramp up global capacity. Here again, we must recognize that the choice isn’t between people on the one hand and profits on the other. Rather, the key to good pandemic response policy is ensuring that incentives are structured so that drug company profit-seeking and global public health are well aligned. That means opting out of the default, decentralized patent bargain in favor of generous but well-focused direct government support.

#### Future Pandemics cause Extinction

**Bar-Yam 16** [Yaneer. Professor and President, New England Complex System Institute; PhD in Physics, MIT. “Transition to extinction: Pandemics in a connected world.” July 3. <http://necsi.edu/research/social/pandemics/transition>] TR

Watch as one of the more aggressive—brighter red — strains rapidly expands. After a time it goes extinct leaving a black region. Why does it go extinct? The answer is that it spreads so rapidly that it kills the hosts around it. Without new hosts to infect it then dies out itself. That the rapidly spreading pathogens die out has important implications for evolutionary research which we have talked about elsewhere [1–7].¶ In the research I want to discuss here, what we were interested in is the effect of adding long range transportation [8]. This includes natural means of dispersal as well as **unintentional dispersal by humans**, like adding airplane routes, which is being done by real world airlines (Figure 2).¶ When we introduce long range transportation into the model, the success of more aggressive **strains** changes. They can **use** the **long range transportation to** find new hosts and **escape local extinction**. Figure 3 shows that the more transportation routes introduced into the model, the **more higher aggressive pathogens are able to survive and spread**.¶ As we add more long range transportation, there is a critical point at which pathogens become so aggressive **that the entire host population dies**. The pathogens die at the same time, but that is not exactly a consolation to the hosts. We call this the phase transition to extinction (Figure 4). With increasing levels of global transportation, **human civilization may be approaching such a** critical **threshold**.¶ In the paper we wrote in 2006 about the dangers of global transportation for pathogen evolution and pandemics [8], we mentioned the risk from Ebola. Ebola is a horrendous disease that was present only in isolated villages in Africa. It was far away from the rest of the world only because of that isolation. Since Africa was developing, it was only a matter of time before it reached population centers and airports. While the model is about evolution, it is really about which pathogens will be found in a system that is highly connected, and Ebola can spread in a highly connected world.¶ The traditional approach to public health uses historical evidence analyzed statistically to assess the potential impacts of a disease. As a result, many were surprised by the spread of Ebola through West Africa in 2014. As the connectivity of the world increases, past experience is not a good guide to future events.¶ A key point about the **phase transition to extinction is** its **suddenness**. Even **a system that seems stable, can be destabilized by a few** more long-range **connections**, and connectivity is continuing to increase.¶ So how close are we to the tipping point? We don’t know but it would be good to find out before it happens.¶ While Ebola ravaged three countries in West Africa, it only resulted in a handful of cases outside that region. One possible reason is that many of the airlines that fly to west Africa stopped or reduced flights during the epidemic [9]. In the absence of a clear connection, public health authorities who downplayed the dangers of the epidemic spreading to the West might seem to be vindicated.¶ As with the choice of airlines to stop flying to west Africa, our analysis didn’t take into consideration how people respond to epidemics. It does tell us what the outcome will be unless we respond fast enough and well enough to stop the spread of future diseases, which may not be the same as the ones we saw in the past. As the world becomes more connected, the dangers increase.¶ Are people in western countries safe because of higher quality health systems? Countries like **the U.S.** have highly skewed networks of **social interactions with** some very highly connected individuals that can be **“superspreaders.”** The chances of such an individual becoming infected may be low but **events like a mass outbreak pose a much greater risk** if they do happen. If a sick food service worker in an airport infects 100 passengers, or a contagion event happens in mass transportation, **an outbreak could** very well **prove unstoppable**.

3

## Solvency

#### Plan: Member nations of the WTO ought to grant a TRIPS waiver for COVID medicines

#### India and South Africa have signaled ability to increase vaccine production after a TRIPS waiver—this is also our solvency advocate

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This view has come under increasing fire. Two competing positions have emerged. First, India and South Africa petitioned the WTO for a temporary waiver of IP rights for medical products pertaining to preventing, containing or treating COVID19.2 The wavier would apply to all WTO members and lift restrictions in four TRIPS sections: copyright and related rights, industrial designs, patents and protection of undisclosed information. It would be annually reviewed and last for a set length, determined by the WTO Council. Proponents of the proposal argue that IP protections have ‘hindered urgent scale-up of vaccine production’ and that ‘many countries—especially LMICs countries—may face institutional and legal difficulties when using TRIPS flexibilities’.12 To break the divide, WTO Director General, Okonjo-Iweala, proposed ‘a third way’ in which ‘we… license manufacturing to countries so that we can have adequate supplies while still making sure that IP issues are taken care of.’13 This approach permits companies to retain ownership while licensing other companies to manufacture their vaccines.

#### The plan is also a prerequisite to starting the WHO technology transfer hub

WHO 4/21—WHO, 4-21-2021, “Establishment of a COVID-19 mRNA vaccine technology transfer hub to scale up global manufacturing,” <https://www.who.int/news-room/articles-detail/establishment-of-a-covid-19-mrna-vaccine-technology-transfer-hub-to-scale-up-global-manufacturing>. (AG DebateDrills)

WHO and its partners are seeking to expand the capacity of low- and middle-income countries (LMICs) to produce COVID-19 vaccines and scale up manufacturing to increase global access to these critical tools to bring the pandemic under control.

WHO will facilitate the establishment of one (or more, as appropriate) technology transfer hub(s) that will use a hub and spoke model (REF) to transfer a comprehensive technology package and provide appropriate training to interested manufacturers in LMICs. This initiative will initially prioritize the mRNA-vaccine technology2 but could expand to other technologies in the future.

The intention is for these hubs to enable the establishment of production process at an industrial or semi-industrial level permitting training and provision of all necessary standard operating procedures for production and quality control. It is essential that the technology used is either free of intellectual property constraints in LMICs, or that such rights are made available to the technology hub and the future recipients of the technology through non-exclusive licenses to produce, export and distribute the COVID-19 vaccine in LMICs, including through the COVAX facility. Preference will be given to applicants who have already generated clinical data in humans, as such clinical data will contribute to accelerated approval of the vaccines in LMICs.

It is anticipated that WHO will work with funders and donors to mobilize financial support to establish the hubs and, as they are being established, to support the transfer of technology to selected manufacturers in LMICs, taking into consideration the need to establish permanent vaccine production capacity in regions where this is currently mostly absent. This broader objective will ensure that all WHO regions will be able to produce vaccines as essential preparedness measures against future infectious threats.

#### There are many countries including Canada, Bangladesh, Denmark, and African nations that have capacity to produce millions of doses

Meldrum and Cheng 21-- ANDREW MELDRUM and MARIA CHENG, AP News, “Vaccine technology transfer center to open in South Africa,” 6/21/2021, <https://apnews.com/article/united-nations-south-africa-africa-technology-coronavirus-vaccine-3cbdee395502802b55db2b5c81e6becd>. (AG, DebateDrills)

Poor countries in Africa and elsewhere are facing dire shortages of COVID-19 jabs despite some countries having the ability to produce vaccines, lamented Lara Dovifat, a campaign and advocacy adviser for Doctors Without Borders. “The faster companies share the know-how, the faster we can put an end to this pandemic,” she said in a statement. Numerous factories in Canada, Bangladesh, Denmark and elsewhere have previously called for companies to immediately share their technology, saying their idle production lines could be churning out millions of doses if they weren’t hampered by intellectual property and other restrictions. More than 1 billion coronavirus vaccines have been administered globally, but fewer than 1% have been in poor countries. South Africa accounts for nearly 40% of Africa’s total recorded COVID-19 infections and is currently suffering a rapid surge, but vaccine rollout has been slow, marked by delayed deliveries among other factors. South Africa currently does not manufacture any COVID-19 vaccines from scratch, but its Aspen Pharmacare assembles the Johnson & Johnson shot by blending large batches of the ingredients sent by J&J and then putting the product in vials and packaging them, a process known as fill and finish. Earlier this month the company had to discard 2 million doses because they had ingredients produced in the U.S. in a factory under suspect conditions.

## Method

#### Debating political solutions is an iterative process that uses the academy as a site of movement building that creates a bulwark against Trump’s fascism.

Keeanga-Yamahtta Taylor 17, assistant professor of African American studies at Princeton University [“Home Is the Crucible of Struggle,” *American Quarterly*, Vol. 69, No. 2, June 2017, p. 229-233, Accessed Online through Emory Libraries]

**This organizing possibility exists** only when we recognize the academy, itself, **as a site of politics and struggle. Those who ignore that reality do so because they have the luxury to** or because they are so constrained by compartmentalization that they ignore the very world they are living in. **In the last two years we have seen the** flowering of campus struggles **against racism, rape, and sexual violence, amid campaigns for union recognition and the right of faculty to control** the atmosphere of **their classrooms. Whether or not we on campus see them as political spaces,** the right wing certainly does**. They have raged against "safe spaces"** and what they refer to as "political correctness." **While reasonable people may debate** the merits and meaning of **concepts like safe spaces, we should not confuse those discussions with an attack from the right** that is intended **to create "unsafe spaces" where racial antagonism, sexual predation, and homophobia are considered rites of passage** or, as the new president describes as it, "locker room" behavior. **These**, unfortunately, **are only** smaller battles **happening within the larger transformation of colleges and universities into the leading edge of various** neoliberal practices, from the growing use of "contingent labor" to the proliferation of online education, to certificate and master's programs that are only intended to increase the coffers while adding little to nothing to the intellect or critical thinking capacities of its participants. Robin Kelley reminds us that **universities will "never be engines for social transformation," but they are places that often reflect, and** in some situations **magnify, the tensions that exist in society** more generally. There is a relationship between the two. The struggles for academic units in Black and Chicano studies in the 1960s were born of the political insurgencies that captivated those communities while shaking the entire country to its core. Robert Warrior reminds us that in Native studies there is a commitment to crash through the firewall that is often intended to silo scholarship from the communities it is often derived from. He writes that a "clear predominance exists in Native studies of scholarship that obligates itself in clear ways to being connected to the real lives of real peoples living in real time. More than just connected, a hallmark of Native studies scholarship is a preoccupation with how the work of scholars and scholarship translates itself into the process of making the Indigenous world a better, more just, and more equitable place to live, thrive, and provide for future generations." **Scholarship alone is not politics, but the study of history, theory, and politics can imbue our political practice with depth and confidence. Today there is a** [End Page 230] **need to connect the** legacy **of resistance, struggle, and transformation with a** new generation **of students and activists who are** desperately looking for hope **that their world is not coming to an end**. To be sure, there is deep malaise and fear about the meaning of a Trump presidency. It is not to be underestimated. Anyone who is so open about his antipathy and disgust with entire populations of people should be believed when he promises to amplify the suffering in this society. And **we should not underestimate the obstacles that confront a political Left that is deeply fractured and politically divided. But we should also remember that** the future is not already written**. It has yet to be cast in stone. The stories of our demise have been predicted over and over again**. The marches that erupted in the immediate aftermath of the Trump victory give a sense of the resistance to come. Who could have predicted that the day after Trump's inauguration between three and four million people in the United States would take to the streets to defiantly resist and oppose the new president? In fact, **we have already seen in the last decade the eruption of mass struggle embodied in** the **Occupy** movement **and** most recently the rise of **Black Lives Matter**. **The challenge to** **Trump**, however, **will demand** more than moral outrage**. It requires a** strategy**, and strategy can be developed** only **when we have political clarity on the nature of Trumpism**. The queer theorist Lisa Duggan made an important observation at the association's annual meeting last November in Denver. In an emergency session assessing the US presidential election, there was a sense of urgency that we have talked enough and now is the time to act. But Duggan made the important observation that **while action is always necessary, we must also create the** political and intellectual spaces **necessary for debate, argument, and discussion. We cannot act in intelligent ways without understanding why we are acting and what we are acting against**. In other words, politics and ideas matter as much as the action **necessary to transform conditions we abhor**. This may seem like a minor or even self-evident point, but **there is a constant critique that we are often "preaching to the choir"** or a question about the usefulness of sitting in yet "another" meeting. But **this most recent electoral season has also shown that the choir has different pitches and cadences. The choir can be off-key. This is not to suggest that we should all agree or mute the areas of disagreement and tension, but we should be** clear about those differences**. Just as we should be clear on what is agreed on and what are the bases on which we can overcome differences and unite. These various position s cannot be intuited; they are** discovered through patient debate. **Beyond the culture of respectful** internal **debate** and discussion, **academics** also **have something to contribute. The confidence necessary to effectively** [End Page 231] engage in **struggle is not easily attained in an** atmosphere of defeat and defensiveness. **Those are the moments to draw on the history of resistance** in the movements of the oppressed. Often the political establishment better understands the power of this history than those who are its rightful inheritors. There is a reason that the federal government invested so heavily in the repression of the Black liberation movement of the 1960s. The point was not only to defeat the struggle; it was intended to snuff out its legacy. In significant ways the repression has carried on until this very day. There is a reason sixty-nine-year-old Assata Shakur remains a political exile in Cuba and our government continues to keep a $2 million bounty on her head while shamefully including her on the misnamed terrorist watch list. It is the same reason that the Angola Three—Robert King, Albert Woodfox, and Herman Wallace, Black Panther members held in the infamous prison in Louisiana—collectively spent 113 years in solitary confinement as political punishment for their ideas. It is the same reason 45 years after the Attica Prison Rebellion in 1971, federal and state officials continue to hide the truth of its brutal repression. The most important, and thus damning, archives that the historian Heather Ann Thompson used to write her book on Attica have, once again, disappeared from public scrutiny. **Not only does the political establishment want to punish and demonize the voices for Black liberation, but** more important, **they want to bury the legacy, the history, and politics of the movement itself**. **It is clear to understand why. It is not irrational hatred of African Americans; it is quite simply because when Black people go into struggle, it unravels the dominant narrative, or the fabrications at the heart of American mythology—that we are a democratic and just society**. Only a cursory knowledge of Black history—and the history of indigenous people in this land—shatters the United States' obsession with its own self-idealization as an "exceptional" society. In doing so, **Black struggles are examples of how the "margins" can upend and destabilize the supposed center**. And **perhaps even more important is how those struggles within the various iterations of the Black Freedom movement become a platform for other liberation struggles to emerge. This was the legacy of the Black insurgency of the 1960s. As a result, the political establishment distorts this history and distorts its radical content**, its radical leaders, and their voices. This is not just a lesson of who gets to tell history; this legacy of repression affects the movements of today. The attempt to distort and bury the struggles from a previous period of Black rebellion deprives the current generation of the politics, strategy, and tactics of our movement historically. It diminishes the analyses and the political tools necessary to help forge a way forward in [End Page 232] this political moment. But perhaps, most perniciously, the efforts to disconnect people, especially young people, moving into struggle from their radical roots and history, are to dramatically limit our political imaginations so that we believe that the best we can hope for in this life is a Black president or a more responsive and less inept Democratic Party: the establishment wants us to believe that life as it currently is, is the best we can hope for. This is why, for example, the scholar and activist Angela Davis is so important because she is a connection to our radical history. She is the living legacy of a political movement that put liberation at its center. And you can see her political and intellectual fingerprints all over our movement today—from the politics of Black feminism and the concept of intersectionality to the demand of abolition and the rejection of the very normative idea that humans should be surveilled, caged, or killed by the state. It is no wonder that her politics and activism have deeply influenced many of the Black queer women at the heart of the Black Lives Matter movement. She compels us to think more deeply, to get to the root of the matter, to be radical in our analysis, and to struggle harder—not just in the world as it is but for the world as we want it to be. Davis is but a single example. There are many other examples where those from a previous era of struggle whom we respect and honor connect our searching present with a previous moment of insurgency and struggle. In our lifetimes, **we have never been more in need of the inspiration, the lessons, and the strength of those who have bequeathed to us the certainties and uncertainties of home today.** **The challenge continues to lie in our abilities to transcend,** through argument, debate, and struggle**, the many paths that crisscross and potentially divide our resistance to hatred, bigotry, and oppression. This is a** call for solidarity**, but not on the basis of papering over the different experiences that create different levels of consciousness within our society. Solidarity is most palpable when there is recognition that our fates are** connected **and that an injury to one is an injury to all. Another world is truly possible, but only if we are willing to struggle for it**.

## Framing

**First, pleasure and pain are intrinsically valuable. People consistently regard pleasure and pain as good reasons for action, despite the fact that pleasure doesn’t seem to be instrumentally valuable for anything.**

**Moreover, *only* pleasure and pain are intrinsically valuable. All other values can be explained with reference to pleasure; Occam’s razor requires us to treat these as instrumentally valuable.**

**Moen 16** [Ole Martin Moen, Research Fellow in Philosophy at University of Oslo “An Argument for Hedonism” Journal of Value Inquiry (Springer), 50 (2) 2016: 267–281] SJDI

I think several things should be said in response to Moore’s challenge to hedonists. First, **I do not think the burden of proof lies on hedonists to explain why the additional values are not intrinsic values. If someone claims that X is intrinsically valuable, this is a substantive, positive claim, and it lies on him or her to explain why we should believe that X is in fact intrinsically valuable.** Possibly, this could be done through thought experiments analogous to those employed in the previous section. Second, **there is something peculiar about the list of additional intrinsic values** that counts in hedonism’s favor**: the listed values have a strong tendency to be well explained as things that help promote pleasure and avert pain.** To go through Frankena’s list, life and consciousness are necessary presuppositions for pleasure; activity, health, and strength bring about pleasure; and happiness, beatitude, and contentment are regarded by Frankena himself as “pleasures and satisfactions.” The same is arguably true of beauty, harmony, and “proportion in objects contemplated,” and also of affection, friendship, harmony, and proportion in life, experiences of achievement, adventure and novelty, self-expression, good reputation, honor and esteem. Other things on Frankena’s list, such as understanding, **wisdom, freedom, peace, and security, although they are perhaps not themselves pleasurable, are important means to achieve a happy life, and as such, they are things that hedonists would value highly.** **Morally good dispositions and virtues, cooperation, and just distribution of goods and evils, moreover, are things that, on a collective level, contribute a happy society, and thus the traits that would be promoted and cultivated if this were something sought after.** To a very large extent, the intrinsic values suggested by pluralists tend to be hedonic instrumental values. Indeed, pluralists’ suggested intrinsic values all point toward pleasure, for while the other values are reasonably explainable as a means toward pleasure, pleasure itself is not reasonably explainable as a means toward the other values. Some have noticed this. Moore himself, for example, writes that though his pluralistic theory of intrinsic value is opposed to hedonism, its application would, in practice, look very much like hedonism’s: “Hedonists,” he writes “do, in general, recommend a course of conduct which is very similar to that which I should recommend.”24 Ross writes that “[i]t is quite certain that by promoting virtue and knowledge we shall inevitably produce much more pleasant consciousness. These are, by general agreement, among the surest sources of happiness for their possessors.”25 Roger Crisp observes that “those goods cited by non-hedonists are goods we often, indeed usually, enjoy.”26 What Moore and Ross do not seem to notice is that their observations give rise to two reasons to reject pluralism and endorse hedonism. The first reason is that if **the suggested non-hedonic intrinsic values are potentially explainable by appeal to just pleasure and pain** (which, following my argument in the previous chapter, we should accept as intrinsically valuable and disvaluable), **then—by appeal to Occam’s razor—we have at least a pro tanto reason to resist the introduction of any further intrinsic values and disvalues. It is ontologically more costly to posit a plurality of intrinsic values and disvalues, so in case all values admit of explanation by reference to a single intrinsic value and a single intrinsic disvalue, we have reason to reject more complicated accounts.** **The fact that suggested non-hedonic intrinsic values tend to be hedonistic instrumental values does not, however, count in favor of hedonism solely in virtue of being most elegantly explained by hedonism; it also does so in virtue of creating an explanatory challenge for pluralists.** The challenge can be phrased as the following question: **If the non-hedonic values suggested by pluralists are truly intrinsic values in their own right, then why do they tend to point toward pleasure and away from pain?**27

**Thus the standard is maximizing expected well-being. Prefer additionally:**

**1] Only consequentialism explains degrees of wrongness—if I break a promise to meet up for lunch, that is not as bad as breaking a promise to take a dying person to the hospital. Only the consequences of breaking the promise explain why the second one is much worse than the first. Intuitions outweigh—they’re the foundational basis for any argument and theories that contradict our intuitions are most likely false even if we can’t deductively determine why**

**2] Reductionism – empirics prove.**

**Parfit 84** [Derek Parfit, cool hair. “Reasons and Persons” 1984. Brackets for gender]

Some recent medical cases provide striking evidence in favour of the Reductionist View. Human beings have a lower brain and two upper hemispheres, which are connected by a bundle of fibres. In treating a few people with severe epilepsy, surgeons have cut these fibres. The aim was to reduce the severity of epileptic fits, by confining their causes to a single hemisphere. This aim was achieved. But the operations had another unintended consequence. The effect, in the words of one surgeon, was the creation of ‘two separate spheres of consciousness.’

This effect was revealed by various psychological tests. These made use of two facts. We control our right arms with our left hemispheres, and vice versa. And what is in the right halves of our visual fields we see with our left hemispheres, and vice versa. When someone’s hemispheres have been disconnected, psychologists can thus present to this person two different written questions in the two halves of [their] ~~his~~ visual field, and can receive two different answers written by this person’s two hands.

**3] theory: ethical frameworks must be theoretically legitimate. Any standard is an interpretation of the word ought-thus framework is functionally a topicality argument about how to define the terms of the resolution. Prefer my interpretation –**

**A] Ground: Both debaters are guaranteed access to ground to engage under util – ie Aff gets plans and advantages, while Neg gets disads and counterplans. Additionally, anything can function as a util impact as long as an external benefit is articulated, so all your offense applies. Other frameworks deny 1 side the ability to engage the other on both the impact level and the link level.**

**B] resolvability – only util can compare and choose between two different types of impacts – anything else forces judge intervention which takes the debate out of the debaters hands**

**C] clash – all impacts can be weighed under util – its just a question of whats more important – means we don’t exclude ground**

**Moral uncertainty means preventing extinction should be our highest priority.  
Bostrom 12** [Nick Bostrom. Faculty of Philosophy & Oxford Martin School University of Oxford. “Existential Risk Prevention as Global Priority.” Global Policy (2012)]  
These reflections on **moral uncertainty suggest** an alternative, complementary way of looking at existential risk; they also suggest a new way of thinking about the ideal of sustainability. Let me elaborate.¶ **Our present understanding of axiology might** well **be confused. We may not** nowknow — at least not in concrete detail — what outcomes would count as a big win for humanity; we might not even yet **be able to imagine the best ends** of our journey. **If we are** indeedprofoundly **uncertain** about our ultimate aims,then we should recognize that **there is a great** option **value in preserving** — and ideally improving — **our ability to recognize value and** to **steer the future accordingly. Ensuring** that **there will be a future** version of **humanity** with great powers and a propensity to use them wisely **is** plausibly **the best way** available to us **to increase the probability that the future will contain** a lot of **value.** To do this, we must prevent any existential catastrophe.

**Reducing the risk of extinction is always priority number one.   
Bostrom 12** [Faculty of Philosophy and Oxford Martin School, University of Oxford.], Existential Risk Prevention as Global Priority.  Forthcoming book (Global Policy). MP. [http://www.existenti...org/concept.pdf](http://www.existential-risk.org/concept.pdf)Even if we use the most conservative of these estimates, which entirely ignores the   possibility of space colonization and software minds, **we find that the expected loss of an existential   catastrophe is greater than the value of 10^16 human lives**