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#### The plan’s reduction of IP is in line with a broader strategy of vaccine diplomacy – this treats global health as a game of political football to advance imperialist interests in the long-term – only anti-capitalist organizing solves.

Patanè, 21

[Andrea, writer for the IMT: “COVID-19 pandemic: patents and profits,” In Defence of Marxism, published 5-15-2021. https://www.marxist.com/covid-19-pandemic-patents-and-profits.htm]//AD

We are 16 months into a pandemic that according to some reports has claimed 6.9m lives and plunged capitalism into its deepest-ever crisis, and the ruling class is still torn by internecine squabbles over patent waivers, export bans and priority-deals. New rifts have opened up between sections of the bourgeoisie following the recent announcement that US president Joe Biden’s administration now supports “negotiations” on waiving COVID-19 vaccine patents. This is much to the consternation of the Big Pharma parasites, who are pocketing tens of billions of dollars thanks to their exclusive ownership of COVID-19 vaccines and other drugs. Again and again, we find proof that capitalism, a system based on narrow national interests and the pursuit of private profits is utterly unfit for purpose. Indeed, as a recent WHO-led investigation just confirmed, the entire pandemic was preventable. The market and bourgeois politicians brought about this disaster, and are utterly failing to resolve it. IP and Big Pharma profits In October last year, faced with the prospect of global vaccine shortages and the inability of poorer countries to acquire them, India and South Africa presented to the World Trade Organization a request to waive intellectual property rights on all the COVID-19-related drugs and technologies. This would allow the manufacture of cheap, generic versions anywhere in the world. Vaccines and medical technologies fall under the WTO agreements on Trade-Related Intellectual Property Rights, known as TRIPS, which protects the IP of the major pharmaceutical companies. According to one report, a TRIPS waiver could help in vaccinating more than 60 percent of the world population by the end of the year. Everyone on earth could be fully vaccinated by the end of 2022. The pandemic nightmare that billions of people are living through could be over once and for all. Surely then, a TRIPS waiver sounds like a sensible and necessary request? Especially given that the likes of Pfizer, Johnson & Johnson and AstraZeneca have already racked up profits of more than $26bn during the pandemic. What was being demanded was not too radical either: a one time temporary waiver on intellectual property rights related to just one vaccine. Also, the 2001 Doha Declaration on TRIPS and Public Health – agreed by all WTO states – maintains that public health should take precedence over the enforcement of IP rights. Unfortunately, Big Pharma takes a very different view, and isn’t going to let a trivial thing like the Doha Declaration undermine its private claim to COVID-19 vaccines. From their point of view, any concession in this particular case would set a very dangerous precedent. The IP protections afforded to Big Pharma are denying huge swathes of the world population access to vaccines, compounded by the vaccine nationalism of rich countries, which can afford to pay suppliers directly and are gobbling up global supplies. As, Dr. Tedros – the general director of WHO – has warned in the NYT that, following the current trajectory of vaccinations: “[w]e face the very real possibility of affluent countries administering variant-blocking boosters to already vaccinated people when many countries will still be scrounging for enough vaccines to cover their most-at-risk groups”. This is quite an appealing prospect for the Big Pharma bloodsuckers: namely, COVID-19 going endemic, much like a seasonal flu. With new variants breeding out of control in poor countries every year, and seasonal vaccines developed and distributed for those who can pay, billions of dollars would continue to flow in the pockets of these leeches, potentially for the years to come. Moderna CEO Stephane Bancel has already tempted his shareholders with such a “business model” – and is now projecting more than $19.2 billion in sales for this year! However, this bonanza depends on Big Pharma keeping a firm hold on its vaccine IP. Hundreds of thousands of people dying every single year as a result of COVID-19 going endemic is a very minor concern. Unsurprisingly then, Big Pharma has been lobbying governments world over against the TRIPS waiver. Up until now, they have been successful. As of October 2020, the US and EU not only opposed the waiver, but blocked the possibility of any discussion of it from taking place at WTO meetings. Now – after a criminal seven-month period in which hundreds of thousands of people have lost their lives to preventable second and third COVID-19 waves – Biden’s administration has come out in support of entering into negotiations over the TRIPS waiver. Unsurprisingly, Big Pharma reacted to this announcement with dismay. Pfizer CEO Albert Bourla argued that an IP waiver would “disrupt the flow of raw materials” for the vaccine production chain. One suspects he means Big Pharma’s exclusive control over these raw materials will be disrupted. Meanwhile, Johnson & Johnson called the waiver proposal “an unprecedented step that will undermine our global response to the pandemic and compromise safety”, by allowing poor countries to produce vaccines. This is despite the fact that India produces the highest number of vaccines in the world, and was one of the two countries that proposed the waiver in the first place. Big Pharma companies also complained that an IP-waiver would hand the likes of China access to Western-produced mRNA technologies, which aside from vaccine production, could be repurposed for, among other things, cancer research (quelle horreur!). Let us not forget that mRNA technology was developed in publicly-funded university research facilities in the first place, before it was appropriated by private companies. This is simply an argument for the latest developments in medical science being freely available to the entire world, rather than the private property of this or that capitalist regime. A “calculated risk” Far from an act of ‘international solidarity', this latest move from the US government is a calculated political risk, and will be implemented in the interests of US imperialism. A section of the more serious wing of the bourgeoisie understands that a proper economic recovery can happen only if the pandemic is suppressed worldwide. As we have explained elsewhere, wealthy countries risk losing billions of dollars if the pandemic is brought under control only within their own borders, because new variants (like those in India and Brazil) can always mutate elsewhere and reinfect their populations, causing further economic disruption. Therefore, even on a capitalist basis, it is expedient in the long-term for the rich countries to facilitate a global vaccination campaign. Even Pope Francis anointed the demand from his seat in Rome! Biden’s announcement is also an act of vaccine diplomacy. America’s main rivals, China and Russia, have been shoring up their spheres of influence by distributing their Sinopharm and Sputnik V vaccines to poor countries left out by the vaccine nationalism of the US and Europe. Chinese and Russian vaccines have been exported into countries traditionally under western spheres of influence, including Brazil and Hungary. Pushing to waive IP protections on COVID-19 vaccines is therefore partly an effort to push back against the encroachment of rival imperialist powers, which have so far outcompeted Washington in the global vaccination drive. Biden’s announcement is also an attempt to restore the standing and authority of US imperialism on the world stage, which has been bruised by the ‘America First’ vaccine nationalist policy started by Donald Trump, and continued by Biden. According to the FT, Katherine Tai (top US trade envoy) and Jake Sullivan (national security adviser) made the case to Biden that pushing for the waiver “was a low-risk way to secure a diplomatic victory”, after coming under fire for not “respond[ing] quickly enough to the unfolding COVID-19 crisis in India”. Here you have it, straight from the horse’s mouth. Under capitalism, vaccines – rather than providing a way out of the pandemic – are tools for ‘low-risk diplomatic victories’. As if this was some sort of football match between world leaders! In short, Biden is stepping in to prioritise the interests of US imperialism as a whole over the immediate interests of the Big Pharma capitalists. But we should say clearly: this cynical attempt to claim the moral high ground came only after the US used its massive economic clout to secure enough vaccines to inoculate its own population several times over. And in fact, the wartime Defense Production Act is still in effect, which forces US manufacturers to fulfil domestic demands for medical equipment before exports are permitted. This de facto export ban has created bottlenecks in the supply chain that have already undermined the WHO-led COVAX programme to vaccinate poor countries. Rest assured, Biden’s policy remains ‘America First’, just by somewhat more calculated means than his predecessor. Protectionist EU Meanwhile, in the Eurozone, where vaccine shortages still abound, EU leaders fired back at Biden that he should lift his export ban and give up some of America’s surplus supply before talking about waiving IP protections. President Emmanuel Macron in France said he favoured waiving vaccine IP in principle, but that this was a lower priority than the US and Britain ending export bans on resources and giving up their spare vaccines. “If we want to work quickly, today there isn’t one factory in the world that can’t produce doses for poor countries because of intellectual property,” Macron said on the weekend. “The priority today is not intellectual property – it’s not true. We would be lying to ourselves. It’s production.” Indeed! And production could be considerably ramped up if Big Pharma companies weren’t content to maintain existing factories at full capacity, rather than creating and repurposing new factories that will stand idle (and unprofitable) when the pandemic ends. It should be noted that no French company has managed to produce a vaccine as yet, meaning IP protection is a lesser concern from the perspective of French capitalism. This is unlike Germany, in which Pfizer’s partner BioNTech is based, and whose Chancellor Angela Merkel argued for preserving IP protections in order to ensure free market “innovation”, stating last Friday: “I believe that we need the creativity and innovative force of companies, and for me, this includes patent protection.” Merkel conveniently forgets that, since the beginning of the pandemic, state intervention has been a far more important influence over vaccine production than the ‘invisible hand’ of the market. The research that led to the COVID-19 technologies vaccines was overwhelmingly paid for out of the public purse. The AstraZeneca vaccine, for instance, was 97 percent publicly funded. Not to mention the billions spent by various states on purchasing doses. This has nothing to do with preserving ‘innovation’, and everything to do with protecting the private interests of German capitalism. Vaccine supremacy Despite misgivings from the likes of Germany, this latest move by the US might force the EU to change its tune. At a European Council summit on the weekend, President Charles Michel said: “[o]n the intellectual property, we don’t think in the short term that it’s the magic bullet but we are ready to engage on this topic as soon as a concrete proposal will be put on the table.” Still, Brussels is embittered at the US for refusing to offer any of its excess supply to help with shortages after the EU bungled its initial vaccine rollout. At the close of the summit, European Commission President Ursula von der Leyen again stated Europe was “open to discussion” on waiting IP, but mostly used the opportunity to strike back at the US: “The European Union is the pharmacy of the world and open to the world. Up to today in the European Union, 400 million doses of vaccines have been produced and 50 percent of them — 200 million doses — have been exported to 90 different countries in the world. So we invite others to do the same [this clearly means the US]. This is the best way right now in the short term to approach the bottlenecks and the lack of vaccines worldwide.” Belgian Prime Minister Alexander De Croo used even-sterner language: “As Europeans, we don’t need to be schooled. The U.S. hasn’t exported a single vaccine in the past six months. Europe is the one that’s been producing for itself and the rest of the world these past six months.” Now the European rollout is a bit more in hand (though still lagging behind the US and Britain, for example), the EU is trying to pursue vaccine diplomacy of its own to compete with China, Russia and the US in the race for vaccine supremacy. At the summit, Leyen announced plans to send more than 600,000 doses to countries in the Western Balkans, with further donations planned for countries in the Eastern Partnership group comprising Eastern Europe and the Caucasus. This notably includes Ukraine, which has already pleaded in vain with Washington for vaccines. While this is all going on, the EU is still waging a war with the British-based AstraZeneca company – taking them to court over delayed deliveries of vaccines. Once again, at a critical juncture in the fight against the pandemic, when global cooperation is most needed, the political leaders of bourgeoisie are embroiled in recriminations and shoring up their narrow national interests. No time for this madness! While the world leaders squabble, the nightmare continues for workers imprisoned by this pandemic. In her official statement to the WTO, Tai said: “negotiations [i.e. for the patent waiving] will take time”. But time is exactly what millions of workers that face the deadly virus today do not have. Because the WTO makes decisions by consensus, with any one of the 164 member states being able to block decisions, the end of November is considered a ‘realistic goal’ for presenting a draft agreement. This is seven months away! While tens of thousands of deaths are being recorded on a daily basis. When deadly new variants are devastating India and Latin America. It took less time to develop the first working vaccine than apparently, it will to agree a patent waiver on that vaccine! This is nothing short of insanity. Furthermore, the US statement to the WTO fell short of making explicit reference to the transferring of vaccine technology and know-how. If the technology underpinning vaccine production is not shared, even with a patent waiver, it will take months before manufacturers will be able to reverse-engineer a generic version, and months further to test it. The Big Pharma fat cats will not share their technology (which was publicly funded in the first place) voluntarily. They are forecasting sales for billions of dollars for 2021 and will do everything they can to push further back the development of generic versions. They can afford to drag things out. For them, time means billions in profits. The COVID-19 pandemic has shown capitalism for what it is. Rather than being a force for progress, private property and the nation state are the main obstacles preventing us from putting an end to the pandemic. Under a democratic, global plan of production we could put the mighty forces of industry and science at the service of society. All the necessary research, technology and expertise could be marshalled to fight this terrible virus. Vaccine production could be stepped up to reach the majority of the world population by the end of the year. It is capitalism alone that prevents this. We must fight the pandemic with class struggle! Expropriate the Big Pharma fat cats!

#### The aff engages in fragmentation through small gestures of resistance that fail to challenge the underlying structure of capitalism, accepting its inevitability. This reproduces melancholia where leftist politics relish marginal change and small legislative victories but fail to engage in true opposition to capitalism, dooming themselves to politics at the margins.

[Dean, Jodi. "Communist desire."The Ends of History. Routledge, 2013. 14-31.] WWEY

An emphasis on the drive dimension of melancholia, on Freud’s attention to the way sadism in melancholia is “turned round upon the subject’s own self,” leads to an interpretation of the general contours shaping the left that differs from Brown’s. Instead of a left attached to an unacknowledged orthodoxy, we have one that has given way on the desire for communism, betrayed its historical commitment to the proletariat, and sublimated revolutionary energies into restorationist practices that strengthen the hold of the capitalism. This left has replaced commitments to the emancipatory, egalitarian struggles of working people against capitalism, commitments thatwere never fully orthodox, but always ruptured, conflicted, and contested, with incessant activity (not unlike the mania Freud also associates with melancholia) and so now satisfies itself with criticism and interpretation, small projects and local actions, particular issues and legislative victories, art,technology, procedures, and process. It sublimates revolutionary desire to democratic drive, to the repetitious practices offered up as democracy (whether representative, deliberative, or radical), having already conceded to the inevitably of capitalism, “noticeably abandoning any striking power against the big bourgeoisie,” to return to Benjamin’s language. For such a left enjoyment comes from its withdrawal from power and responsibility, its sublimation of goals and responsibilities into the branching, fragmented practices of micro-politics, self-care, and issue awareness. Perpetually slighted, harmed, and undone, this left remains stuck in repetition, unable to break out of the circuits of drive in which it is caught, unable because it enjoys. Might this not explain why the left confuses discipline with domination, why it forfeits collectivity in the name of an illusory, individualist freedom that continuously seeks to fragment and disrupt any assertion of a common? The watchwords of critique within this structure of left desire are moralism, dogmatism, authoritarianism, and utopianism, watchwords enacting a perpetual self-surveillance: has an argument, position, or view inadvertently risked one of these errors? Even some of its militants reject party and state, division and decision, securing in advance an inefficacy sure to guarantee it the nuggets of satisfaction drive provides. If this left is rightly described as melancholic, and I agree with Brown that it is, then its melancholia derives from the real existing compromises and betrayals inextricable from its history, its accommodations with reality, whether of nationalist war, capitalist encirclement , or so-called market demands. Lacan teaches that, like Kant’s categorical imperative, super-ego refuses to accept reality as an explanation for failure. Impossible is no excuse—desire is always impossible to satisfy. So it’s not surprising that a wide spectrum of the contemporary left have either accommodated themselves, in one way or another, to an inevitable capitalism or taken the practical failures of Marxism-Leninism to require a certain abandonment of antagonism, class, and revolutionary commitment to overturning capitalist arrangements of property and production. Melancholic fantasy—the communist Master, authoritarian and obscene—as well as sublimated, melancholic practices—there was no alternative—shield them, us, from confrontation with guilt over this betrayal as they capture us in activities that feel productive, important, radical. Perhaps I should use the past tense here and say “shielded” because it is starting to seem, more and more, that the left has worked or is working through its melancholia. While acknowledging the incompleteness of psychoanalysis’s understanding of melancholia, Freud notes nonetheless that the unconscious work of melancholia comes to an end: “Just as mourning impels the ego to give up the object by declaring the object to be dead and offering the ego the inducement of continuing to live, so does each single struggle of ambivalence loosen the fixation of the libido to the object by disparaging, denigrating it, and even as it were killing it. It is possible for the process in the Ucs. [unconscious] to come to an end, either after the fury has spent itself or after the object has been abandoned as useless” (255). Freud’s reference to “each single struggle of ambivalence” suggests that the repetitive activities I’ve associated with drive and sublimation might be understood more dialectically, that is, not merely as the form of accommodation but also as substantive practices of dis- and reattachment, unmaking and making. Zizek in particular emphasizes this destructive dimension of the drive, the way its repetitions result in a clearing away of the old so as to make a space for the new. Accordingly, in a setting marked by a general acceptance of the end of communism and of particular political-theoretical pursuits in ethics, affect, culture, and ontology, it seems less accurate to describe the left in terms of a structure of desire than to point to the fragmentation or even non-existence of a left as such. Brown’s essay might be thought of as a moment in and contribution to the working through and dismantling of left melancholia. In its place, there are a multiple practices and patterns which circulate within the larger academic-theoretical enterprise (theorized by Lacan in terms of the discourse of the university) which has itself already been subsumed within communicative capitalism. Some of the watchwords of anti-dogmatism remain, but their charge is diminished, replaced by more energetic attachment to new objects of inquiry and interest. The drive shaping melancholia, in other words, is a force of loss as it turns round, fragments, and branches. Over time, as its process, its failure to hit its goal, is repeated, satisfaction attains to this repetition and the prior object, the lost object of desire, is abandoned, useless. So, for example, some theorists today find the analytic category of subject theoretically uninteresting, essentially useless; thus, they’ve turned instead to objects, finding in them new kinds of agency, creativity, vitality, and even politics. The recent reactivation of communism bears witness to some of the most direct statements of the end of melancholia as a structure of left desire. Describing the massive outpouring of enthusiasm for the 2009 London conference on the idea of communism, Costas Douzinas and Slavoj Zizek, note that even the question and answer sessions were “good-humored and non-sectarian,” a clear indication “that the period of guilt is over.”i Similarly, in his own contribution to the communist turn, Bruno Bosteels glosses the idea of the communist horizon as invoked by Alvaro Garcia Linera. The communist horizon effects “a complete shift in perspective, or a radical ideological turnabout, as a result of which capitalism no longer appears as the only game in town and we no longer have to be ashamed to set our expecting and desiring eyes on a different organization of social relationships.”

#### Capitalism is the root cause of all forms of violence – [racism, sexism, xenophobia, pandemics, famine, climate change, and nuclear proliferation] are all direct results of its desire to over commodify – and it is definitionally unable to conceive of its own demise, therefore woefully unequipped to challenge existential threats

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Indications of this failure of capitalism are everywhere. Stagnation of investment punctuated by bubbles of financial expansion, which then inevitably burst, now characterizes the so-called free market.4 Soaring inequality in income and wealth has its counterpart in the declining material circumstances of a majority of the population. Real wages for most workers in the United States have barely budged in forty years despite steadily rising productivity.5 Work intensity has increased, while work and safety protections on the job have been systematically jettisoned. Unemployment data has become more and more meaningless due to a new institutionalized underemployment in the form of contract labor in the gig economy.6 Unions have been reduced to mere shadows of their former glory as capitalism has asserted totalitarian control over workplaces. With the demise of Soviet-type societies, social democracy in Europe has perished in the new atmosphere of “liberated capitalism.”7 The capture of the surplus value produced by overexploited populations in the poorest regions of the world, via the global labor arbitrage instituted by multinational corporations, is leading to an unprecedented amassing of financial wealth at the center of the world economy and relative poverty in the periphery.8 Around $21 trillion of offshore funds are currently lodged in tax havens on islands mostly in the Caribbean, constituting “the fortified refuge of Big Finance.”9 Technologically driven monopolies resulting from the global-communications revolution, together with the rise to dominance of Wall Street-based financial capital geared to speculative asset creation, have further contributed to the riches of today’s “1 percent.” Forty-two billionaires now enjoy as much wealth as half the world’s population, while the three richest men in the United States—Jeff Bezos, Bill Gates, and Warren Buffett—have more wealth than half the U.S. population.10 In every region of the world, inequality has increased sharply in recent decades.11 The gap in per capita income and wealth between the richest and poorest nations, which has been the dominant trend for centuries, is rapidly widening once again.12 More than 60 percent of the world’s employed population, some two billion people, now work in the impoverished informal sector, forming a massive global proletariat. The global reserve army of labor is some 70 percent larger than the active labor army of formally employed workers.13 Adequate health care, housing, education, and clean water and air are increasingly out of reach for large sections of the population, even in wealthy countries in North America and Europe, while transportation is becoming more difficult in the United States and many other countries due to irrationally high levels of dependency on the automobile and disinvestment in public transportation. Urban structures are more and more characterized by gentrification and segregation, with cities becoming the playthings of the well-to-do while marginalized populations are shunted aside. About half a million people, most of them children, are homeless on any given night in the United States.14 New York City is experiencing a major rat infestation, attributed to warming temperatures, mirroring trends around the world.15 In the United States and other high-income countries, life expectancy is in decline, with a remarkable resurgence of Victorian illnesses related to poverty and exploitation. In Britain, gout, scarlet fever, whooping cough, and even scurvy are now resurgent, along with tuberculosis. With inadequate enforcement of work health and safety regulations, black lung disease has returned with a vengeance in U.S. coal country.16 Overuse of antibiotics, particularly by capitalist agribusiness, is leading to an antibiotic-resistance crisis, with the dangerous growth of superbugs generating increasing numbers of deaths, which by mid–century could surpass annual cancer deaths, prompting the World Health Organization to declare a “global health emergency.”17 These dire conditions, arising from the workings of the system, are consistent with what Frederick Engels, in the Condition of the Working Class in England, called “social murder.”18 At the instigation of giant corporations, philanthrocapitalist foundations, and neoliberal governments, public education has been restructured around corporate-designed testing based on the implementation of robotic common-core standards. This is generating massive databases on the student population, much of which are now being surreptitiously marketed and sold.19 The corporatization and privatization of education is feeding the progressive subordination of children’s needs to the cash nexus of the commodity market. We are thus seeing a dramatic return of Thomas Gradgrind’s and Mr. M’Choakumchild’s crass utilitarian philosophy dramatized in Charles Dickens’s Hard Times: “Facts are alone wanted in life” and “You are never to fancy.”20 Having been reduced to intellectual dungeons, many of the poorest, most racially segregated schools in the United States are mere pipelines for prisons or the military.21 More than two million people in the United States are behind bars, a higher rate of incarceration than any other country in the world, constituting a new Jim Crow. The total population in prison is nearly equal to the number of people in Houston, Texas, the fourth largest U.S. city. African Americans and Latinos make up 56 percent of those incarcerated, while constituting only about 32 percent of the U.S. population. Nearly 50 percent of American adults, and a much higher percentage among African Americans and Native Americans, have an immediate family member who has spent or is currently spending time behind bars. Both black men and Native American men in the United States are nearly three times, Hispanic men nearly two times, more likely to die of police shootings than white men.22 Racial divides are now widening across the entire planet. Violence against women and the expropriation of their unpaid labor, as well as the higher level of exploitation of their paid labor, are integral to the way in which power is organized in capitalist society—and how it seeks to divide rather than unify the population. More than a third of women worldwide have experienced physical/sexual violence. Women’s bodies, in particular, are objectified, reified, and commodified as part of the normal workings of monopoly-capitalist marketing.23 The mass media-propaganda system, part of the larger corporate matrix, is now merging into a social media-based propaganda system that is more porous and seemingly anarchic, but more universal and more than ever favoring money and power. Utilizing modern marketing and surveillance techniques, which now dominate all digital interactions, vested interests are able to tailor their messages, largely unchecked, to individuals and their social networks, creating concerns about “fake news” on all sides.24 Numerous business entities promising technological manipulation of voters in countries across the world have now surfaced, auctioning off their services to the highest bidders.25 The elimination of net neutrality in the United States means further concentration, centralization, and control over the entire Internet by monopolistic service providers. Elections are increasingly prey to unregulated “dark money” emanating from the coffers of corporations and the billionaire class. Although presenting itself as the world’s leading democracy, the United States, as Paul Baran and Paul Sweezy stated in Monopoly Capital in 1966, “is democratic in form and plutocratic in content.”26 In the Trump administration, following a long-established tradition, 72 percent of those appointed to the cabinet have come from the higher corporate echelons, while others have been drawn from the military.27 War, engineered by the United States and other major powers at the apex of the system, has become perpetual in strategic oil regions such as the Middle East, and threatens to escalate into a global thermonuclear exchange. During the Obama administration, the United States was engaged in wars/bombings in seven different countries—Afghanistan, Iraq, Syria, Libya, Yemen, Somalia, and Pakistan.28 Torture and assassinations have been reinstituted by Washington as acceptable instruments of war against those now innumerable individuals, group networks, and whole societies that are branded as terrorist. A new Cold War and nuclear arms race is in the making between the United States and Russia, while Washington is seeking to place road blocks to the continued rise of China. The Trump administration has created a new space force as a separate branch of the military in an attempt to ensure U.S. dominance in the militarization of space. Sounding the alarm on the increasing dangers of a nuclear war and of climate destabilization, the distinguished Bulletin of Atomic Scientists moved its doomsday clock in 2018 to two minutes to midnight, the closest since 1953, when it marked the advent of thermonuclear weapons.29 Increasingly severe economic sanctions are being imposed by the United States on countries like Venezuela and Nicaragua, despite their democratic elections—or because of them. Trade and currency wars are being actively promoted by core states, while racist barriers against immigration continue to be erected in Europe and the United States as some 60 million refugees and internally displaced peoples flee devastated environments. Migrant populations worldwide have risen to 250 million, with those residing in high-income countries constituting more than 14 percent of the populations of those countries, up from less than 10 percent in 2000. Meanwhile, ruling circles and wealthy countries seek to wall off islands of power and privilege from the mass of humanity, who are to be left to their fate.30 More than three-quarters of a billion people, over 10 percent of the world population, are chronically malnourished.31 Food stress in the United States keeps climbing, leading to the rapid growth of cheap dollar stores selling poor quality and toxic food. Around forty million Americans, representing one out of eight households, including nearly thirteen million children, are food insecure.32 Subsistence farmers are being pushed off their lands by agribusiness, private capital, and sovereign wealth funds in a global depeasantization process that constitutes the greatest movement of people in history.33 Urban overcrowding and poverty across much of the globe is so severe that one can now reasonably refer to a “planet of slums.”34 Meanwhile, the world housing market is estimated to be worth up to $163 trillion (as compared to the value of gold mined over all recorded history, estimated at $7.5 trillion).35 The Anthropocene epoch, first ushered in by the Great Acceleration of the world economy immediately after the Second World War, has generated enormous rifts in planetary boundaries, extending from climate change to ocean acidification, to the sixth extinction, to disruption of the global nitrogen and phosphorus cycles, to the loss of freshwater, to the disappearance of forests, to widespread toxic-chemical and radioactive pollution.36 It is now estimated that 60 percent of the world’s wildlife vertebrate population (including mammals, reptiles, amphibians, birds, and fish) have been wiped out since 1970, while the worldwide abundance of invertebrates has declined by 45 percent in recent decades.37 What climatologist James Hansen calls the “species exterminations” resulting from accelerating climate change and rapidly shifting climate zones are only compounding this general process of biodiversity loss. Biologists expect that half of all species will be facing extinction by the end of the century.38 If present climate-change trends continue, the “global carbon budget” associated with a 2°C increase in average global temperature will be broken in sixteen years (while a 1.5°C increase in global average temperature—staying beneath which is the key to long-term stabilization of the climate—will be reached in a decade). Earth System scientists warn that the world is now perilously close to a Hothouse Earth, in which catastrophic climate change will be locked in and irreversible.39 The ecological, social, and economic costs to humanity of continuing to increase carbon emissions by 2.0 percent a year as in recent decades (rising in 2018 by 2.7 percent—3.4 percent in the United States), and failing to meet the minimal 3.0 percent annual reductions in emissions currently needed to avoid a catastrophic destabilization of the earth’s energy balance, are simply incalculable.40 Nevertheless, major energy corporations continue to lie about climate change, promoting and bankrolling climate denialism—while admitting the truth in their internal documents. These corporations are working to accelerate the extraction and production of fossil fuels, including the dirtiest, most greenhouse gas-generating varieties, reaping enormous profits in the process. The melting of the Arctic ice from global warming is seen by capital as a new El Dorado, opening up massive additional oil and gas reserves to be exploited without regard to the consequences for the earth’s climate. In response to scientific reports on climate change, Exxon Mobil declared that it intends to extract and sell all of the fossil-fuel reserves at its disposal.41 Energy corporations continue to intervene in climate negotiations to ensure that any agreements to limit carbon emissions are defanged. Capitalist countries across the board are putting the accumulation of wealth for a few above combatting climate destabilization, threatening the very future of humanity. Capitalism is best understood as a competitive class-based mode of production and exchange geared to the accumulation of capital through the exploitation of workers’ labor power and the private appropriation of surplus value (value generated beyond the costs of the workers’ own reproduction). The mode of economic accounting intrinsic to capitalism designates as a value-generating good or service anything that passes through the market and therefore produces income. It follows that the greater part of the social and environmental costs of production outside the market are excluded in this form of valuation and are treated as mere negative “externalities,” unrelated to the capitalist economy itself—whether in terms of the shortening and degradation of human life or the destruction of the natural environment. As environmental economist K. William Kapp stated, “capitalism must be regarded as an economy of unpaid costs.”42

#### The alternative is embracing party politics. This means building a radical coalition that unifies all marginalized by different forms of oppression to challenge capitalism and imperialism. Black Panther Party proves concrete action outside of the state is possible and successful. The conditions are set for a global revolution against capitalism if and only if the neoliberal order does not corrupt the movement – means reject the perm on face due to solvency deficit.

#### This isn’t an alternative economic system – that’s left for after the revolution and will be shaped through the party by comrades, means generic indicts to communism don’t apply as that’s not the alt and just another instance of capitalism attempting to bracket, make intelligible, and exploit worker’s projects through its individualist and radically cynical and commodified perception of reality.

[Curry Stephenson Malott. “In Defense of Communism Against Critical Pedagogy, Capitalism, and Trump.” Critical Education 8, no. 1 (2017).] WWEY

In her discussion of the International Section of the Black Panther Party Kathleen Cleaver (1998), echoing Harry Haywood, notes that the Party understood that, “Black self-determination was not feasible under American imperialist domination” (p. 212). Cleaver (1998) notes that while the BPP’s membership was exclusively Black, their message and practice was geared more toward the communist ethic of power to the people and the unification of all anti-imperialist movements and workers’ states rather than on the more isolationist practice of Black nationalism and Black Power. Regarding the revolution in Algeria, which the CIA was concerned would pave the way for rise to power of communists through the National Liberation Front (NLF) (Blum, 2004), Cleaver (1998) notes that, “the Panthers admired the Algerian revolution and considered its victory a powerful example of the ability of oppressed people to attain power over their destiny” (p. 213). Black Panther Party members would be represented at the Organization of African Unity conferences hosted in Algeria and had visited and established relationships with workers’ statesas Cuba and the DPRK. The BPP therefore struggled to extend the communist movement in the U.S. which was difficult given the limitations of the CP-USA and the SWP as demonstrated by Marcy (1976). Huey P. Newton was not only the BPP’s co-founder, but he was also its revolutionary theoretician, and, as such, was continuously engaged in the process of developing the Party’s tendency, the influences of which were wide-ranging, including Marxist-Leninism. Newton (1995) would eventually come to adopt what is obviously Lenin’s (1917/2015) framework outlined in The State and Revolution. For example, Newton (1995), in a creative twist on Lenin, would argue that U.S. imperialism had negated the conditions for states to exist such as economic and territorial sovereignty. Newton (1995) therefore argued that the world consisted not of states or nations, but of imperialists, on one hand, and dominated or colonized oppressed communities on the other. From this point of view Cuba, China, the Soviet Union, and the DPRK were examples of liberated communities. Oppressed communities within the U.S. such as the Black community, from this perspective, should follow the example of liberated communities adopting their revolutionary goals adapted for the American context. The Panthers therefore argued for a unified struggle of all oppressed communities the world over aimed at destroying imperialism and the capitalist system in general and replacing it with communism. Under communism, in accordance with Lenin’s model, Newton was adamant that oppressed communities would retain their right to self-determination, realized under the protection of democratic centralism dedicated to fighting the counterrevolutionaries of the capitalist class. Newton also understood that racism and all manner of bigotry would also have to be eradicated through education in order for the proletarian state to be able to wither away and for communism to be able to flourish freely. The BPP’s first campaign was the establishment of a regularized armed patrol targeting the state’s Oakland Police Department due to their history of terrorizing and murdering members of the Black community, the vast majority of which represented some of the highest concentrations of unskilled, super-exploited workers. The BPP understood that the role of the police was to employ deadly force to create an intimidation-based consent to extreme exploitation. Huey Newton, who has been described as a youth of rare brilliance, at the height of his popularity, commanded the respect and commitment of the African American community across the country, leading to the establishment of BPP chapters from coast to coast. A fundamental component of why Newton was so dangerous in the eyes of the U.S. bourgeoisie was because he understood that the global proletariat was a great chain, and each conglomeration of workers around the world can be thought of as links in the great chain. What happens to workers in England affects workers and the price of their labor in the U.S. Lenin applied this insight to unions and the role of the strike. When one shop strikes and wins victories, they affect the average price of labor within the whole branch of industry, and can also inspire workers in the same region to take similar actions, thereby affecting other branches of industry. Newton, familiar with the work and tradition of Harry Haywood, employed this concept in the U.S. to understand how racism was used to push down the price of labor amongst Black and Brown workers, and in turn, their communities, and because all workers are links in the same chain, the overall price of labor within the whole country is suppressed. From this view it makes little sense to hold on to colonial structures and pressure more privileged white workers to paternalistically support more oppressed and exploited workers as a moral act because it is far more revolutionary for more privileged workers and less privileged workers to dissolve their class differences through revolutionary struggle as comrades. This requires an engagement with racial differences within the labor market rather than pretending they do not exist. The anti-communism of the American Left is so deep-seated that it is uncommon in retrospective discussions of the BPP to acknowledge that they were a Party in the communist sense that stood in solidarity with workers’ states. For example, as a political prisoner in the U.S., BPP leader George Jackson found inspiration in the political writings of imprisoned Palestinians in Israel (Pierce, 2015). The BPP not only was a descendant of Malcolm X, but they were also following in the communist footsteps of Harry Haywood, adopting much of his analysis and practice. They regularly sent delegations to workers’ states, and routinely distributed Maoist literature at their rallies. Perhaps the internal contradictions of the BPP were too great to overcome, as some commentators suggest. However great their errors were, however, the evidence seems to suggest that the FBI’s COINTELPRO (Counter Intelligence Programs) operations played the most decisive role in the destruction and elimination of the BPP. The same can be said of the SWP and the CP-USA who had been subjected to COINTELPRO operations since the 1940s (Churchill & Vander Wall, 1990). The goal of COINTELPRO was to disrupt, discredit, and neutralize communism and the political Left in general. Churchill and Vander Wall (1990) describe this war as secret because it was. The FBI, for example, would employ agent provocateurs who would infiltrate the ranks of the BPP in order to foment internal dissent within the organization as well as provide authorities with critical intelligence that could be used against the radicals. For example, the FBI would employ convicts as undercover agents to infiltrate groups like the BPP. William O’Neal was such a character who joined the BPP as an undercover FBI agent. O’Neal would eventually work his way up the ranks of the BPP and become Fred Hampton’s personal security guard. Hampton was of interest to the FBI because he was the Chairman of the Chicago chapter of the BPP and a dynamic, influential revolutionary leader who had made great strides in fostering working class solidarity across racial lines. O’Neal seems to have drugged Hampton and provided the FBI and Chicago PD with a floor plan of Hampton’s apartment making it much easier to execute his assassination, which was carried out in1969 on December 4that approximately 4:30 AM (Churchill & Vander Wall, 1990). Among the tactics employed by COINTELPRO operatives to neutralize the BPP nationwide included eavesdropping, sending bogus mail, “black propaganda” operations, disinformation or “gray propaganda,” harassment arrests, infiltrators and agent provocateurs, “pseudo gangs,” bad-jacketing, fabrication of evidence, and assassinations (Churchill & Vander Wall, 1990). While most of these tactics require explanations and examples to develop a full understanding, suffice it to say that the FBI’s efforts to destroy the communist movement within America’s Black working class was only limited by the creative deviancy of COINTELPRO agents. At the first Black Radical Tradition conference at Temple University in early January 2016, Mumia Abu-Jamal, phoning in from prison to deliver a keynote presentation, argued that the FBI’s secret war to exterminate and neutralize the BPP was designed to not only obliterate them, but to replace them. That is, the goal was to remove the Black community’s organic leadership and replace it with a puppet leadership no different than the way the imperialist U.S. military has instituted regime changes across the globe, such as in Iraq and Afghanistan and as is the current goal for Syria. The Black bourgeois leadership class that has emerged in the U.S. might be understood as serving this purpose. Globally, the Soviet Union, and the communist movement more generally, have suffered the same fate at the hands of the imperialist counterrevolutionaries. Whether operating within the U.S. through federal and state police agencies or outside the U.S. through the military and the CIA the physical bourgeois assault on the communist horizon has been fundamental. This imperialist thread is also another link in the chain of the global class war. The coalescing of the revolutionary center of gravity with that of the economic center will be the great turning point in...history. The first truly revolutionary outburst on the social soil of the American continent will light the flames of a new revolutionary conflagration which is sure to envelop the entire globe. It will graphically demonstrate how "East meets west” not by the construction of new and more tortuous artificial, boundaries, but by the revolutionary destruction of all of them. It will be the supreme and ultimate alliance of the great truly progressive classes of the East and West in a final effort to accomplish their own dissolution. This in turn will terminate the first great cycle of man’s development from sub-man—man—to Communist Man, and set him on the path to new and higher syntheses.(Marcy, 1950, p. 41)What Marcy describes here began to take place in 1966 with the birth of the Black Panther Party. Rather than realizing its global revolutionary vision, its leaders were murdered, imprisoned and demonized. Despite this and other setbacks, the ultimate unification of the world’s proletarian masses, united around a shared vision of communism, remains the unrealized potential of the present, capitalist moment. However, even though it is changing, the communist vision is still stigmatized as incomplete, outdated, or hopelessly Eurocentric. That is, this communist coming-to-be should not be interpreted as the violent imposition of a European conception of being forced onto non-European and indigenous subjectivities. Rather, communism offers a global economic structure where indigenous subjectivities can be reformulated after centuries of physical, biological and cultural genocide. The communist traditions ‘conception of Oppressed Nations offers a more complete picture of how the sovereignty of the world’s indigenous peoples would be an integral component of a socialist future. Marx’s notion of each according to her ability and each according to her need offers a more philosophical approach to understanding the inclusiveness of a communist ethic. Marcy’s work is crucial because he is absolutely clear that the threat of US imperialism situated in a world forever at war, makes all states dedicate such a large portion of their national productive capacity on the military to render serious efforts for socialist planning nearly impossible. For this reason, Marcy (1950) argues that the center of global capitalist economic power, which is the U.S., must develop into the center of global revolutionary gravity. Marcy therefore suggests that only through the defeat of U.S. imperialism can the unification of the global proletarian class camp be realized. This, perhaps, remains true today. Each day then, Lenin (1917/2015) grows more relevant and more urgent. Ironically enough there is a strong tendency within the U.S. Left, and the educational Left in particular, that argues that the actual communists, communists in China, the former Soviet Union, and the DPRK, are not the real communists, but state capitalists betraying the spirit and intent of Marx. The arrogance of such positions is absurd, even taking into consideration the imperfections of real existing communism. Given the anti-communist nature of U.S. society, I believe that other potential communists, people like myself who had been involved in Marxism and/or critical pedagogy for decades, might struggle with the necessary solidarity with the aforementioned communist states. This is important because members of communist parties cannot pick and choose which aspects of the Party’s platform to support and defend. Party members, correctly in my view, must support and defend the entireplatform. To clarify whata communist Party program entails I will briefly turn to the PSL as an example. The purpose here is not to provide a complete overview, but to spark the reader’s interest.

#### The role of the ballot is consistency with the politics of comradery. This allows us to engage in further reaching forms of political action by expanding our horizons of what is possible and unifying all in a collective struggle.

Jodi Dean 19 () “Comrade - An Essay on Political Belonging” Verso, 10-01-2019, http://library.lol/main/429C9EC2E2F0AA8DCC33FE2CC178B11D. Accessed 6-27-2021, WWEY

The comrade relation remakes the place from which one sees, what it is possible to see, and what possibilities can appear. It enables the revaluation of work and time, what one does, and for whom one does it. Is one’s work done for the people or for the bosses? Is it voluntary or done because one has to work? Does one work for personal provisions or for a collective good? We should recall Marx’s lyrical description of communism in which work becomes “life’s prime want.” We get a glimpse of that in comradeship: one wants to do political work. You don’t want to let down your comrades; you see the value of your work through their eyes, your new collective eyes. Work, determined not by markets but by shared commitments, becomes fulfilling. French communist philosopher and militant Bernard Aspe discusses the problem of contemporary capitalism as a loss of “common time”; that is, the loss of an experience of time generated and enjoyed through our collective being-together.10 From holidays, to meals, to breaks, whatever common time we have is synchronized and enclosed in forms for capitalist appropriation. Communicative capitalism’s apps and trackers amplify this process such that the time of consumption can be measured in much the same way that Taylorism measured the time of production: How long did a viewer spend on a particular web page? Did a person watch a whole ad or click off of it after five seconds? In contrast, the common action that is the actuality of communist movement induces a collective change in capacities. Breaking from capitalism’s 24-7 injunctions to produce and consume for the bosses and owners, the discipline of common struggle expands possibilities for action and intensifies the sense of its necessity. The comrade is a figure for the relation through which this transformation of work and time occurs. How do we imagine political work? Under conditions where political change seems completely out of reach, we might imagine political work asself-transformation. At the very least, we can work on ourselves. In the intensely mediated networks of communicative capitalism, we might see our social media engagements as a kind of activism where Twitter and Facebook function as important sites of struggle. Perhaps we understand writing as important political work and hammer out opinion pieces, letters to the editors, and manifestoes. When we imagine political work, we often take electoral politics as our frame of reference, focusing on voting, lawn signs, bumper stickers, and campaign buttons. Or we think of activists as those who arrange phone banks, canvass door-to-door, and set up rallies. In yet another political imaginary, we might envision political work as study, whether done alone or with others. We might imagine political work as cultural production, the building of new communities, spaces, and ways of seeing. Our imaginary might have a militant, or even militarist, inflection: political work is carried out through marches, occupations, strikes, and blockades; through civil disobedience, direct action, and covert operations. Even with the recognition of the wide array of political activities, the ways people use them to respond to specific situations and capacities, and how they combine to enhance each other, we might still imagine radical political work as punching a Nazi in the face. Throughout these various actions and activities, how are the relations among those fighting on the same side imagined? How do the activists and organizers, militants and revolutionaries relate to one another? During the weeks and months when the Occupy movement was at its peak, relations with others were often infused with a joyous sense of being together, with an enthusiasm for the collective co-creation of new patterns of action and ways of living.11 But the feeling didn’t last. The pressures of organizing diverse people and politics under conditions of police repression and real material need wore down even the most committed activists. Since then, on social media and across the broader left, relations among the politically engaged have again become tense and conflicted, often along lines of race and gender. Dispersed and disorganized, we’re uncertain of whom to trust and what to expect. We encounter contradictory injunctions to self-care and call out. Suspicion undermines support. Exhaustion displaces enthusiasm. Attention to comradeship, to the ways that shared expectations make political work not just possible but also gratifying, may help redirect our energies back to our common struggle. As former CPUSA member David Ross explained to Gornick:

#### Neoliberalism infects policy education – you should prioritize epistemologically challenging it

Ball 17 Stephen J. Ball (Distinguished Service Professor of Sociology of Education at the University College London, Institute of Education. He was elected Fellow of the British Academy in 2006; and is also Fellow of the Academy of Social Sciences; and Society of Educational Studies, and a Laureate of Kappa Delta Phi; he has honorary doctorates from the Universities of Turku (Finland), and Leicester. He is co-founder and Managing Editor of the Journal of Education Policy), 2017, “Laboring to Relate: Neoliberalism, Embodied Policy, and Network Dynamics,” Peabody Journal of Education, 92:1, 29-41, DOI: 10.1080/0161956X.2016.1264802, this part is pgs. 37-39

**Within Ramya Venkataraman’s writing and presentations, there is the deployment and reiteration of a particular discursive ensemble, a set of tightly interrelated and interdependent concepts, ideas, and arguments addressed to educational reform (see Table 3). The ensemble joins up a set of arguments, assertions, and assumptions, in relation to the state and its alternative, that serve as a rationale for the processes of reform of education.** The elements of this ensemble are both local and specific as well as generic and global. **They are reiterated at almost all of the nodes in the global policy network—almost every website or network event rehearses and deploys them**. Although they are articulated and recombined in different ways and given different degrees of emphasis, they have a coherence which underpins network membership. As Marsh and Smith (2000, p. 6) put it, “networks involve the institutionalization of beliefs, values, cultures and particular forms of behaviour.” **These are made up not simply of pragmatic relations, but also constitute moral and epistemic communities.** The ensemble takes as its starting point the failures of the state, and a state of crisis in education (A)—the assertion that the government schools are ineffective and unfair. This starting point is the basis for a set of linked arguments: the replacement of bureaucracy by enterprise, through PPPs (I) and/or forms of private provision (H/G); and the need for assessment (as a way of measuring and managing the system) (B); the deployment of IT, that is, assessment software and big databases (C); at the institutional level the strategic role of leadership skills and sensibilities in driving change and raising quality (D) and to leverage for change from outside agencies, in particular from strategic philanthropy (E). The private sector is given a privileged role in all of this as agents of change and of innovation (F) through direct forms of private provision (H). Leadership, partnerships and assessment are offered as practices that “work”—for which there is evidence or stories of success in other places (J). **The state then reappears in a different form (K) as a competition state (Jessop, 2002), which facilitates, contracts, sets targets, and monitors—that makes and regulates markets. Embedded and represented in these arguments is a version of neoliberal rationality and its “state phobia” as Foucault (2010) calls it, in relation to the “old” state.** Over and against this, the competition state is imagined as lean and frugal. **Bureaucracy is displaced, innovation and creativity are “released” through the participation of business and civil society actors, and interrelated opportunities are created for reform and for profit and for “worldmaking.” The elements of a new policy ecosystem are outlined here—practices, organizations, infrastructure, and incentives that enable a market in state work. All of this is a reworking, or perhaps even an erasure, of the boundaries of state, economy, and civil society**. This rationality and its mobilization and advocacy are also realized and demonstrated in socio-material practices, which are enacted in and through network relationships. Public–private partnerships are excellent examples because they are a kind of assemblage of actors, organizations, and techniques that create and activate relationships. Ramya Venkataraman and McKinsey (India) have been active participants and partners in a variety of PPP initiatives. For example, they have participated in both the Mumbai School Excellence Programme (with Akanksha, MSDF, UNICEF, and the Mumbai Corporation) and in the South Delhi School Excellence Programme (with ARK, Bharti, Centre for Civil Society, Central Square Foundation, The Tech Mahindra Foundation, South Delhi Municipal Corporation). Both of these PPPs involve nonstate actors who take over state schools, loosely modeled on and directly informed by the U.S. charter school and English Academies programs. The work that ARK is doing in the UK is very similar to what we want to do down the road…. We now have 18 academies, with 24 en route; it’ll be 50 by 2015. And the concept of privately running— education that is publicly funded is something that ARK believes it can deliver [inaudible] it’s looking to India, we’re also seeking a similar model in South Africa and Uganda. (Amitav Virmani, Head of ARK [India] now CEO, The Education Alliance) In Mumbai we’ve been involved from end to end in the implementation. There are also other cities and states, which we are currently in discussion with for similar programs …. the state government has taken our help to craft the program …. (Ramya Venkataraman) Although these practices and the forms, stories, and ideas that underpin them are instantiated in a particular way in India in these examples, it is also possible to trace their movement through the global education policy community beyond India. One can follow them through a set of relations clustered around other reform efforts, using the same ingredients in the United States and in England. DISCUSSION This paper focuses on some of the network and discursive labor of one “traveling technocat.” Ramya Venkataraman travels across and beyond India as well as across the business, state, and third sectors, and between local, national, and international institutions. She carries with her a story made up of ideas, practices, and sensibilities that address the reform of Indian education and the Indian state, and articulates new opportunities for business and philanthropy as agents and beneficiaries of reform. **She is embedded in an apparatus of relations, finance, practices, and discourse (plots and stories), “comprising variously entangled scaled agents (of different geographical reaches)” (Cook & Ward, 2012, p. 7), which moves, changes, and develops but which coheres around a neoliberal project of reform and of creative destruction.** We are able to glimpse through these relations some of the work of assembling political rationalities, spatial imaginaries, calculative practices, and subjectivities that are “both the cause and the effect of wider transformative processes” (Cook & Ward, 2012, p. 140). Artifacts, schemes, propositions, and “programmatic” ideas move through these network relations, gaining credibility, support, and funding as they do so. These global forms are phenomena that are distinguished by their “capacity for decontextualization and recontextualization, abstractability and movement, across diverse social and cultural situations and spheres of life” (Ong & Collier, 2005, p. 7). Ramya Venkataraman’s engagements in the reform movement are diffuse, tangled, and contingent, she is a speaker at many sites and events that contribute to a reform assemblage that brings together various “things” and bodies, utterances, modes of expression, and regimes of signs. Such assemblages “stand in a dependent but contingent relationship to the grander problematizations …. They are a distinctive type of experimental matrix of heterogeneous elements, techniques and concepts” (Rabinow, 2003, p. 17). **Here the grand problematization is neoliberalism**. What is evident in Ramya’s activities is the labor involved in animating the assemblage, the efforts of articulation, persuasion, exemplification, legitimation, and problematization. Concomitantly, there is the emergence of an infrastructure of organizations, a sort of shadow state (Wolch, 1990), that can incubate, disseminate, and exchange ideas—teacher certification and training, school leadership, assessment, managing and running schools—over and against the language of more traditional forms of government and support, facilitate and legitimate the activities of non-state actors. **The mix of state, business, and third-sector actors and organizations within policy and governance is changed, not once and for all, but as part of a slow and steady movement from government to governance**. At the same time, new kinds of careers, identities, and mobilities are forged within the processes of reform and the work of networks.

## Off 2

#### Interpretation: The affirmative debater must defend the reduction of intellectual property protections for medicines

#### Violation: Vaccines aren’t medicine, merriam webster defines [medicine as a substance or preparation used in treating disease](https://www.merriam-webster.com/dictionary/medicines) (hyperlinked)

#### Negate on Jurisdiction – The judge can only vote on positions that meet the burdens of the res otherwise you could literally hand the judge 5 bucks and say vote for me and there would be no reason not to. Since the debater didn’t present a position that was semantically coherent with the res auto negate as they literally didn’t read an AC. Anything else invites judge intervention as the judge can arbitrarily set the bounds of the debate.

## Case

#### Aff doesn’t attack all of the root causes of disease spread- lack of materials, equipment, and facilities when faced with skyrocketed demands means solving IP protections alone isnt enough

Brant & Burns 7-29-21 [Jennifer Brant, CEO and Founder of Innovation Insights, and Thaddeus Burns, Head of Life Science Government & Public Affairs at Merck and served in senior positions at the US Department of Commerce and the White House Office of the US Trade Representative, served as a member of the National Academy of Sciences Committee charged with preparing a report on the science and technology capabilities of the U.S. Department of State. “Trade restrictions are delaying the COVID response. The WTO must act.” July 29, 2021. <https://www.weforum.org/agenda/2021/07/wto-members-must-launch-new-work-to-reinforce-the-covid-response-in-november/>] AL

The COVID-19 pandemic hit at a time when bio-manufacturing was undergoing a process of democratization. Technological progress had enabled growing capacity in many countries including Brazil, Indonesia, South Africa, Tunisia, Argentina, and Egypt. By 2020, the business model for bio-manufacturing had fundamentally changed and it was becoming the norm for companies to distribute research, development and manufacturing across geographies and work with partners. As recently as 15 years ago, building a facility to produce biologics such as monoclonal antibodies or vaccines could require an investment of as much as €500m, and it would take up to 3 years to bring that facility online. New manufacturing technologies have made it cheaper and easier to build new facilities and to scale up existing ones. Today, an investment of €20m can get a bio-manufacturing plant up and running. Such changes are part of the reason the global community was able to launch production of new COVID-19 vaccines so quickly. The urgency of COVID-19 accelerated further innovations in bio-manufacturing equipment and processes, and compressed production time in a way that will have positive impacts in the future. But the pandemic also revealed major weaknesses in global value chains. It was difficult for manufacturers to keep up with the sudden surge for demand for raw materials and equipment, as many new research and development and manufacturing partnerships rapidly took off. To extend capacity, new employees, intensive training and collaboration, and more infrastructure were needed. The global community was faced with the reality that facilities cannot be built everywhere in an instant, and that there are bottlenecks in the supply chain. Government action in some cases made things worse. Some countries enacted export restrictions on COVID-related products, which made it extremely difficult to run a global supply chain. Another difficult issue has been the tariffs applied on biologics and the products needed for their manufacture. Eighteen months into the pandemic, biologics manufacturers are still trying to cope with a range of challenges. There is still surging demand for equipment and raw materials. In some cases, they have expanded manufacturing capacity to produce more equipment such as filters and bioreactors. This continues to require time and significant investments.

#### Utilitarianism is repugnant and reason they should lose

#### Life is on balance filled with more pain than pleasure --- laundry list.

Benatar 17 brackets in original David Benatar, philosopher at U of Cape Town / Monty Python fan, The Human Predicament, Oxford UP 2017, p. 71-83 //WWDH

Most people recognize that human lives can sometimes be of an appallingly low quality. The tendency, however, is to think that this is true of other people's lives, not one's own. When people do think their own lives are of low quality, this is typically because their lives are in fact unusually bad. However, if we look dispassionately at human life and control for our biases, we find that all human life is permeated by badness. Even in good health, much of every day is spent in discomfort. Within hours, we become thirsty and hungry. Many millions of people are chronically hungry. When we can access food and beverage and thus succeed in warding off hunger and thirst for a while, we then come to feel the discomfort of distended bladders and bowels. Sometimes, relief can be obtained relatively easily, but on other occasions, the opportunity for (dignified") relief is not as forthcoming as we would like. We also spend much of our time in thermal discomfort—feeling either too hot or too cold. Unless one naps at the first sign of weariness, one spends quite a bit of the day feeling tired. Indeed, many people wake up tired and spend the day in that state. With the exception of chronic hunger among the world's poor, these discomforts all tend to be dismissed as minor matters. While they are minor relative to the other bad things that befall people, they are not inconsequential. A blessed species that never experienced these discomforts would rightly note that if we take discomfort to be bad, then we should take the daily discomforts that humans experience more seriously than we do. Other negative states are experienced regularly even if not daily or by everybody. Itches and allergies are common. Minor illnesses like colds are suffered by almost everybody. For some people, this happens multiple times a year. For others, it occurs annually or every few years. Many women of reproductive years suffer regular menstrual pains and menopausal women suffer hot flashes.15 Conditions such as nausea, hypoglycemia, seizures, and chronic pain are widespread. The negative features of life are not just restricted to unpleasant physical sensations. For example, we frequently encounter frustrations and irritations. We have to wait in traffic or stand in lines. We encounter inefficiency, stupidity, evil, Byzantine bureaucracies, and other obstacles that can take thousands of hours to overcome—if they can be overcome at all. Many important aspirations are unfulfilled. Millions of people seek jobs but remain unemployed. Of those who have jobs, many are dissatisfied with them, or even loathe them. Even those who enjoy their work may have professional aspirations that remain unfulfilled. Most people yearn for close and rewarding personal relationships, not least with a lifelong partner or spouse. For some, this desire is never fulfilled. For others, it temporarily is, but then they find that the relationship is trying and stultifying, or their partner betrays them or becomes exploitative or abusive. Most people are unhappy in some or other way with their appearance—they are too fat, or they are too short, or their ears are too big. People want to be, look, and feel younger, and yet they age relentlessly. They have high hopes for their children and these are often thwarted when, for example, the children prove to be a disappointment in some way or other. When those close to us suffer, we suffer at the sight of it. When they die, we are bereft. We are vulnerable to innumerable appalling fates. Although each fate does not befall every one of us, our very existence puts us at risk for these outcomes, and the cumulative risk of something horrific occurring to each one of us is simply enormous. If we include death, as I argue in the next chapter that we ought to do, then the risk is in fact a certainty. Burn victims, for example, suffer excruciating pain, not only in the moment but also for years thereafter. The wound itself is obviously painful, but the treatment intensifies and protracts the pain. One such victim describes his daily "bath" in a disinfectant that would sting intact skin but causes unspeakable pain where there is little or no skin. The bandages stick to the flesh and removing them, which can take an hour or more if the bums are extensive, causes indescribable pain.16 Repeated surgery can be required, but even with the best treatment, the victim is left with lifelong disfigurement and the social and psychological difficulties associated with it. Consider next those who are quadriplegic or, worse still, suffer from locked-in syndrome. This is sheer mental torture. One eloquent amyotrophic lateral sclerosis sufferer describes this disease as "progressive imprisonment without parole"17 because of the advancing and irreversible paralysis. Dictating an essay at the point when he had become quadriplegic, and before losing the ability to speak, he describes his torments, which are most acute at night. When he is put to bed, he has to have his limbs placed in exactly the position he wants them for the night. He says that if he allows "a stray limb to be misplaced" or "fail to insist on having [his] midriff carefully aligned with legs and head," he will "suffer the agonies of the damned later in the night."18 He invites us to consider how often we shift and move during the course of a night, and he says that "enforced stillness for hours on end is not only physically uncomfortable but psychologically close to intolerable."' He lies on his back in a semi-upright position, attached to a breathing device and left alone with his thoughts. Unable to move, any itch must go unscratched. His condition, he says, is one of "humiliating helplessness."2° Cancer's reputation as a dreaded disease is well deserved. There is much suffering in dying from this disease, but at least as much in the treatments that are usually necessary to cure the patient of the malignancy. In the worst scenarios, the patient suffers from both the treatment and its failure. When symptoms have not precipitated the diagnosis, the first blow is the diagnosis itself. Arthur Frank says that on receiving the news that he had a malignancy, he felt as though his "body had become a quicksand" in which he was sinking.21 But that is only the beginning. For example, radiation treatment for esophageal cancel left Christopher Hitchens desperately attempting to avoid the inevitable need to swallow. Every time he did swallow, "a hellish tide of pain would flow up [his] throat?2` culminating in what felt like a mule kick in the small of [his] back. "Ruth Rakoff, after receiving chemotherapy for breast cancer, described her "insides as raw."23 Treatment can result in nausea, vomiting, constipation, diarrhea, and gum and dental soreness. Food tastes bad and appetite is lost. Unsurprisingly, all this results in weight loss and fatigue. Neuropathy is another common side effect, as is hair loss. Many of the same symptoms can be experienced even in the absence of treatment or after treatment has been ended. Moreover, tumors pressing on brains, bowels, and bones can cause excruciating pain. When the pain can be controlled, it is sometimes at the expense of consciousness or at least lucidity. Cancer is an appalling fate, but it is also a common one (in those countries where people do not typically die earlier of infectious diseases). In the United States, it has been estimated that one in two men and one in three women will develop cancer, and one in four men and one in five women will die from it.24 It has recently been suggested that estimates of lifetime risk of developing cancer may be exaggerated by the fact that some people develop cancer more than once. However, even if we opt for the more conservative estimate of lifetime risk of first primary, we find that 40% of men and 37% of women in the United Kingdom will develop cancer.25 Those who do not get cancer are still at risk for hundreds of other possible causes of suffering. It is, of course, more commonly, older people who get cancer.26 However, although it is, all things being equal, generally worse to die when one is younger than when one is older,27 the physical and psychological symptoms of life with cancer and dying from cancer are no less appalling at older ages. Pain accompanies many conditions, but we should remember that much of it is not attendant upon visible conditions. It is often hidden from those not experiencing it. One sufferer from chronic pain describes it as "debilitating" and observes that it "can take over one's life, sap one's energy, and negate or neutralize joy and well-being."28 Not all suffering is physical, although psychological ailments can certainly have bodily symptoms. William Styron, describing his depression, said that ultimately, "the body is affected and feels sapped, drained." 2' He wrote of his "slowed-down responses, near paralysis, psychic energy throttled back close to zero."38 Sleep is disrupted, with the sufferer staring "up into yawning darkness, wondering and writhing at the devastation"31 of his mind. The sufferer from depression, we are told, is "like a walking casualty of war."32 In addition, there is an atrociously diverse range of harms that people suffer at the hands of other humans, including being betrayed, humiliated, shamed, denigrated, maligned, beaten, assaulted, raped, kidnapped, abducted, tortured, and murdered.33 The horrors of each could be enumerated but consider those of rape as an example. Rape34 can instill terror in the victim before and while she or he is violated. Physical injury, including bruising and laceration, is not an uncommon consequence of the assault. There can be lifelong psychological repercussions, including rage, shame, feelings of worthlessness, and difficulties with intimacy. A pregnancy can result if the victim is a fertile female. Even when abortions are freely available, there can be psychic trauma in terminating the pregnancy. Carrying the fetus to term can be even more psychologically distressing. Rape victims can also contract sexually transmitted diseases from their assailants. These in turn have many harmful physical effects and can cause great mental trauma as well. Optimists will very likely suggest that this is a one-sided picture—that lives typically contain not only bad but also good. However, although it is true that lives are not usually unadulteratedly bad, there is much more bad than good even for the luckiest humans. Things are worse still for unluckier people, many of whom have almost nothing going in their favor. Our lives contain so much more bad than good in part because of a series of empirical differences between bad things and good things. For example, the most intense pleasures are short-lived, whereas the worst pains can be much more enduring. Orgasms, for example, pass quickly. Gastronomic pleasures last a bit longer, but even if the pleasure of good food isprotracted, it lasts no more than a few hours. Severe pains can endure for days, months, and years. Indeed, pleasures in general—not just the most sublime of them—tend to be shorter-lived than pains. Chronic pain is rampant, but there is no such thing as chronic pleasure. There are people who have an enduring sense of contentment or satisfaction, but that is not the same as chronic pleasure. Moreover, discontent and dissatisfaction can be as enduring as contentment and satisfaction; this means that the positive states are not advantaged in this realm. Indeed, the positive states are less stable because it is much easier for things to go wrong than to go right. The worst pains are also worse than the best pleasures are good. Those who deny this should consider whether they would accept an hour of the most delightful pleasures in exchange for an hour of the worst tortures. Arthur Schopenhauer makes a similar point when he asks us to "compare the respective feelings of two animals, one of which is engaged in eating the other." 35 The animal being eaten suffers and loses vastly more than the animal that is eating gains from this one meal. Consider too the temporal dimensions of injury or illness and recovery. One can be injured in seconds: One is hit by a bullet or projectile, or is knocked over or falls, or suffers a stroke or heart attack. In these and other ways, one can instantly lose one's sight or hearing or the use of a limb or years of learning. The path to recovery is slow. In many cases, full recovery is never attained. Injury comes in an instant, but the resultant suffering can last a lifetime. Even lesser injuries and illnesses are typically incurred much more quickly than one recovers from them. For example, the common cold strikes quickly and is defeated much more slowly by one's immune system. The symptoms manifest with increasing intensity within hours, but they take at least days, if not weeks, to disappear entirely. There are, of course, conditions in which one declines gradually rather than suddenly, but the great majority of these—including age-related physical decline, dementia, neuromuscular degenerative diseases, and the deterioration from advancing cancers—are conditions from which there is no recovery. Where there are treatments, some are merely palliative. When treatments are potentially curative, the decline is the default against which one has to battle, sometimes successfully but other times not. Moreover, billions of people simply have no access to either curative or palliative treatments. We should not think that gradual declines are restricted to diseases. Gradual decline is actually a feature that characterizes most of normal human life. After the growth of infancy and childhood,36 the normal human flowers in very young adulthood. (In some ways, the peak is just before adolescence, which wreaks all kinds of havoc.) Thereafter, from one's early twenties and on, one begins the long, slow decline. Some of the mental decline is masked and counteracted by hard work or by increasing wisdom. Thus, at least in some areas of pursuit (but not others), people do not reach their professional or overall mental peaks until later in life. However, there is an underlying decline, at least physically and to some extent also mentally: Hair turns gray or begins to fall out; wrinkles begin to appear and various body parts sag; muscle gives way to fat, as strength does to weakness; and eyesight and hearing begin to fail 37 This long decline characterizes the majority of one's life. At first, the decline is imperceptible, but then it becomes all too evident. If, for example, one views photographs of a person taken over the course of his or her life, one cannot but be struck by the deterioration. The strong, vibrant youth gradually makes way for the weak, decrepit ancient. It is not an uplifting series of images. Some might suggest that the decline is not so bad in the earlier stages. They are obviously right that it is not as bad as it gets later, but that does not mean that the decline is absent. Moreover, it dearly bothers many people—and not only those who resort to various cosmetic interventions such as dyeing their hair, injecting Botox, and surgery. Things are also stacked against us in the fulfillment of our desires and the satisfaction of our preferences.38 Many of our desires are never fulfilled. There are thus more unfulfilled than fulfilled desires. Even when desires are fulfilled, they are not fulfilled immediately. Thus, there is a period during which those desires remain unfulfilled. Sometimes, that is a relatively short period (such as between thirst and, in ordinary circumstances, its quenching), but in the case of more ambitious desires, they can take months, years, or decades to fulfill. Some desires that are fulfilled prove less satisfying than we had imagined. One wants a specific job or to marry a particular person, but upon attaining one's goal, one learns that the job is less interesting or the spouse is more irritating than one thought. Even when fulfilled desires are everything that they were expected to be, the satisfaction is typically transitory, as the fulfilled desires yield to new desires. Sometimes, the new desires are more of the same. For example, one eats to satiety but then hunger gradually sets in again and one desires more food. The "treadmill of desires" works in another way too. When one can regularly satisfy one's lower-level desires, a new and more demanding level of desires emerges. Thus, those who cannot provide for their own basic needs spend their time striving to fulfill these. Those who can satisfy the recurring basic needs develop what Abraham Maslow calls a "higher discontent"39 that they seek to satisfy. When that level of desires can be satisfied, the aspirations shift to a yet higher level. Life is thus a constant state of striving. There are sometimes reprieves, but the striving ends only with the end of life. Moreover, as should be obvious, the striving is to ward off bad things and attain good things. Indeed, some of the good things amount merely to the temporary relief from the bad things. For example, one satisfies one's hunger or quenches one's thirst. Notice too that while the bad things come without any effort, one has to strive to ward them off and attain the good things. Ignorance, for example, is effortless, but knowledge usually requires hard work. Even the extent to which our desires and goals are fulfilled creates a misleadingly optimistic impression of how well our lives are going. This is because there is actually a form of self "censorship" in the formulation of our desires and goals. While many of them are never fulfilled, there are many more potential desires and goals that we do not even formulate because we know that they are unattainable. For example, we know that we cannot live for a few hundred years and that we cannot gain expertise in all the subjects in which we are interested. Thus, we set goals that are less unrealistic (even if many of them are nonetheless somewhat optimistic). Thus, one hopes to live a life that is, by human standards, a long life, and we hope to gain expertise in some, perhaps very focused, area. What this means is that, even if all our desires and goals were fulfilled, our lives are not going as well as they would be going if the formulation of our desires had not been artificially restricted. Further insight into the poor quality of human life can be gained from considering various traits that are often thought to be components of a good life and by noting what limited quantities of these characterize even the best human lives. For example, knowledge and understanding are widely thought to be goods, and people are often in awe of how much knowledge and understanding (some) humans have. The sad truth, however, is that, on the spectrum from no knowledge and understanding to omniscience, even the cleverest, best-educated humans are much closer to the unfortunate end of the spectrum.40 There are billions more things we do not know or understand than we do know and understand. If knowledge really is a good thing and we have so little of it, our lives are not going very well in this regard. Similarly, we consider longevity to be a good thing (at least if the life is above a minimum quality threshold °1). Yet even the longest human lives are ultimately fleeting. If we think that longevity is a good thing, then a life of a thousand years (in full vigor) would be much better than a life of eighty or ninety years (especially when the last few decades are years of decline and decrepitude). Ninety years are much closer to one year than to a thousand years. It is even more distant from two thousand or three thousand or more. If, all things being equal, longer lives are better than shorter ones, human lives do not fare well at all 42 It is not surprising that we fail to notice this heavy preponderance of bad in human life. The facts I have described are deep and intractable features of human (and other) life. Most humans have accommodated to the human condition and thus fail to notice just how bad it is. Their expectations and evaluations are rooted in this unfortunate baseline. Longevity, for example, is judged relative to the longest actual human lifespans and not relative to an ideal standard. The same is true of knowledge, understanding, moral goodness, and aesthetic appreciation. Similarly, we expect recovery to take longer than injury, and thus we judge the quality of human life off that baseline, even though it is an appalling fact of life that the odds are stacked against us in this and other ways. The psychological trait of comparison is obviously also a factor. Because the negative features I have described are common to all lives, they play very little role in how people assess the quality of their lives. It is true for everybody that the worst pains are worse than the best pleasures are good, and that pains can and often do last much longer than pleasures. Everybody must work hard to ward off unpleasantness and seek the good things. Thus, when people judge the quality of their own lives and do so by comparing them to the lives of others, they tend to overlook these and other such features. All this occurs against the backdrop of an optimism bias, under which we are already inclined to focus on the good more than the bad. The fact that we fail to notice how bad human life is does not detract from the arguments I have given that there is much more bad than good. Human life would be vastly better if pain were fleeting and pleasure protracted; if the pleasures were much better than the pains were bad; if it were really difficult to be injured or get sick; if recovery were swift when injury or illness did befall us; and if our desires were fulfilled instantly and if they did not give way to new desires. Human life would also be immensely better if we lived for many thousands of years in good health and if we were much wiser, cleverer, and morally better than we are.