**1**

**Resolved means a policy**

Words and Phrases 64 Words and Phrases Permanent Edition. “Resolved”. 1964.

Definition of the word “resolve,” given by Webster is “to express an opinion or determination by resolution or vote; as ‘it was resolved by the legislature;” It is of similar force to the word “enact,” which is defined by Bouvier as meaning “to establish by law”.

**Interp – the 1AC may not get offense external to the implementation of the Plan – simply reading the Aff or affirming a deconstruction of debate is not sufficient for an affirmative ballot**

**Violation – they specify an untopical method**

**At best they’re Extra-T, which is a voter for Limits, or Effects-T which is worse, since any small aff can spill up to the res.**

**Prefer – 1] Presumption – All the Aff does is affirm an already existing movement by the masses and an ideological orientation that leads to no material action which isn’t a distinct differential form the Status Quo, 2] Clash – We can’t engage you because you’ll just no link all our Disads, Kritiks, turns etc. by re-interpreting the 1AC since you’re not tied to any one action – destroys ability for activism since activist K v K debates rely on debates over methodologies which the Aff decks, 3] Competitive equity – debate is a competitive game which loses meaning without substantive constraints- Everybody comes to debate for different reasons, but the fact that the other team is here and has presented a 1ac means they have bought into the game, and concedes the authority of fairness, or the judge should hack against you.**

**5] Paradigm Issues –**

**a] Topicality is Drop the Debater – it’s a fundamental baseline for debate-ability.**

**b] Use Competing Interps – 1] Topicality is a yes/no question, you can’t be reasonably topical and 2] Reasonability invites arbitrary judge intervention and a race to the bottom of questionable argumentation.**

**c] No RVI’s - 1] Forces the 1NC to go all-in on Theory which kills substance education, 2] Encourages Baiting since the 1AC will purposely be abusive, and 3] Illogical – you shouldn’t win for not being abusive**

### 2

#### Standard is maximizing well ebing

**Pleasure and pain are the starting point for moral reasoning—they’re our most baseline desires and the only things that explain the intrinsic value of objects or actions**

**Moen 16**, Ole Martin (PhD, Research Fellow in Philosophy at University of Oslo). "An Argument for Hedonism." Journal of Value Inquiry 50.2 (2016): 267.

Let us start by observing, empirically, that **a widely shared judgment about intrinsic value** and disvalue **is that pleasure is intrinsically valuable and pain is intrinsically disvaluable**. On virtually any proposed list of intrinsic values and disvalues (we will look at some of them below), pleasure is included among the intrinsic values and pain among the intrinsic disvalues. This inclusion makes intuitive sense, moreover, for **there is something undeniably good about the way pleasure feels and something undeniably bad about the way pain feels**, and neither the goodness of pleasure nor the badness of pain seems to be exhausted by the further effects that these experiences might have. “Pleasure” and “pain” **are** here **understood inclusively**, as encompassing anything hedonically positive and anything hedonically negative. 2 The special value statuses of pleasure and pain are manifested in how we treat these experiences in our everyday reasoning about values. If you tell me that you are heading for the convenience store, **I might ask: “What for**?” This is a reasonable question, for when you go to the convenience store you usually do so, not merely for the sake of going to the convenience store, but for the sake of achieving something further that you deem to be valuable. You might answer, for example: “To buy soda.” This answer makes sense, for soda is a nice thing and you can get it at the convenience store. I might further inquire, however: “What is buying the soda good for?” This further question can also be a reasonable one, for it need not be obvious why you want the soda. You might answer: “Well, I want it for the pleasure of drinking it.” If I then proceed by asking “But what is the pleasure of drinking the soda good for?” the discussion is likely to reach an awkward end. **The reason is that the pleasure is not good for anything further; it is simply that for which going to the convenience store and buying the soda is good**. 3 As Aristotle observes: “**We never ask** [a man] **what** his **end is in being pleased, because we assume that pleasure is choice worthy in itself**.”4 Presumably, a similar story can be told in the case of pains, for if someone says “This is painful!” we never respond by asking: “And why is that a problem?” We take for granted that **if something is painful, we have a sufficient explanation of why it is bad**. If we are onto something in our everyday reasoning about values, it seems that **pleasure and pain are both places where we reach the end of the line in matters of value. Although pleasure and pain thus seem to be good candidates for intrinsic value and disvalue**, several objections have been raised against this suggestion: (1) that pleasure and pain have instrumental but not intrinsic value/disvalue; (2) that pleasure and pain gain their value/disvalue derivatively, in virtue of satisfying/frustrating our desires; (3) that there is a subset of pleasures that are not intrinsically valuable (so-called “evil pleasures”) and a subset of pains that are not intrinsically disvaluable (so-called “noble pains”), and (4) that pain asymbolia, masochism, and practices such as wiggling a loose tooth render it implausible that pain is intrinsically disvaluable. I shall argue that these objections fail. Though it is, of course, an open question whether other objections to P1 might be more successful, I shall assume that if (1)–(4) fail, we are justified in believing that P1 is true itself a paragon of freedom—there will always be some agents able to interfere substantially with one’s choices. The effective level of protection one enjoys, and hence one’s actual degree of freedom, will vary according to multiple factors: how powerful one is, how powerful individuals in one’s vicinity are, how frequent police patrols are, and so on. Now, we saw above that what makes a slave unfree on Pettit’s view is the fact that his master has the power to interfere arbitrarily with his choices; in other words, what makes the slave unfree is the power relation that obtains between his master and him. The difﬁculty is that, in light of the facts I just mentioned, there is no reason to think that this power relation will be unique. A similar relation could obtain between the master and someone other than the slave: absent perfect state control, the master may very well have enough power to interfere in the lives of countless individuals. Yet it would be wrong to infer that these individuals lack freedom in the way the slave does; if they lack anything, it seems to be security. A problematic power relation can also obtain between the slave and someone other than the master, since there may be citizens who are more powerful than the master and who can therefore interfere with the slave’s choices at their discretion. Once again, it would be wrong to infer that these individuals make the slave unfree in the same way that the master does. Something appears to be missing from Pettit’s view. If I live in a particularly nasty part of town, then it may turn out that, when all the relevant factors are taken into account, I am just as vulnerable to outside interference as are the slaves in the royal palace, yet it does not follow that our conditions are equivalent from the point of view of freedom. As a matter of fact, we may be equally vulnerable to outside interference, but as a matter of right, our standings could not be more different. I have legal recourse against anyone who interferes with my freedom; the recourse may not be very effective—presumably it is not, if my overall vulnerability to outside interference is comparable to that of a slave— but I still have full legal standing.68 By contrast, the slave lacks legal recourse against the interventions of one speciﬁc individual: his master. It is that fact, on a Kantian view—a fact about the legal relation in which a slave stands to his master—that sets slaves apart from freemen. The point may appear trivial, but it does get something right: whereas one cannot identify a power relation that obtains uniquely between a slave and his master, the legal relation between them is undeniably unique. A master’s right to interfere with respect to his slave does not extend to freemen, regardless of how vulnerable they might be as a matter of fact, and citizens other than the master do not have the right to order the slave around, regardless of how powerful they might be. This suggests that Kant is correct in thinking that the ideal of freedom is essentially linked to a person’s having full legal standing. More speciﬁcally, he is correct in holding that the importance of rights is not exhausted by their contribution to the level of protection that an individual enjoys, as it must be on an instrumental view like Pettit’s. Although it does matter that rights be enforced with reasonable effectiveness, the sheer fact that one has adequate legal rights is essential to one’s standing as a free citizen. In this respect, Kant stays faithful to the idea that freedom is primarily a matter of standing—a standing that the freeman has and that the slave lacks. Pettit himself frequently insists on the idea, but he fails to do it justice when he claims that freedom is simply a matter of being adequately (and reliably) shielded against the strength of others. As Kant recognizes, the standing of a free citizen is a more complex matter than that. One could perhaps worry that the idea of legal standing is something of a red herring here—that it must ultimately be reducible to a complex network of power relations and, hence, that the position I attribute to Kant differs only nominally from Pettit’s. That seems to me doubtful. Viewing legal standing as essential to freedom makes sense only if our conception of the former includes conceptions of what constitutes a fully adequate scheme of legal rights, appropriate legal recourse, justiﬁed punishment, and so on. Only if one believes that these notions all boil down to power relations will Kant’s position appear similar to Pettit’s. On any other view—and certainly that includes most views recently defended by philosophers—the notion of legal standing will outstrip the power relations that ground Pettit’s theory.

**Util is a lexical pre-requisite to any other framework-threats to bodily security and life preclude the ability for moral actors to effectively utilize and act upon other moral theories since they are in a constant state of crisis that inhibit the ideal moral conditions which other theories presuppose – so, util comes first and my offense outweighs theirs under their own framework.**

**Existential threats outweigh – all life has infinite value and extinction eliminates the possibility for future generations – err aff, because of innate cognitive biases**

**GPP 17** (Global Priorities Project, Future of Humanity Institute at the University of Oxford, Ministry for Foreign Affairs of Finland, “Existential Risk: Diplomacy and Governance,” Global Priorities Project, 2017, <https://www.fhi.ox.ac.uk/wp-content/uploads/Existential-Risks-2017-01-23.pdf>,

1.2. THE ETHICS OF EXISTENTIAL RISK In his book Reasons and Persons, Oxford philosopher Derek Parfit advanced an influential argument about the importance of avoiding extinction: I believe that if we destroy mankind, as we now can, this outcome will be much worse than most people think. Compare three outcomes: (1) Peace. (2) A nuclear war that kills 99% of the world’s existing population. (3) A nuclear war that kills 100%. (2) would be worse than (1), and (3) would be worse than (2). Which is the greater of these two differences? Most people believe that the greater difference is between (1) and (2). I believe that the difference between (2) and (3) is very much greater. ... The Earth will remain habitable for **at least another billion years**. Civilization began only a few thousand years ago. If we do not destroy mankind, these few thousand years may be only **a tiny fraction** of the whole of civilized human history. The difference between (2) and (3) may thus be the difference between this tiny fraction and all of the rest of this history. If we compare this possible history to a day, what has occurred so far is only a **fraction of a second**.65 In this argument, it seems that Parfit is assuming that the survivors of a nuclear war that kills 99% of the population would eventually be able to recover civilisation without long-term effect. As we have seen, this may not be a safe assumption – but for the purposes of this thought experiment, the point stands. What makes existential catastrophes especially bad is that they would “**destroy the future**,” as another Oxford philosopher, Nick Bostrom, puts it.66 This future could potentially be extremely long and full of flourishing, and would therefore have extremely large value. In standard risk analysis, when working out how to respond to risk, we work out the expected value of risk reduction, by weighing the probability that an action will prevent an adverse event against the severity of the event. Because the value of preventing existential catastrophe is so vast, even a tiny probability of prevention has huge expected value.67 Of course, there is persisting reasonable disagreement about ethics and there are a number of ways one might resist this conclusion.68 Therefore, it would be unjustified to be overconfident in Parfit and Bostrom’s argument. In some areas, government policy does give significant weight to future generations. For example, in assessing the risks of nuclear waste storage, governments have considered timeframes of thousands, hundreds of thousands, and even a million years.69 Justifications for this policy usually appeal to principles of intergenerational equity according to which future generations ought to get as much protection as current generations.70 Similarly, widely accepted norms of sustainable development require development that meets the needs of the current generation without compromising the ability of future generations to meet their own needs.71 However, when it comes to existential risk, it would seem that we fail to live up to principles of intergenerational equity. Existential catastrophe would not only give future generations less than the current generations; **it would give them nothing**. Indeed, reducing existential risk plausibly has a quite low cost for us in comparison with the huge expected value it has for future generations. In spite of this, relatively little is done to reduce existential risk. Unless we give up on norms of intergenerational equity, they give us a strong case for significantly increasing our efforts to reduce existential risks. 1.3. WHY EXISTENTIAL RISKS MAY BE SYSTEMATICALLY UNDERINVESTED IN, AND THE ROLE OF THE INTERNATIONAL COMMUNITY In spite of the importance of existential risk reduction, it probably receives less attention than is warranted. As a result, concerted international cooperation is required if we are to receive adequate protection from existential risks. 1.3.1. Why existential risks are likely to be underinvested in There are several reasons why existential risk reduction is likely to be underinvested in. Firstly, it is a global public good. Economic theory predicts that such goods tend to be underprovided. The benefits of existential risk reduction are widely and indivisibly dispersed around the globe from the countries responsible for taking action. Consequently, a country which reduces existential risk gains only a small portion of the benefits but bears the full brunt of the costs. Countries thus have strong incentives to free ride, receiving the benefits of risk reduction without contributing. As a result, too few do what is in the common interest. Secondly, as already suggested above, existential risk reduction is an intergenerational public good: most of the benefits are enjoyed by future generations who have no say in the political process. For these goods, the problem is temporal free riding: the current generation enjoys the benefits of inaction while future generations bear the costs. Thirdly, many existential risks, such as machine superintelligence, engineered pandemics, and solar geoengineering, pose an unprecedented and uncertain future threat. Consequently, it is hard to develop a satisfactory governance regime for them: there are few existing governance instruments which can be applied to these risks, and it is unclear what shape new instruments should take. In this way, our position with regard to these emerging risks is comparable to the one we faced when nuclear weapons first became available. Cognitive biases also lead people to underestimate existential risks. Since there have not been any catastrophes of this magnitude, these risks are not salient to politicians and the public.72 This is an example of the misapplication of the availability heuristic, a mental shortcut which assumes that something is important only if it can be readily recalled. Another cognitive bias affecting perceptions of existential risk is scope neglect. In a seminal 1992 study, three groups were asked how much they would be willing to pay to save 2,000, 20,000 or 200,000 birds from drowning in uncovered oil ponds. The groups answered $80, $78, and $88, respectively.73 In this case, the size of the benefits had little effect on the scale of the preferred response. People become numbed to the effect of saving lives when the numbers get too large. 74 Scope neglect is a particularly acute problem for existential risk because the numbers at stake are so large. Due to scope neglect, decision-makers are prone to treat existential risks in a similar way to problems which are less severe by many orders of magnitude. A wide range of other cognitive biases are likely to affect the evaluation of existential risks.75

**Extinction is a distinct phenomenon that requires prior consideration**

**Burke et al 16** Associate Professor of International and Political Studies @ UNSW, Australia, 2016 (Anthony, Stefanie Fishel is Assistant Professor, Department of Gender and Race Studies at the University of Alabama, Audra Mitchell is CIGI Chair in Global Governance and Ethics at the Balsillie School of International Affairs, Simon Dalby is CIGI Chair in the Political Economy of Climate Change at the Balsillie School of International Affairs, and, Daniel J. Levine is Assistant Professor of Political Science at the University of Alabama, “Planet Politics: Manifesto from the End of IR,” Millennium: Journal of International Studies 1–25)

8. Global ethics must respond to mass extinction. In late 2014, the Worldwide Fund for Nature reported a startling statistic: according to their global study, 52% of species had gone extinct between 1970 and 2010.60 This is not news: for three decades, conservation biologists have been warning of a ‘sixth mass extinction’, which, by definition, could eliminate more than three quarters of currently existing life forms in just a few centuries.61 In other words, it could threaten the practical possibility of the survival of earthly life. Mass extinction is not simply extinction (or death) writ large: **it is a qualitatively different phenomena that demands its own ethical categories.** It cannot be grasped by aggregating species extinctions, let alone the deaths of individual organisms. Not only does it erase diverse, irreplaceable life forms, their **unique histories** and **open-ended possibilities**, but it **threatens the ontological conditions of Earthly life**.

IR is one of few disciplines that is explicitly devoted to the pursuit of survival, yet it has almost nothing to say in the face of a possible mass extinction event.62 It utterly lacks the conceptual and ethical frameworks necessary to foster diverse, meaningful responses to this phenomenon. As mentioned above, Cold-War era concepts such as ‘nuclear winter’ and ‘omnicide’ gesture towards harms massive in their scale and moral horror. However, they are asymptotic: they imagine nightmares of a severely denuded planet, yet they do not contemplate the **comprehensive negation** that a mass extinction event entails. In contemporary IR discourses, where it appears at all, extinction is treated as a problem of scientific management and biopolitical control aimed at securing existing human lifestyles.63 Once again, this approach fails to recognise the reality of extinction, which is a **matter of being and nonbeing**, not one of life and death processes.

Confronting the enormity of a possible mass extinction event requires a total overhaul of human perceptions of what is at stake in the disruption of the conditions of Earthly life. The question of what is ‘lost’ in extinction has, since the inception of the concept of ‘conservation’, been addressed in terms of financial cost and economic liabilities.64 Beyond reducing life to forms to capital, currencies and financial instruments, the dominant neoliberal political economy of conservation imposes a homogenising, Western secular worldview on a planetary phenomenon. Yet the **enormity, complexity, and scale** of mass extinction is so huge that humans need to **draw on every possible resource in order to find ways of responding**. This means that they need to mobilise multiple worldviews and lifeways – including those emerging from indigenous and marginalised cosmologies. Above all, it is crucial and urgent to realise that extinction is a **matter of global ethics**. It is not simply an issue of management or security, or even of particular visions of the good life. Instead, it is about staking a claim as to the goodness of life itself. If it does not fit within the existing parameters of global ethics, then it is these boundaries that need to change.

9. An Earth-worldly politics. Humans are worldly – that is, we are fundamentally worldforming and embedded in multiple worlds that traverse the Earth. However, the Earth is not ‘our’ world, as the grand theories of IR, and some accounts of the Anthropocene have it – an object and possession to be appropriated, circumnavigated, instrumentalised and englobed.65 Rather, it is a complex of worlds that we share, co-constitute, create, destroy and inhabit with countless other life forms and beings.

The formation of the Anthropocene reflects a particular type of worlding, one in which the Earth is treated as raw material for the creation of a world tailored to human needs. Heidegger famously framed ‘earth’ and ‘world’ as two countervailing, conflicting forces that constrain and shape one another. We contend that existing political, economic and social conditions have pushed human worlding so far to one extreme that it has become almost entirely detached from the conditions of the Earth. Planet Politics calls, instead, for a mode of worlding that is responsive to, and grounded in, the Earth. One of these ways of being Earth-worldly is to embrace the condition of being entangled. We can interpret this term in the way that Heidegger66 did, as the condition of being mired in everyday human concerns, worries, and anxiety, to prolong existence. But, in contrast, we can and should reframe it as authors like Karen Barad67 and Donna Haraway68 have done. To them and many others, ‘entanglement’ is a radical, indeed fundamental condition of being-with, or, as Jean-Luc Nancy puts it, ‘being singular plural’.69 This means that no being is truly autonomous or separate, whether at the scale of international politics or of quantum physics. World itself is singular plural: what humans tend to refer to as ‘the’ world is actually a multiplicity of worlds at various scales that intersect, overlap, conflict, emerge as they surge across the Earth. World emerges from the poetics of existence, the collision of energy and matter, the tumult of agencies, the fusion and diffusion of bonds.

Worlds erupt from, and consist in, the intersection of **diverse forms of being** – material and intangible, organic and inorganic, ‘living’ and ‘nonliving’. Because of the tumultuousness of the Earth with which they are entangled, ‘**worlds’ are not static, rigid or permanent. They are permeable and fluid**. They can be **created**, **modified** – and, of course, destroyed. Concepts of violence, harm and (in)security that focus only on humans ignore at their peril the destruction and severance of worlds,70 **which undermines the conditions of plurality that enables life on Earth to thrive.**

### 3

**America’s maintaining hegemony and countering China’s rise through “counter-punching” strategies, but sustained innovation and private sector investment are key – reject “US declining now” args – the US has historically punched over its weight whenever it’s challenged**

**Harr 8/3** [Scott, Army Special Forces Officer and Ph.D. Candidate at the Helms School of Government, Liberty University. He holds an undergraduate degree in Arabic Language Studies from West Point and a Master’s degree in Middle Eastern Affairs from Liberty University. A trained Arabic and Farsi speaker with over four years of cumulative deployment time in the Middle East, his work has been featured in The Diplomat, RealClearDefense, The Strategy Bridge, Modern War Institute, Military Review, The National Interest, and Joint Force Quarterly among other national security-focused venues, “By Avoiding Arms Races, America Can Counter China’s Rise”, 08-03-2021, https://nationalinterest.org/feature/avoiding-arms-races-america-can-counter-china%E2%80%99s-rise-191094]//pranav

**Rather than falling into the power projection arms race “trap“ that China desires, U.S. competitive strategies addressing China** should **adopt a framework based on “counter-punching**.” As its name suggests, the counterpunch incorporates both defensive (“counter”) and offensive (“punch”) elements. Additionally, it is an adaptive maneuver that requires disciplined understanding and controlled strength that, effectively employed, offers better alternatives towards protecting and preserving U.S. power in the face of challenges from China. The defensive element of an American counterpunch towards China involves adopting military restraint and a revamped examination of deterrence. Classic deterrence strategy involves presenting the credible threat of force to adversaries to create undesirable risks for would-be aggressors. The key to deterrence, as Kenneth Waltz famously argued, is determining how much deterrence is “enough” to dissuade aggressors. That is, deterrence does not necessarily require the presentation of power projection assets capable of completely destroying an adversary, but only enough assets to make the risks of aggressive behavior not worth the projected losses involved. Seen in this light, a strategy that diligently examines how much deterrence is “enough” potentially eliminates the impulse to sustain the ever-increasing stakes in costly arms races while, critically, **offering a chance to reinvest excess “deterrence” resources into areas that will preserve and protect U.S. power**. The national resources freed up by foregoing an arms race with China represent the potent offensive element of the counterpunch. **These resources can be reinvested in other areas such as the private sector which, besides being the hallmark of American prosperity and thus the critical reason for protecting American power in the first place, has historically played a decisive role in the United States’ successful war efforts**. **Buoyed by a strong and vibrant private sector where the United States remains a desirable global hub for innovation and technology, the needed capabilities for war (or intense competition) can be adaptively produced and rapidly called forward to tip the competitive (or combative) scales towards victory when required.** Of course, the “punch” loses its effectiveness without clearly articulated triggers for employment. If China seeks to induce the United States into an uncontrolled arms race, then the current U.S. obsession with China—which seems to interpret every Chinese action in any sphere as a threat requiring a U.S. response—must be viewed as very encouraging in Beijing. An effective U.S. counterpunch requires clearly defined red lines that regulate and set behavior expectations between great powers and indicate when a Chinese competitive action warrants a U.S. response. Detractors of the counterpunch framework will immediately note the call for military restraint and interpret it as a reactive recipe for military weakness at precisely a time requiring proactive military strength. But military restraint does not imply weakness any more than eating fewer calories implies malnutrition. It simply means making smarter decisions that play to U.S. strengths and away from Chinese strategy. It also entails properly viewing the risks inherent in competition with China. The counterpunch skeptic incorrectly perceives greater risks in short-term military restraint (traded for economic investment and fortification) than in long-term arms races (traded for potential economic collapse). The counterpunch skeptic also fails to appreciate the United States’ historic strengths in adopting this approach. In fact, **America has demonstrated exceptional skill as an adaptive counter-puncher—reacting and adapting to adversity and setbacks to rise above them and create positive effects preserving U.S. power and ideas.** U.S. institutions have counter-punched their way to success in the political (from the failed Articles of Confederation to the Constitution), social (from abhorrent slavery to civil rights), and military (from disastrous Pearl Harbor to WWII victory) arenas to produce the stable and prosperous nation that exists today. As John Mearsheimer points out, **China has the population size and economic capacity (the “sinew of power”) to pose unique and unprecedented challenges to U.S. power**. Additionally, wasteful military exploits—often employed as a means of competing with rivals—have contributed to bringing down world powers again and again throughout history. China understands this apparent axiom and has woven its truth into its competitive strategy to displace the United States as the world’s preeminent power in the twenty-first century. U.S. competitive strategy against China must, therefore, resist the powerful (but seemingly prudent) urge to continually increase the stakes projecting power against China. Rather, the United States needs to adopt a disciplined counterpunch framework focused on protecting and preserving (not projecting) power. This **framework leverages the elements of a successful counterpunch: it demonstrates a superior understanding of adversary strategy (China’s desire to economically exhaust the United States with power projection), it leverages smart defensive elements (adopting only “enough” deterrence to influence China’s actions), and it fortifies conditions of economic strength to ensure offensive actions can be brought to bear when required in competition or conflict (re-investing resources into a globally-leading private sector).** Employing a counterpunch framework asks Americans to trust its institutions—which is a difficult task in the face of a rising China. But the ask is not for blind trust. As a country with less than one-sixth of the world’s population, **the United States as a superpower has been punching above its weight for decades and has historically counter-punched successfully to muster adaptive and superlative responses whenever challenged with adversity. America must follow these historical impulses to remain a superpower in the twenty-first century**.

**The 1AC’s reduction of IPP is America “handing over its crown jewels” to competing nations by disincentivizing record setting innovation that causes spillover to other fields and destroys American hegemony.**

**Iancu 8/11** [Andrei, American-Romanian engineer and intellectual property attorney, who served as the Under Secretary of Commerce for Intellectual Property and Director of the United States Patent and Trademark Office from 2017 to 2021, “Biden is trying to undermine America's world-leading IP protections”, https://m.washingtontimes.com/news/2021/aug/11/biden-is-trying-to-undermine-americas-world-leadin/]//pranav

In May of this year, the Biden administration announced its support for a proposal at the World Trade Organization that would allow other countries to seize American intellectual property on COVID-19 technologies, including vaccines. On cue, those countries promptly modified their ask. **Whereas the original proposal called for the waiver to last a limited number of years, the new proposal makes the waiver effectively permanent.** And why not? **If America is willing to hand over its crown jewels, it might as well demand to keep them forever.** As a former Director of the U.S. Patent and Trademark Office, I know that America’s world-leading IP protections laid the foundation for our economic success and technological prowess. And as an immigrant from a communist nation, **I know all too well how disrespect for private property rights undermines innovation and saps economic vitality.** Since the Founding Fathers, Americans have understood that private property extends well beyond land, buildings, factories, and machines. **The real source of America’s power and promise are ideas. Walls, locks, or guards can protect physical property, but the implementation of ideas — new songs, artificial intelligence, or medicines — requires special protections and trust in the rule of law**. That’s why the Founders included intellectual property rights in the Constitution — in the form of an “exclusive right” for authors and inventors — to “promote the progress of science and useful arts.” Indeed, this is the only time the word “right” appears in the Constitution (amendments aside). The Founders knew that only the rule of law, and our respect for it, can protect and enable the development of these ideas. Yet, President Biden undermined that respect by signaling his support for the appropriation of America’s intangible assets. In doing so, he jeopardized America’s uniquely successful intellectual property system. The history of our nation — indeed, much of the history of the world — **since 1789 has been the revolution in knowledge led by American ingenuity in agriculture, industry, medicine, and information technology. Progress like this does not just happen**. Indeed, it didn’t, for the millennia of the entire human history until our nation’s founding a couple of hundred years ago! **It’s not a coincidence that the last two centuries of uninterrupted, IP-driven innovation — up to and including the miraculous creation in a record time of the Covid vaccines themselves — began when one nation finally committed itself to protect intangible assets as much as physical property.** The reason is simple: knowledge is cumulative. **Every new discovery becomes the basis for new research. The revolutionary mRNA technology behind Pfizer and Moderna’s vaccines is, in fact, an evolutionary iteration of previous — patented — breakthroughs over the last two decades.** Sen. Bernie Sanders, among others, turns up his nose at all this science, history, and progress. Like President Biden, he supports waiving vaccine patents because, he says, “We need a people’s vaccine, not a profit vaccine.” **Ignore for a moment that many companies have agreed to sell their vaccines at non-profit prices for the duration of the pandemic, or that the vaccines are completely free for all patients at pharmacies nationwide, or that the federal government pays $19.50 per Pfizer dose, about $15 per Moderna dose, and $10 for the Johnson & Johnson shot — less than the cost of a pizza for medicines that are saving millions of lives and restoring our economy.** Instead, **focus on the fact that intellectual property protections enabled the creation of “people’s vaccines” in the first place.** **The choice isn’t between cheap vaccines and even cheaper vaccines — it’s between shots that are protected by strong IP laws or no shots at all.** The same goes for every industry. **If President Biden doesn’t protect the IP behind new vaccines, investors and inventors will ask, what other technologies are next?** Will similar takings be imposed on climate change technologies, for example? Food processing? Essential semiconductor technologies? **Companies will scale back investments in medical devices, microchips, energy, and everything in between if they think the U.S. Government might waive IP protection after the fact so that others may copy their inventions with impunity.** Of immediate concern is the need for more treatments for Covid-19, especially as the pandemic keeps raging with new variants. **Knowing that their IP may be appropriated as soon as it is developed, private industry — especially start-ups and smaller businesses that depend heavily on outside capital — may not invest the resources necessary to develop these new technologies that are desperately needed right now.** Here’s the reality: **remove patents and other forms of intellectual property, and private-sector investment in innovation dries up**. The government will then try to step in to fill the gap, inefficiently as always. **Like the taking of factories to nationalize industry, this taking of intellectual property is effectively the nationalization of our innovation economy**. The result will be the same as in every other socialist regime that nationalized its industries: the kind of poverty, corruption, and misery that my family escaped from decades ago. **American innovation** has cured diseases, enabled human flight, led to the development of computers, and **made our nation the envy of the world. Waiving intellectual property rights could forfeit it all.**

**Only U.S. hegemony prevents global instability---alternatives can't maintain peace**

**Haass, 17** - President of the Council on Foreign Relations (Richard, "Who Will Fill America’s Shoes?," *Project Syndicate*, 6-24-2017, https://www.project-syndicate.org/commentary/global-leadership-successor-to-america-by-richard-n--haass-2017-06)

Still, a shift away from a US-dominated world of structured relationships and standing institutions and toward something else is under way. What this alternative will be, however, remains largely unknowable. What we do know is that **there is no alternative great power willing and able to step in and assume what had been the US role**.

China is a frequently mentioned candidate, but its leadership is focused mostly on consolidating domestic order and maintaining artificially high economic-growth rates to stave off popular unrest. China’s interest in regional and global institutions seems designed mostly to bolster its economy and geopolitical influence, rather than to help set rules and create broadly beneficial arrangements.

Likewise, Russia is a country with a narrowly-based economy led by a government focused on retaining power at home and re-establishing Russian influence in the Middle East and Europe. India is preoccupied with the challenge of economic development and is tied down by its problematic relationship with Pakistan. Japan is held back by its declining population, domestic political and economic constraints, and its neighbors’ suspicions.

Europe, for its part, is distracted by questions surrounding the relationship between member states and the European Union. As a result, the whole of the continent is less than the sum of its parts – **none** of which **is large enough to succeed America on the world stage**.

But the absence of a single successor to the US does not mean that what awaits is chaos. At least in principle, the world’s most powerful countries could come together to fill America’s shoes. In practice, though, **this will not happen**, as these countries lack the capabilities, experience, and, above all, a consensus on what needs doing and who needs to do it.

**Goes nuclear---extinction**

Thomas H. **Henricksen 17**, emeritus senior fellow at the Hoover Institution, 3/23/17, “Post-American World Order,” <http://www.hoover.org/research/post-american-world-order>

The tensions stoked by the assertive regimes in the Kremlin or Tiananmen Square could **spark a political or military incident** that might set off a chain reaction leading to a **large-scale war**. Historically, powerful rivalries nearly always lead to at least skirmishes, if not a full-blown war. The anomalous Cold War era **spared** the United States and Soviet Russia a direct conflict, largely from concerns that one would trigger a **nuclear exchange destroying** both states and much of **the world**. Such a repetition **might** reoccur in the unfolding three-cornered geopolitical world. It seems safe to acknowledge that an ascendant China and a resurgent Russia will persist in their geo-strategic ambitions.

What Is To Be Done?

The first marching order is to dodge any kind of perpetual war of the sort that George Orwell outlined in “1984,” which engulfed the three super states of Eastasia, Eurasia, and Oceania, and made possible the totalitarian Big Brother regime. A long-running Cold War-type confrontation would almost certainly take another form than the one that ran from 1945 until the downfall of the Soviet Union.

What prescriptions can be offered in the face of the escalating competition among the three global powers? First, by **staying militarily and economically strong**, the United States will have the resources to deter its peers’ hawkish behavior that might otherwise trigger a **major conflict**. Judging by the history of the Cold War, the coming strategic chess match with Russia and China will prove tense and demanding—since **all the countries boast nuclear arms** and long-range ballistic missiles. Next, the United States should widen and sustain willing coalitions of partners, something at which America excels, and at which China and Russia fail conspicuously.

There can be **little room for error** in fraught **crises among nuclear-weaponized** and **hostile powers**. Short- and long-term standoffs are likely, as they were during the Cold War. Thus, the playbook, in part, involves a **waiting game** in which each power looks to its rivals to suffer grievous internal problems which could entail a collapse, as happened to the Soviet Union.

**Case**

#### Rotb vote for the better debater anythigne lse infitnl regressive self serving abritrarya nd moots 7 min of the 1NC

None of this evidence explains why capitalism is semiotic, why it is bad, or it is abt ameidicnes

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Lol the aff cant solve ANY OF THEIR IAMPCTSA – BERARDI is about capitalis writ altge which the aff does not change

The lbl

There is not warrant in the 1Ac for why capitalism is semiotic lol so dotn evalue it

Aff does nothing yo resolve semioccap – leaves those strucyures in aoce

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Second Berardi cards is TERRIBLE like there is no reason why workers arer reduced to units of times its literally just a bnch f claims which the aff cant solve bc tey still live this esteutcure sin place

Thirs Berardi card does not have a warrant for all action lol – me getting a piece of ince cream isnto cuz of my relation to captialsim

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The liberal democracy arg is j terrible – if democracy has failed how does the cocneptions foc ahgne even happen bc you don’t do it

You shouldn’t vote for them because they say semio cap is bad reducing ip is not a coherent streategy to decenter it

Carlin evidence is about the funding of the school system not about debate – and your abllot in one debate doesn’t do anything to change that lol

Their offense abt releasing restritions is missing a warrant for hwo toenabels to loosen semiocaps cotnrol

**The aff’s portrayal of a world with reduced IP protections as an “information commons” where medical inequality is solved by deregulation perpetuates the neoliberal myth of a perfect market turns case bc they j mask violence of semiocap  
Kapczynski 14** [(Amy, a Professor of Law at Yale Law School, Faculty Co-Director of the Global Health Justice Partnership, and Faculty Co-Director of the Collaboration for Research Integrity and Transparency. She is also Faculty Co-Director of the Law and Political Economy Project and cofounder of the Law and Political Economy blog. Her areas of research include information policy, intellectual property law, international law, and global health.) “INTELLECTUAL PROPERTY’S LEVIATHAN” Duke Law, Law & Contemporary problems, 2014. https://scholarship.law.duke.edu/cgi/viewcontent.cgi?article=4710&context=lcp] BC

Over the last decade or so, a powerful set of **critiques has emerged** to contest the dominant account just sketched out as well as the contemporary **state of IP law**.12 These arguments have come from many directions, some even arising from scholars who previously were champions of the dominant account.13 The most prominent and potent line of theoretical critique in the legal literature has come in the guise of arguments for free culture and the **“information commons”** and has been most influentially articulated by Lawrence Lessig and Yochai Benkler.14 Both have stressed the problems with expansive exclusive rights regimes in information and have also sketched a set of actually existing alternatives to market-based exclusionary forms of information and cultural production.

Lessig has written a series of influential books that have made him a “rock star of the information age,”15 particularly for young Internet and free-culture activists. He has argued powerfully, for example, that existing copyright law is in deep **conflict with the radical new possibilities for creativity** in the digital age. As he points out, when a mother posting a video of her toddler dancing to a Prince song on YouTube is threatened with a $150,000 fine for copyright infringement, something has gone seriously awry.16 Lessig also contends that copyright law today is too long, too expansive, and instantiates a “permission culture” that is antithetical to free expression in the age of the remix.17 As he puts it, “the Internet has unleashed an extraordinary possibility for many to participate in the process of building and cultivating a culture that reaches far beyond local boundaries,” creating the possibility of markets that “include a much wider and more diverse range of creators,” if not **stifled by incumbents who use IP law to “protect themselves against this competition**.”18

Benkler’s work has also been extraordinarily formative in the field, particularly for his insights into the multiplicity of modes of information production. As he has stressed, the conventional justification for IP does not account for the many successful and longstanding modes of market nonexclusionary information production.19 For example, attorneys write articles to attract clients, software developers sell services customizing free and opensource software for individual clients, and bands give music away for free to increase revenues from touring or merchandise.20 More pathbreaking still is Benkler’s account of the importance of “commons-based peer production,” a form of socially motivated and cooperative production exemplified by the volunteer network that maintains Wikipedia or the groups of coders who create open-source software products such as the Linux operating system.21 In the digital networked age, as Benkler describes, the tools of information production are very broadly distributed, “creating new opportunities for how we make and exchange information, knowledge, and culture.”22 These changes have increased the relative role in our information economy of nonproprietary production and facilitate “new forms of production [that] are based neither in the state nor in the market.”23 Because commons-based peer production is not hierarchically organized and is motivated by social dynamics and concerns, it also offers new possibilities for human development, human freedom, a more critical approach to culture, and more democratic forms of political participation.24

This line of critique has been profoundly generative and has helped launch an important new conceptualization of the commons as a paradigm. That paradigm, as a recent book puts it, “helps us ‘get outside’ of the dominant discourse of the market economy and helps us represent different, more wholesome ways of being.”25 Proponents of the commons concept draw upon contemporary articulations of successful commons-based resource management by Elinor Ostrom and her followers.26 They do mobilize retellings of the political and economic history of the commons in land in Europe before enclosure,27 and recent evidence from psychology and behavioral economics that suggests that humans have deep tendencies toward cooperation and reciprocation.28 They argue that A key revelation of the commons way of thinking is that we humans are not in fact isolated, atomistic individuals. We are not amoebas with no human agency except hedonistic “utility preferences” expressed in the marketplace. No: We are commoners—creative, distinctive individuals inscribed within larger wholes. We may have unattractive human traits fueled by individual fears and ego, but we are also creatures entirely capable of self-organization and cooperation; with a concern for fairness and social justice; and willing to make sacrifices for the larger good and future generations.29

This stands, of course, as a powerful rebuke to the neoliberal imaginary, which “constructs and interpellates individuals as . . . rational, calculating creatures whose moral autonomy is measured by their capacity for ‘self-care’— the ability to provide for their own needs and service their own ambitions.”30

III

Given this radical—and, in my view, critically important—attempt to rethink the subject at the core of neoliberal accounts, it is all the more striking that **proponents of the commons often appear to adopt a neoliberal image of the state.** For example, the introduction to a recently edited volume that gathers writings on the commons from seventy-three authors in thirty countries (entitled, tellingly, The Wealth of the Commons: A World Beyond Market and State) has this to say:

The presumption that the state can and will intervene to represent the interests of citizens is no longer credible. Unable to govern for the long term, captured by commercial interests and hobbled by stodgy bureaucratic structures in an age of nimble electronic networks, the state is arguably incapable of meeting the needs of citizens as a whole.31

The commons, they suggest, is a concept that seeks not only to liberate us from predatory and dysfunctional markets, but also from predatory and dysfunctional states. Something immediately seems incongruous here. **If people are inherently cooperative reciprocators, why are states irredeemably corrupt?** After all, as Harold Demsetz famously wrote in his 1967 attack on Arrow’s optimism about state production of information, “[g]overnment is a group of people.”32

Lessig, one of the progenitors of the language of the commons in the informational domain, often leads with a similar view of the state:

[I]f the twentieth century taught us one lesson, it is the dominance of private over state ordering. Markets work better than Tammany Hall in deciding who should get what, when. Or as Nobel Prize-winning economist Ronald Coase put it, whatever problems there are with the market, the problems with government are more profound.33

Lessig reveals his own sense of the power of this conception of the state when he seeks to tar IP law with the same brush; we should rebel against current IP law, he suggests, because we should “limit the government’s role in choosing the future of creativity.”34

Benkler is more measured but admits as well to viewing the state as “a relatively suspect actor.”35 We should worry, he suggests, that direct governmental intervention “leads to centralization in the hands of government agencies and powerful political lobbies,”36 a view that echoes the neoliberal account described above.

It should perhaps not surprise us that leading **critics of neoliberal information policy embrace a neoliberal conception of the state**. After all, neoliberalism is not merely an ideology, but also a set of policy prescriptions that may have helped to call forth the state that it has described. As David Harvey puts it, **“[t]he neoliberal fear that special-interest groups would pervert and subvert the state is nowhere better realized than in Washington, where armies of corporate lobbyists . . . effectively dictate legislation to match their special interests**.”37

There are, it must be said, few areas of law that better exemplify this problem than IP law. For example, Jessica Litman has documented the astonishing process through which the 1976 Copyright Act was drafted, in which Congress delegated most of the drafting to interest groups that were forced to negotiate with one another.38 Other scholars have offered similarly startling accounts of the genesis of the most important IP treaty today, the TradeRelated Aspects of Intellectual Property Rights (TRIPS) Agreement. TRIPS came into force in 1996, revolutionizing international IP law by both imposing new standards and by rendering them enforceable through the WTO’s disputeresolution system, which authorizes trade retaliation to enforce its judgments. Most countries in the world are members of TRIPS, and the Agreement introduced, for developing countries in particular, substantial new obligations, such as the obligation to grant patents on medicines and food-related inventions. Several excellent histories of the treaty have been written, documenting its beginnings as a brash idea proposed by “twelve chief executive officers (representing pharmaceutical, entertainment, and software industries).”39 As Susan Sell has described, the **TRIPS Agreement was a triumph of industry organizing.** Through TRIPS, Industry **revealed its power to identify and define a trade problem, devise a solution, and reduce it to a concrete proposal that could be sold to governments.**

**[2] Vote neg on presumption – they can’t solve the entirety of semio by doing the aff:**

**[b] Debate – none of their evidence is specific to it – sets a high threshold for solvency and ignores how communicative norms operate.**

**[3] vote neg on presumption**