### 1

#### The affirmative is a futile compromise in the battlefield of capitalism. Even softening ip protections will not resolve contradictions and inequalities in society but only preserve laborers needed for the capitalist economy to function. The ROB is to vote for the team that best challenges capitalism.

Rikowski 2006 (“A Marxist Analyhsis of the World Trade Organization’s Agreement on Trade-Related Aspects of Intellectual Property Rights.” By Ruthe Rikowski (Lecturer at London South Bank University. Senior Edoitor for Chandos Information Processional Series, and author of multiple books and journal articles.) Volume 4, Number 4 2006 of Policy Futures in Education. <https://journals.sagepub.com/doi/pdf/10.2304/pfie.2006.4.4.396>) 0:24

Fundamentally, it will be impossible to implement TRIPS in a way that will significantly benefit the developing world, because of the inherent inequalities and contradictions that are built into the very fabric of global capitalism itself. Furthermore, the drives of capital are infinite; it will never be satisfied. So, there will never come a point where it will be decided that the inequalities need to be lessened in any fundamental way. Instead, TRIPS, as a tool which aids the furtherance of global capitalism, is likely to increase the inequalities. Furthermore, inequalities and poverty will only ever be lessened (and largely on a temporary basis) when pressure is placed on those in positions of power. In regard to TRIPS this rests on putting pressure on the WTO through organisations such as the Third World Network and various NGOs in order to soften some of the most worrying of the implications of TRIPS for the poor and those in the developing world.

However, capitalism is a battlefield upon which various compromises are and can only ever be made, but it can never ultimately be for the benefit of the labourer and the poor. To change the situation on a permanent basis, we need to terminate capitalism and replace it with socialism and eventually with communism in my opinion.

#### Capitalism created international law to spread capitalism. Any agreements on an international level by countries comes with it expanding their interest to other parties yet large power players can disregard those same laws as there is an unequal relationship between states, altering how institutional organizations function

Chimni 17 (“Towards an Integrated Marxist Approach to International Law (IMAIL) In International Law and World Order: A Critique of Contemporary Approaches (pp. 440-550). by B.S. Chimni (Legal scholar, Distinguished Professor of International Law at Jindal Global Law School and served on the Academic Advisory Committee of the Office of the United Nations High Commissioner for Refugees from 96-00) ambridge: Cambridge University Press. doi:10.1017/9781107588196.009) 0:43

First, he noted that ‘the spread and development of international law occurred on the basis of the spread and development of the capitalist mode of production’. 109 That is to say, ‘the victory of the bourgeoisie, in all the European countries, had to lead to the establishment of new rules and new institutions of international law which protected the general and basic interests of the bourgeoisie, i.e., bourgeois property’. 110 But Pashukanis recognized that while ‘as a separate force which set itself off from society, the state only finally emerged in the modern capitalist bourgeois period’ it by no means followed that ‘the contemporary forms of international legal intercourse, and the individual institutions of international law, only arose in the most recent times’. 111 Since exchange relations existed among tribes and communities, international law was prevalent among the earliest ancient legal institutions that existed. In this period international law helped resolve disputes, including territorial disputes, between tribes. 112 In these contexts Pashukanis went on to touch upon developments in Greek and Roman law. 113 However, he emphasized that it is only in the capitalist period ‘having subordinated itself to the state machine, the bourgeoisie brought the principle of the public nature of authority to its clearest expression’, and therefore ‘the state only fully becomes the subject of international law as the bourgeois state ’. 114 In the same way as an individual assumed the quality of a legal subject only under capitalism, the state becomes the subject of international law only as a capitalist state.

Second, responding to the eternal question as to whether international law is law, Pashukanis noted that ‘bourgeois jurisprudence has devoted a great amount of fruitless effort in solving this contradiction’. 115 According to Pashukanis, the answer to the question whether international law is law lies in – here he anticipates classical realists like Hans Morgenthau – ‘the real balance of forces’ between bourgeois states. 116 He, of course, recognized that ‘within the limit set by a given balance of forces, separate questions may be decided by compromises and by exchange i.e., on the basis of law’. 117 But international law was likely to be disregarded when the interests of a state so demanded. 118 This was especially so in periods of crisis when the balance of forces ‘fluctuated seriously’ and when ‘vital interests’ or the ‘very existence of a state’ was threatened. 119 Pashukanis mentioned in this regard the period of 1914– 1918  ‘during which both sides continuously violated international law’. 120 However, he went on to make the acute observation that ‘every state in violating international law also tries to depict the matter as if there has been no violation whatsoever’. 121 The reason is that ‘the open denial of international law is politically unprofitable for the bourgeoisie since it exposes them to the masses and thus hinders preparations for new wars. It is much more profitable for the imperialists to act in the guise of pacifism and as the champions of international law’. 122

Third, Pashukanis rejected technical definitions of international law advanced by bourgeois international lawyers from which ‘the class character of international law’ was absent. 123 In his view, ‘bourgeois jurisprudence consciously or unconsciously strives to conceal the element of class’. 124 On his part he noted the links between capitalism and imperialism, and inter- imperialist competition, and observed that the capitalist countries divided the world into civilized and semi- civilized revealing ‘modern international law as the class law of the bourgeoisie ’. 125 According to Pashukanis, international law of his times was ‘the totality of norms which the capitalist bourgeois states apply in their relations with each other, while the remainder of the world is considered as a simple object of their completed transactions’. 126 Pashukanis was certainly right as ‘the real historical content of international law’ in this period was ‘the struggle between capitalist states’. 127 In fact international law owed ‘its existence to the fact that the bourgeoisie exercise(d) its domination over the proletariat and over the colonial countries’. 128 It was therefore indeed the class law of the bourgeoisie.

Fourth, he noted with respect to the assertion of basic or equal rights of states under international law that ‘it is most obvious that we are dealing here with ideas drawn from the sphere of civil law relationships with a basis in equality between the parties’. 129 He conceded that ‘to a certain degree the analogy may be extended. Bourgeois private law assumes that subjects are formally equal yet simultaneously permits real inequality in property, while bourgeois international law in principle recognizes that states have equal rights yet in reality they are unequal in their signifi-cance and their power’. 130 Therefore, at the level of political economy there was only ‘a difference in degree’ between domestic law and international law. 131 But he also went on to observe that the ‘dubious benefits of formal equality are not enjoyed at all by those nations which have not developed capitalist civilization and which engage in international intercourse not as subjects, but as objects of the imperialist states’ colonial policy’. 132 In other words, he recognized that in the instance of colonized states the analogy between domestic law and international law collapsed.

Fifth, he criticized Marxist scholars such as Karl Renner for stressing the ‘peaceful functions of international law’. 133 Pashukanis pointed out that ‘even those agreements between capitalist states which appear to be directed to the general interest are, in fact, for each of the participants a means of jealously protecting their particular interests, preventing the expansion of their rivals’ influence, thwarting unilateral conquest, i.e., in another form continuing the same struggle which will exist for as long as capitalist competition exists’. 134 He extended this logic to international organizations and wrote that ‘the struggle among imperialist states for domination of the rest of the world is thus a basic factor in defining the nature and fate of the corresponding institutions’. 135

**Can’t solve the K— tech developments are used solely to produce private wealth instead of reducing inequality**

**Wilkie 5** (Rob, staff @ Red Critique, Winter/Spring, “The Daydreams of iPod Capitalism”, <http://www.redcritique.org/WinterSpring2005/printversions/thedaydreamsofipodcapitalismprint.htm>) 0:17

**But it is precisely this obsessed reading of technology as the eliminator of class conflict and the creator of ethical communities of cultural sharing that has made the Internet the "new" concept of global capitalism and so useful to the interests of Big Business. While we are witness to dramatic advances in the technologies of health, communication, transportation and commodity production—developments which could be used to raise the living standards of all—capitalism twists the potential of scientific and technological progress away from the meeting everyone's needs and towards the accumulation of vast fortunes for the owners**. As one recent study found, **rather than ameliorating class divisions, the "tech" years have seen the gap between the rich and the poor double in the United States** (Browning C2) and **such divisions literally determine who lives and who dies**. For example**, while nightly news shows act as virtual mouthpieces for the pharmaceutical companies, touting the latest lifestyle drugs and "extreme" plastic surgery techniques, capitalism reduces basic healthcare technologies** such as dentistry and annual checkups to the privilege of a few (Park C05). **Technology, in other words, cannot solve the problem of class inequality but only heightens the conflict between capital and labor because under the capitalist system technological developments are used solely for the production of private wealth for the few who own and control them.**

#### **Capitalism ensures that impacts concerning disease spread are inevitable – only alt can solve**

Eds. 8/20 [Eds., 8-1-2020, " COVID-19, capitalism and climate," MR Online, accessed 9-29-2020, https://mronline.org/2020/08/01/covid-19-capitalism-and-climate/?utm\_source=rss&amp;utm\_medium=rss&amp;utm\_campaign=covid-19-capitalism-and-climate] //YBKN

Because while COVID-19 is ravaging humanity planet-wide, it is merely a symptom of the real underlying disease of capitalism. The profit motive drives capitalists to dominate “the entire surface of the globe. It must nestle everywhere, settle everywhere, establish connexions everywhere.” Scientists have identified nine planetary boundaries for a livable planet: ozone depletion, biodiversity loss and extinctions, Chemical pollution, Climate Change, Ocean acidification, Freshwater consumption, Land system change, Nitrogen and phosphorus flows to the biosphere and oceans and Atmospheric aerosol loading. In a few hundred years of capitalist domination of the world, all nine have been or are in danger of being crossed. Geographer Jason Moore put it this way: “Capitalist production does not have an epidemiology so much as it is an epidemiology”. Fighting for reforms that can help people, preserve the environment and contribute to better outcomes is not optional. Socialists who help organize to win struggles from below in workplaces, schools and communities against the system build confidence in the ability of ordinary people to change the world, and aim to organize the movement. But ultimately, we can’t reform a system whose logic is to pursue every possible profitable enterprise, regardless of what it does to the health of animals and the natural environment or human beings. It is a system that will produce new killer pandemics along with the food we eat. It is a system that rewards the cutting down of the Amazon Rainforest, the earth’s lungs, to produce more meat that we don’t need. It is a system that will allow oil companies to extract every drop from the earth despite the fact that this will surely make the planet unliveable for humans and many other species. It is a system that controls, tortures and kills Black and Indigenous people and justifies it with racist mythologies to keep the profits going. The power to change the system lies with the working class, the overwhelming majority. But to lead a working class of millions we urgently need a revolutionary party comprised of the most class conscious elements linking the struggles against the system together and fighting for unity against racist, sexist, homophobic and transphobic divisions. The IS makes no pretense of being a mass party, but remains committed to the task of building such a revolutionary party in so-called Canada

#### International Law’s foundation to preserve human rights and freedoms of all people have been twisted and turned to be used as another tool within the neoliberal regime to conquer and feed the military war machine while creating more human rights violations along the way.

Heuer and Schirmer 98 **(**“Human Rights Imperialism” by Uwe-Jens Heuer (member of the dem soc budestag group on questions of law and justice) and Dr Gregor Schirmer (assistant to heuer) Monthly Review March 1, 1998. Accessed 12-17-2012. [https://monthlyreview.org/1998/03/01/human-rights-imperialism**/**](https://monthlyreview.org/1998/03/01/human-rights-imperialism/)**) 0:25**

Human rights were embodied in international law for the first time half a century ago. According to the United Nations Charter, one of the goals of the organization is international cooperation “to advance and strengthen the respect of human rights and basic freedoms for all people, regardless of race, sex, language and religion.” The thirty articles of the Universal Declaration of Human Rights of 1948 set out in detail the UN Charter’s goal of international cooperation for the advancement of human rights and basic freedoms. The Convention on Prevention and Prosecution of Genocide of the same year is a great advance and landmark in the body of international law, binding on the states that have ratified it. These two achievements, which came at the very moment of the inception of the cold war, were due to the continuing democratic-antifascist impetus of the struggle and victory of the Anti-Hitler coalition in the Second World War. In the verdicts at Nuremberg the Nazi leaders were not only convicted of war crimes but also of crimes against humankind. The recognition of human rights in international law is thus a lasting triumph of the great antifascist coalition that split apart with the start of the cold war. But in its aspect as ideology (as opposed to its aspect as an element of international law), “human rights” became an effective weapon of the cold war and remains a heavily used propaganda tool of the new neoliberal global regime. It is on this distinction between human rights in international law and in (neo-imperial) ideology that we focus here.

The next great advance after 1948 came with the adoption of the two International Covenants, on Civil and Political Rights, and on Economic, Social and Cultural Rights, in 1966. These treaties are legally binding, but there is only an extremely weak mechanism for their implementation. The explicit inclusion of economic, social, and cultural rights as human rights within the scope of international law was a major accomplishment. It stands today as a reproach to orthodox neoliberal ideology, although it is characteristic that social rights are formulated as general goals to be gradually reached. These treaties were made in the context of that advance in human freedoms marked by the breakdown of the colonial system and the growth of the liberation movements. The primary international political actors have not been quick to ratify these treaties, which first took effect in 1976. The United States first joined the treaty on political rights in 1992, and still does not adhere to the treaty on social rights.

The human rights established in these and other universal and regional agreements are certainly not the *ne plus ultra* of the legal regulation of the development of human emancipation. But the world would certainly look completely different and much more just, were human rights to be realized like those recognized in Article 11 of the Covenant on Economic, Social and Cultural Rights (including the rights to food, clothing, shelter, and improvement of the conditions of life).

**II**

But the reality is different. In all parts of the world human rights were and are negated and trampled upon daily. One cause of the failure of the socialist states in Europe was the disregard of, and injury to, human rights. Today the countries which purport to be defenders of human rights, including Germany and the United States, disregard human rights in their own territories. In Germany there are continuous multiple violations of the human rights of non-EU foreign residents and of citizens of the former GDR. Hunger and poverty in the third world are denials of elementary human rights. In Rwanda, inhumane conditions degenerated into genocide.

In the case of grave injury to human rights, it seems clear that states should not remain passive in the name of non-intervention in the domestic affairs of another country. But this is just one side of the story. The other side is that the question of human rights was abused by the United States and NATO as a tool aimed at the destruction of what had been achieved in the socialist countries, is still abused as a vehicle for the assertion of hegemonic interests against the independence of states of the third world, and is ever more frequently accompanied by the use of military power. This is a dangerous development which can properly be designated human rights imperialism.

Henry Kissinger argued in his book, *The Reason of Nations*, that where Nixon, Ford, and Carter had found “human rights” to be useful in their political language, Reagan and his advisors went further and put “human rights” into the toolbox to be actively used in the destruction of “communism” and the “democratization” of the Soviet Union. How the ideology of “human rights” was used to deprive hundreds of millions of people of their social and economic rights requires more attention than it has so far received.

#### Cap causes extinction – nuclear war, environmental destruction, and social inequality. The collapse will come by 2050 and cause extinction absent radical recalibration.

Streeck 16.(Wolfgang, Emeritus Director of the Max-Planck-Institute for the Study of Societies, Cologne, *How Will Capitalism End?: Essays on a Failing System*, p. 1-15)

Capitalism has always been an improbable social formation, full of conflicts and contradictions, therefore **permanently unstable** and in flux, and highly conditional on historically contingent and precarious supportive as well as constraining events and institutions. Capitalist society may be described in shorthand as a 'progressive' society in the sense of Adam Smith 1 and the enlightenment, a society that has coupled its 'progress' to the continuous and unlimited production and accumulation of productive capital, effected through a conversion, by means of the invisible hand of the market and the visible hand of the state, of the private vice of material greed into a public benefit.' Capitalism promises **infinite growth** of commodified material wealth in a finite world, by conjoining itself with modern science and technology, making capitalist society the first industrial society, and through unending expansion of free, in the sense of contestable, risky markets, on the coat-tails of a hegemonic carrier state and its market -opening policies both domestically and internationally. 3 As a version of industrial society, capitalist society is distinguished by the fact that its collective productive capital is accumulated in the hands of a minority of its members who enjoy the legal privilege, in the form of rights of private property, to dispose of such capital in any way they see fit, including letting it sit idle or transferring it abroad. One implication of this is that the vast majority of the members of a capitalist society must work under the direction, however mediated, of the private owners of the tools they need to provide for themselves, and on terms set by those owners in line with their desire to maximize the rate of increase of their capital. Motivating non-owners to do so- to work hard and diligently in the interest of the owners - requires artful devices - sticks and carrots of the most diverse sorts that are never certain to function - that have to be continuously reinvented as capitalist progress continuously renders them obsolescent. The tensions and contradictions within the capitalist political-economic configuration make for an ever-present possibility of structural breakdown and social crisis. Economic and social stability under modern capitalism must be secured on a background of systemic restlessness4 produced by competition and expansion, a difficult balancing act with a constantly uncertain outcome. Its success is contingent on, among other things, the timely appearance of a new technological paradigm or the development of social needs and values complementing changing requirements of continued economic growth. For example, for the vast majority of its members, a capitalist society must manage to convert their ever-present fear of being cut out of the productive process, because of economic or technological restructuring, into acceptance of the highly unequal distribution of wealth and power generated by the capitalist economy and a belief in the legitimacy of capitalism as a social order. For this, highly complicated and inevitably fragile institutional and ideological provisions arc necessary. The same holds true for the conversion of insecure workers - kept insecure to make them obedient workers - into confident consumers happily discharging their consumerist social obligations even in the face of the fundamental uncertainty oflabour markets and employment.' In light of the inherent instability of modern societies founded upon and dynamically shaped by a capitalist economy, it is small wonder that theories of capitalism, from the time the concept was first used in the early 1800s in Germany" and the mid-1800s in England/ were always also theories of crisis. This holds not just for Marx and Engels but also for writers like Ricardo, Mill, Sombart, Keynes, Hilferding, Polanyi and Schumpeter, all of whom expected one way or other to see the end of capitalism during their lifetime." What kind of crisis was expected to finish capitalism off differed with time and authors' theoretical priors; structuralist theories of death by overproduction or underconsumption, or by a tendency of the rate of profit to fall (Marx), coexisted with predictions of saturation of needs and markets (Keynes), of rising resistance to further commodification oflife and society (Polanyi), of exhaustion of new land and new labour available for colonization in a literal as well as figurative sense (Luxemburg), of technological stagnation (Kondratieff), financial-political organization of monopolistic corporations suspending liberal markets (Hilferding), bureaucratic suppression of entrepreneurialism aided by a worldwide trahison des clercs (Weber, Schumpeter, Hayek) etc., etc." While none of these theories came true as imagined, most of them were not entirely false either. In fact, the history of modern capitalism can be written as a succession of crises that capitalism survived only at the price of deep transformations of its economic and social institutions, saving it from bankruptcy in unforeseeable and often unintended ways. Seen this way, that the capitalist order still exists may well appear less impressive than that it existed so often on the brink of collapse and had continuously to change, frequently depending on contingent exogenous supports that it was unable to mobilize endogenously. The fact **that capitalism has**, until now, **managed to outlive all predictions of its impending death, need not mean that it will forever be able to do so**; there is no inductive proof here, and we cannot rule out the possibility that, **next time**, whatever cavalry capitalism may require for its rescue may fail to show up. A short recapitulation of the history of modern capitalism serves to illustrate this point. 10 Liberal capitalism in the nineteenth century was confronted by a revolutionary labour movement that needed to be politically tamed by a complex combination of repression and co-optation, including democratic power sharing and social reform. In the early twentieth century, capitalism was commandeered to serve national interests in international wars, thereby converting it into a public utility under the planning regimes of a new war economy, as private property and the invisible hand of the market seemed insufficient for the provision of the collective capacities countries needed to prevail in international hostilities. After the First World War, restoration of a liberal-capitalist economy failed to produce a viable social order and had to give way in large parts of the industrial world to either Communism or Fascism, while in the core countries of what was to become 'the West' liberal capitalism was gradually succeeded, in the aftermath of the Great Depression, by Keynesian, state-administered capitalism. Out of this grew the democratic welfare-state capitalism of the three post-war decades, with hindsight the only period in which economic growth and social and political stability, achieved through democracy, coexisted under capitalism, at least in the OECD world where capitalism came to be awarded the epithet, 'advanced'. In the 1970s, however, what had with hindsight been called the 'post-war settlement' of social-democratic capitalism began to disintegrate, gradually and imperceptibly at first but increasingly punctuated by successive, ever more severe crises of both the capitalist economy and the social and political institutions embedding, that is, supporting as well as containing it. This was the period of both intensifying crisis and deep transformation when 'late capitalism', as impressively described by Werner Sombart in the 1920s, 11 gave way to neoliberalism. Crisis Theory Redux Today, after the watershed of the financial crisis of 2008, critical and indeed crisis-theoretical reflection on the prospects of capitalism and its society is again en vogue. Does Capitalism Have a Future? is the title of a book published in 2013 by five outstanding social scientists: Immanuel Wallerstein, Randall Collins, Michael Mann, Georgi Derluguian and Craig Calhoun. Apart from the introduction and the conclusion, which are collectively authored, the contributors present their views in separate chapters, and this could not be otherwise since they differ widely. Still, all five share the conviction that, as they state in the introduction, 'something big looms on the horizon: a structural crisis much bigger than the recent Great Recession, which might in retrospect seem only a prologue to a period of deeper troubles and transformations: 12 On what is causing this crisis, however, and how it will end, there is substantial disagreement- which, with authors of this calibre, may be taken as a sign of the multiple uncertainties and possibilities inherent in the present condition of the capitalist political economy. To give an impression of how leading theorists may differ when trying to imagine the future of capitalism today, I will at some length review the prospects and predictions put forward in the book. A comparatively conventional crisis theory is probably the one offered by Wallerstein (pp. 9-35), who locates contemporary capitalism at the bottom of a Kondratieff cycle (Kondratieff B) with no prospect of a new (Kondratieff A) upturn. This is said to be due to a 'structural crisis' that began in the 1970s, as a result of which 'capitalists may no longer find capitalism rewarding'. Two broad causes are given, one a set of long-term trends 'ending the endless accumulation of capital', the other the demise, after the 'world revolution of 1968', of the 'dominance of centrist liberals of the geoculture' (p. 21 ). Structural trends include the exhaustion of virgin lands and the resulting necessity of environmental repair work, growing resource shortages, and the increasing need for public infrastructure. All of this costs money, and so does the pacification of a proliferating mass of discontented workers and the unemployed. Concerning global hegemony, Wallerstein points to what he considers the final decline of the U.S.-centred world order, in military and economic as well as ideological terms. Rising costs of doing business combine with global disorder to make restoration of a stable capitalist world system impossible. Instead Wallerstein foresees 'an ever-tighter gridlock of the system. Gridlock will in turn result in ever-wilder fluctuations, and will consequently make short-term predictions - both economic and political - ever more unreliable. And this in turn will aggravate ... popular fears and alienation. It is a negative cycle' (p. 32). For the near future Wallerstein expects a global political confrontation between defenders and opponents of the capitalist order, in his suggestive terms: between the forces of Davos and of Porto Alegre. Their final battle 'about the successor system' (p. 35) is currently fomenting. Its outcome, according to Wallerstein, is unpredictable, although 'we can feel sure that one side or the other will win out in the coming decades, and a new reasonably stable world-system (or set of world-systems) will be established: Much less pessimistic, or less optimistic from the perspective of those who would like to see capitalism dose down, is Craig Calhoun, who finds prospects of reform and renewal in what he, too, considers a deep and potentially final crisis (pp. 131-61). Calhoun assumes that there is still time for political intervention to save capitalism, as there was in the past, perhaps with the help of a 'sufficiently enlightened faction of capitalists' (p. 2). But he also believes 'a centralized socialist economy' to be possible, and even more so 'Chinese-style state capitalism': 'Markets can exist in the future even while specifically capitalist modes of property and finance have declined' (p. 3). Far more than Wallerstein, Calhoun is reluctant when it comes to prediction (for a summary of his view see pp. 158-61 ). His chapter offers a list of internal contradictions and possible external disruptions threatening the stability of capitalism, and points out a wide range of alternative outcomes. Like Wallerstein, Calhoun attributes particular significance to the international system, where he anticipates the emergence of a plurality of more or less capitalist political-economic regimes, with the attendant problems and pitfalls of coordination and competition. While he does not rule out a 'large-scale, more or less simultaneous collapse of capitalist markets ... not only bringing economic upheaval but also upending political and social institutions' (p. 161), Calhoun believes in the possibility of states, corporations and social movements re-establishing effective governance for a transformative renewal of capitalism. To quote, The capitalist order is a very large-scale, highly complex system. The events of the last forty years have deeply disrupted the institutions that kept capitalism relatively well organized through the postwar period. Efforts to repair or replace these will change the system, just as new technologies and new business and financial practices may. Even a successful renewal of capitalism will transform it ... The question is whether change will be adequate to manage systemic risks and fend off external threats. And if not, will there be widespread devastation before a new order emerges? (p. 161) Even more agnostic on the future of capitalism is Michael Mann ('The End May Be Nigh, But for Whom?: pp. 71-97). Mann begins by reminding his readers that in his 'general model of human society', he does 'not conceive of societies as systems but as multiple, overlapping networks of interaction, of which four networks - ideological, economic, military and political power relations - are the most important. Geopolitical relations can be added to the four .. : Mann continues: Each of these four or five sources of power may have an internal logic or tendency of development, so that it might be possible, for example, to identify tendencies toward equilibrium, cycles, or contradictions within capitalism, just as one might identify comparable tendencies within the other sources of social power. (p. 72) Interactions between the networks, Mann points out, are frequent but not systematic, meaning that 'once we admit the importance of such interactions we are into a more complex and uncertain world in which the development of capitalism, for example, is also influenced by ideologies, wars and states' (p. 73). Mann adds to this the possibility of uneven development across geographical space and the likelihood of irrational behaviour interfering with rational calculations of interest, even of the interest in survival. To demonstrate the importance of contingent events and of cycles other than those envisaged in the Wallerstein-Kondratieff model of history, Mann discusses the Great Depression of the 1930s and the Great Recession of 2008. He then proceeds to demonstrate how his approach speaks to the future, first of U.S. hegemony and second of 'capitalist markets'. As to the former, Mann (pp. 83-4) offers the standard list of American weaknesses, both domestic and international, from economic decline to political anomy to an increasingly less effective military- weaknesses that 'might bring America down' although 'we cannot know for sure: Even if U.S. hegemony were to end, however, 'this need not cause a systemic crisis of capitalism'. What may instead happen is a shift of economic power 'from the old West to the successfully developing Rest of the world, including most of Asia. This would result in a sharing of economic power between the United States, the European Union and (some of) the BRICS, as a consequence of which 'the capitalism of the medium term is likely to be more statist' (p. 86). Concerning 'capitalist markets' (pp. 86-7), Mann believes, pace Wallerstein, that there is still enough new land to conquer and enough demand to discover and invent, to allow for both extensive and intensive growth. Also, technological fixes may appear any time for all sorts of problems, and in any case it is the working class and revolutionary socialism, much more than capitalism, for which 'the end is nigh: In fact, if growth rates were to fall as predicted by some, the outcome might be a stable low-growth capitalism, with considerable ecological benefits. In this scenario, 'the future of the left is likely to be at most reformist social democracy or liberalism. Employers and workers will continue to struggle over the mundane injustices of capitalist employment [ ... ] and their likely outcome will be compromise and reform .. .' Still, Mann ends on a considerably less sanguine note, naming two big crises that he considers possible, and one of them probable - crises in which capitalism would go under although they would not be crises of capitalism, or of capitalism alone, since capitalism would only perish as a result of **the destruction of all human civilization**. One such scenario would be **nuclear war**, started by collective human irrationality, the other an ecological catastrophe resulting from 'escalating **climate change'**. In the latter case (pp. 93ff.), capitalism figures - together with the nation state and with 'citizen rights', defined as entitlements to unlimited consumption - as one of three 'triumphs of the modern period' that happen to be ecologically unsustainable. 'All three triumphs would have to be challenged for the sake of a rather abstract future, which is a very tall order, perhaps not achievable' (p. 95). While related to capitalism, ecological disaster would spring from 'a causal chain bigger than capitalism' (p. 97). However, 'policy decisions matter considerably', and 'humanity is in principle free to choose between better or worse future scenarios- and so ultimately the future is unpredictable' (p. 97). The most straightforward theory of capitalist crisis in the book is offered by Randall Collins (pp. 37-69) - a theory he correctly characterizes as a 'stripped-down version of (a] fundamental insight that Marx and Engels had formulated already in the 1840s' (p. 38). That insight, as adapted by Collins, is that capitalism is subject to 'a long-term structural weakness: namely 'the technological displacement of labor by machinery' (p. 37). Collins is entirely unapologetic for his strictly structuralist approach, even more structuralist than Wallerstein's, as well as his mono-factorial technological determinism. In fact, he is convinced that 'technological displacement of labor' will have finished capitalism, with or without revolutionary violence, **by the middle of this century** - earlier than it would be brought down by the, in principle, equally destructive and definitive ecological crisis, and more reliably than by comparatively difficult-to-predict financial bubbles. 'Stripped-down' Collins's late-Marxist structuralism is, among other things, because unlike Marx in his corresponding theorem of a secular decline of the rate of profit, Collins fails to hedge his prediction with a list of countervailing factors,' 3 as he believes capitalism to have run out of whatever saving graces may in the past have retarded its demise. Collins does allow for Mann's and Calhoun's non-Marxist, 'Weberian' influences on the course of history, but only as secondary forces modifying the way the fundamental structural trend that drives the history of capitalism from below will work itself out. Global unevenness of development, dimensions of conflict that are not capitalism-related, war and ecological pressures may or may not accelerate the crisis of the capitalist labour market and employment system; they cannot, however, suspend or avert it. What exactly does this crisis consist of? While labour has gradually been replaced by technology for the past two hundred years, with the rise of information technology and, in the very near future, artificial intelligence, that process is currently reaching its apogee, in at least two respects: first, it has vastly accelerated, and second, having in the second half of the twentieth century destroyed the manual working class, it is now attacking and about to destroy the middle class as well - in other words, the new petty bourgeoisie that is the very carrier of the neocapitalist and neoliberal lifestyle of 'hard work and hard play', of careerism-cum-consumerism, which, as will be discussed infra, may indeed be considered the indispensable cultural foundation of contemporary capitalism's society. What Collins sees coming is a rapid educational work by machinery intelligent enough even to design and create new, more advanced machinery. Electronicization will do to the middle class what mechanization has done to the working class, and it will do it much faster. The result will be **unemployment in the order of 50 to 70 per cent** by the middle of the century, hitting those who had hoped, by way of expensive education and disciplined job performance (in return for stagnant or declining wages), to escape the threat of redundancy attendant on the working classes. The benefits, meanwhile, will go to 'a tiny capitalist class of robot owners' who will become immeasurably rich. The drawback for them is, however, that they will increasingly find that their product 'cannot be sold because too few persons have enough income to buy it. Extrapolating this underlying tendency', Collins writes, 'Marx and Engels predicted the downfall of capitalism and its replacement with socialism' (p. 39), and this is what Collins also predicts. Collins's theory is most original where he undertakes to explain why technological displacement is only now about to finish capitalism when it had not succeeded in doing so in the past. Following in Marx's footsteps, he lists five 'escapes' that have hitherto saved capitalism from self-destruction, and then proceeds to show why they won't save it any more. They include the growth of new jobs and entire sectors compensating for employment losses caused by technological progress (employment in artificial intelligence will be miniscule, especially once robots begin to design and build other robots); the expansion of markets (which this time will primarily be labour markets in middle-class occupations, globally unified by information technology, enabling global competition among educated job seekers); the growth of finance, both as a source of income ('speculation') and as an industry (which cannot possibly balance the loss of employment caused by new technology, and of income caused by unemployment, also because computerization will make workers in large segments of the financial industry redundant); government employment replacing employment in the private sector (improbable because of the fiscal crisis of the state, and in any case requiring ultimately 'a revolutionary overturn of the property system' [p. 51]); and the use of education as a buffer to keep labour out of employment, making it a form of 'hidden Keynesian ism' while resulting in 'credential inflation' and 'grade inflation' (which for Collins is the path most probably taken, although ultimately it will prove equally futile as the others, as a result of demoralization within educational institutions and problems of financing, both public and private). **All five escapes closed**, there is no way society can prevent capitalism from causing accelerated displacement of labour and the attendant stark economic and social inequalities. Some sort of **socialism**, so Collins concludes, **will finally have to take capitalism's place**. What precisely it will look like, and what will come after socialism or with it, Collins leaves open, and he is equally agnostic on the exact mode of the transition. Revolutionary the change will be - but **whether it will be a violent social revolution** that will end capitalism or a **peaceful institutional revolution accomplished under political leadership** cannot be known beforehand. Heavy taxation of the super-rich for extended public employment or a guaranteed basic income for everyone, with equal distribution and strict rationing of very limited working hours by more or less dictatorial means a la Keynes' 4 - we are free to speculate on this as Collins's 'stripped-down Marxism' does not generate predictions as to what kind of society will emerge once capitalism will have run its course. **Only one thing is certain: that capitalism will end, and much sooner than one may have thought**. Something of an outlier in the book's suite of chapters is the contribution by Georgi Derluguian, who gives a fascinating inside account of the decline and eventual demise of Communism, in particular Soviet Communism (pp. 99-129). The chapter is of interest because of its speculations on the differences from and the potential parallels with a potential end of capitalism. As to the differences, Derluguian makes much of the fact that Soviet Communism was from early on embedded in the 'hostile geopolitics' (p. 110) of a 'capitalist world-system' ( 111). This linked its fate inseparably to that of the Soviet Union as an economically and strategically overextended multinational state. That state turned out to be unsustainable in the longer term, especially after the end of Stalinist despotism. By then the peculiar class structure of Soviet Communism gave rise to a domestic social compromise that, much unlike American capitalism, included political inertia and economic stagnation. The result was pervasive discontent on the part of a new generation of cultural, technocratic and scientific elites socialized in the revolutionary era of the late 1960s. Also, over-centralization made the state-based political economy of Soviet Communism vulnerable to regional and ethnic separatism, while the global capitalism surrounding it provided resentful opponents as well as opportunistic apparatchiks with a template of a preferable order, one in which the latter could ultimately establish themselves as self-made capitalist oligarchs. Contemporary capitalism, of course, is much less dependent on the geopolitical good fortunes of a single imperial state, although the role of the United States in this respect must not be underestimated. More importantly, capitalism is not exposed to pressure from an alternative political-economic model, assuming that Islamic economic doctrine will for a foreseeable future remain less than attractive even and precisely to Islamic elites (who are deeply integrated in the capitalist global economy). Where the two systems may, however, come to resemble each other is in their internal political disorder engendered by institutional and economic decline. When the Soviet Union lost its 'state integrity', Derluguian writes, this 'undermined all modern institutions and therefore disabled collective action at practically any level above family and crony networks. This condition became self-perpetuating' (p. 122). One consequence was that the ruling bureaucracies reacted 'with more panic than outright violence' when confronted by 'mass civic mobilizations like the 1968 Prague Spring and the Soviet perestroika at its height in 1989', while at the same time 'the insurgent movements ... failed to exploit the momentous disorganization in the ranks of dominant classes' (p. 129). For different reasons and under different circumstances, a similar weakness of collective agency, due to de-institutionalization and creating comparable uncertainty among both champions and challengers of the old order, might shape a future transition from capitalism to post-capitalism, pitting against each other fragmented social movements on the one hand and disoriented political-economic elites on the other. My own view builds on all five contributors but differs from each of them. I take the diversity of theories on what all agree is a severe crisis of capitalism and capitalist society as an indication of contemporary capitalism having entered a period of deep indeterminacy - a period in which unexpected things can happen any time and knowledgeable observers can legitimately disagree on what will happen, due to long-valid causal relations having become historically obsolete. In other words, I interpret the coexistence of a shared sense of crisis with diverging concepts of the nature of that crisis as an indication that **traditional economic** and sociological **theories have today lost much of their predictive power**. As I will point out in more detail, below, I see this as a result, but also as a cause, of a destruction of collective agency in the course of capitalist development, equally affecting Wallerstein's Davos and Porto Alegre people and resulting in a social context beset with unintended and unanticipated consequences of purposive, but in its effects increasingly unpredictable, social action. '5 Moreover, rather than picking one of the various scenarios of the crisis and privilege it over the others, I suggest that they all, or most of them, may be aggregated into a diagnosis of **multi-morbidity** in which **different disorders coexist and**, more often than not, **reinforce each other**. Capitalism, as pointed out at the beginning, was always a fragile and improbable order and for its survival depended on ongoing repair work. Today, however, **too many frailties have become simultaneously acute** while **too many remedies have been exhausted** or destroyed. **The end of capitalism** can then be imagined as a **death from a thousand cuts**, or from a multiplicity of infirmities each of which will be all the more untreatable as all will demand treatment at the same time. As will become apparent, **I do not believe that any of the potentially stabilizing forces** mentioned by Mann and Calhoun, be it regime pluralism, regional diversity and uneven development, political reform, or independent crisis cycles, **will be strong enough to neutralize** the syndrome of **accumulated weaknesses** that characterize contemporary capitalism. No effective opposition being left, and no practicable successor model waiting in the wings of history, capitalism's accumulation of defects, alongside its accumulation of capital, may be seen, with Collins, '6 as an **entirely endogenous dynamic of self-destruction**, following an evolutionary logic moulded in its expression but not suspended by contingent and coincidental events, along a historical trajectory from early liberal via state-administered to neoliberal capitalism, which culminated for the time being in the financial crisis of 2008 and its aftermath. For the decline of capitalism to continue, that is to say, no revolutionary alternative is required, and certainly no masterplan of a better society displacing capitalism. Contemporary capitalism is vanishing on its own, **collapsing from internal contradictions**, and not least as a result of having vanquished its enemies - who, as noted, have often rescued capitalism from itself by forcing it to assume a new form. What comes after capitalism in its final crisis, now under way, is, I suggest, not socialism or some other defined social order, but a lasting interregnum - no new world system equilibrium ala Wallerstein, but a prolonged period of social entropy, or disorder (and precisely for this reason a period of uncertainty and indeterminacy). It is an interesting problem for sociological theory whether and how a society can turn for a significant length of time into less than a society, a post-social society as it were, or a society lite, until it may or may not recover and again become a society in the full meaning of the term. ' 7 I suggest that one can attain a conceptual fix on this by drawing liberally on a famous article by David Lockwood'' to distinguish between system integration and social integration, or integration at the macro and micro levels of society. An interregnum would then be defined as a breakdown of system integration at the macro level, depriving individuals at the micro level of institutional structuring and collective support, and shifting the burden of ordering social life, of providing it with a modicum of security and stability, to individuals themselves and such social arrangements as they can create on their own. A society in interregnum, in other words, would be a de-institutionalized or under-institutionalized society, one in which expectations can be stabilized only for a short time by local improvisation, and which for this very reason is essentially ungovernable. Contemporary capitalism, then, would appear to be a society whose system integration is critically and irremediably weakened, so that the continuation of capital accumulation - for an intermediate period of uncertain duration - becomes solely dependent on the opportunism of collectively incapacitated individualized individuals, as they struggle to protect themselves from looming accidents and structural pressures on their social and economic status. Undergoverned and undermanaged, the social world of the post-capitalist interregnum, in the wake of neoliberal capitalism having cleared away states, governments, borders, trade unions and other moderating forces, can at any time be hit by disaster; for example, **bubbles imploding** or **violence penetrating from a collapsing periphery into the centre**. With individuals deprived of collective defences and left to their own devices, what remains of a social order hinges on the motivation of individuals to cooperate with other individuals on an ad hoc basis, driven by fear and greed and by elementary interests in individual survival. Society having lost the ability to provide its members with effective protection and proven templates for social action and social existence, individuals have only themselves to rely on while social order depends on the weakest possible mode of social integration, Zweckrationalitiit. As pointed out in Chapter 1 of this book, and partly elaborated in the rest of this introduction, I anchor this condition in a variety of interrelated developments, such as **declining growth** intensifying **distributional conflict**; the rising **inequality** that results from this; **vanishing macroeconomic manageability**, as manifested in, among other things, steadily growing indebtedness, a pumped-up money supply; and the ever-present possibility of another **economic breakdown**;'9 the suspension of post-war capitalism's engine of social progress, democracy, and the associated rise of **oligarchic rule**; the **dwindling capacity of governments** and the systemic inability of governance to limit the commodification of labour, nature and money; the omnipresence of **corruption** of all sorts, in response to intensified competition in winner-take-all markets with unlimited opportunities for self-enrichment; the erosion of public infrastructures and collective benefits in the course of commodification and privatization; the **failure** after 1989 of capitalism's host nation, the United States, to build and maintain a **stable global order**; etc., etc. These and other developments, I suggest, have resulted in widespread cynicism governing economic life, for a long time if not **forever ruling out a recovery of normative legitimacy for capitalism** as a just society offering equal opportunities for individual progress- a legitimacy that capitalism would need to draw on in critical moments - and founding social integration on collective resignation as the last remaining pillar of the capitalist social order, or disorder. 20

#### The alternative is to affirm the Communist party using dual power strategies. This debate is a question of the speed, scope, and scale of revolutionary strategy. Only dual power organizing builds institutions that meet the material needs of community, building a revolutionary base in the face of compounding crises of climate change, imperialism, and fascism.

Escalante, 19 [Alyson Escalante, Marxism, Radical Feminism, Continental Philosophy, 3-26-2019, "Communism and Climate Change: A Dual Power Approach," Regeneration Magazine, accessed 9-17-2021, https://regenerationmag.org/communism-and-climate-change-a-dual-power-approach/] //AD

I have previously argued that a crucial advantage to dual power strategy is that it gives the masses an infrastructure of socialist institutions which can directly provide for material needs in times of capitalist crisis. Socialist agricultural and food distribution programs can take ground that the capitalist state cedes by simultaneously meeting the needs of the masses while proving that socialist self-management and political institutions can function independently of capitalism. This approach is not only capable of literally saving lives in the case of crisis, but of demonstrating the possibility of a revolutionary project which seeks to destroy rather than reform capitalism. One of the most pressing of the various crises which humanity faces today is climate change. Capitalist production has devastated the planet, and everyday we discover that the small window of time for avoiding its most disastrous effects is shorter than previously understood. The Intergovernmental Panel on Climate Change predicts that we have 12 years to limit (not even prevent) the more catastrophic effects of climate change. The simple, and horrific, fact that we all must face is that climate change has reached a point where many of its effects are inevitable, and we are now in a **post-brink world**, where damage control is the primary concern. The question is not whether we can escape a future of climate change, but whether we can survive it. Socialist strategy must adapt accordingly. In the face of this crisis, the democratic socialists and social democrats in the United States have largely settled on market based reforms. The Green New Deal, championed by Alexandria Ocasio Cortez and the left wing of the Democratic Party, remains a thoroughly capitalist solution to a capitalist problem. The proposal does nothing to challenge capitalism itself, but rather seeks to subsidize market solutions to reorient the US energy infrastructure towards renewable energy production, to develop less energy consuming transportation, and the development of public investment towards these ends. **The plan does nothing to call into question the profit incentives and endless resource consumption of capitalism which led us to this point**. Rather, it seeks to reorient the relentless market forces of capitalism towards slightly less destructive technological developments. While the plan would lead to a massive investment in the manufacturing and deployment of solar energy infrastructure, National Geographic reports that, “Fabricating [solar] panels **requires caustic chemicals** such as sodium hydroxide and hydrofluoric acid, and **the process uses water as well as electricity**, the production of which **emits greenhouse gases**.” Technology alone cannot sufficiently combat this crisis, as the production of such technology through capitalist manufacturing infrastructure **only perpetuates environmental harm**. Furthermore, subsidizing and incentivizing renewable energy stops far short of actually combating the fossil fuel industry driving the current climate crisis. The technocratic market solutions offered in the Green New Deal fail to adequately combat the driving factors of climate change. What is worse, they rely on a violent imperialist global system in order to produce their technological solutions. The development of high-tech energy infrastructure and the development of low or zero emission transportation requires the import of raw material and rare earth minerals which the United States can only access because of the imperial division of the Global South. This imperial division of the world requires constant militarism from the imperial core nations, and as Lenin demonstrates in Imperialism: The Highest Stage of Capitalism, facilitates **constant warfare** as imperial states compete for **spheres of influence** in order to facilitate cheap resource extraction. The US military, one of many imperialist forces, is the single largest user of petroleum, and one of its main functions is to ensure oil access for the United States. Without challenging this imperialist division of the world and the role of the United States military in upholding it, the Green New Deal fails even further to challenge the underlying causes of climate change. Even with the failed promises of the Green New Deal itself, it is unlikely that this tepid market proposal will pass at all. Nancy Pelosi and other lead Democrats have largely condemned it and consider it “impractical” and “unfeasible.” This dismissal is crucial because it reveals the total inability of capitalism to resolve this crisis. If the center-left party in the heart of the imperial core sees even milquetoast capitalist reforms as a step too far, we ought to have very little hope that a reformist solution will present itself within the ever shrinking 12 year time frame. There are times for delicacy and there are times for bluntness, and we are in the latter. To put things bluntly: the capitalists are not going to save us, and if we don’t find a way to save ourselves, the collapse of human civilization is a real possibility. The pressing question we now face is: **how are we going to save ourselves?** Revolution and Dual Power If capitalism will not be able to resolve the current encroaching climate crisis, we must find a way to organize outside the confines of capitalist institutions, towards the end of overthrowing capitalism. If the Democratic Socialists of America backed candidates cannot offer real anti-capitalist solutions through the capitalist state, we should be skeptical of the possibility for any socialist organization doing so. The DSA is far larger and far more well funded than any of the other socialist organizations in the United States, and they have failed to produce anything more revolutionary than the Green New Deal. We have to abandon the idea that electoral strategy will be sufficient to resolve the underlying causes of this crisis within 12 years. While many radicals call for revolution instead of reform, the reformists often raise the same response: revolution is well and good, but what are you going to do in the mean time? In many ways this question is fair. The socialist left in the United States today is not ready for revolutionary action, and a mass base does not exist to back the various organizations which might undertake such a struggle. Revolutionaries must concede that we have much work to be done before a revolutionary strategy can be enacted. This is a hard truth, but it is true. Much of the left has sought to ignore this truth by embracing adventurism and violent protest theatrics, in the vain hope of sparking revolutionary momentum which does not currently exist. If this is the core strategy of the socialist left, **we will accomplish nothing in the next 12 years**. Such approaches are as useless as the opportunist reforms pushed by the social democrats. Our task in these 12 years is not simply to arm ourselves and hope that magically the masses will wake up prepared for revolution and willing to put their trust in our small ideological cadres. We must instead, build a movement, and with it we must build infrastructure which can survive revolution and provide a framework for socialist development. Dual power is tooled towards this project best. The Marxist Center network has done an impressive amount of work developing socialist institutions across the US, largely through tenants organizing and serve the people programs. The left wing factions within the DSA itself have also begun to develop mutual aid programs that could be useful for dual power strategy. At the same time, mutual aid is not enough. We cannot simply build these institutions as a reform to make capitalism more survivable. Rather, we must make these institutions part of a broader revolutionary movement and they ought to function as a material prefiguration to a socialist society and economy. The institutions we build as dual power outside the capitalist state today ought to be structured towards revolutionary ends, such that they will someday function as the early institutions of a revolutionary socialist society. To accomplish this goal, we cannot simply declare these institutions to be revolutionary. Rather they have to be linked together through an actual revolutionary movement working towards revolutionary ends. This means that dual power institutions cannot exist as ends in and of themselves, nor can abstract notions of mutual aid cannot be conceptualized as an end in itself. The explicit purpose of these institutions has to be to radicalize the masses through meeting their needs, and providing an infrastructure for a socialist movement to meet the needs of its members and the communities in which it operates. Revolutionary institutions that can provide food, housing, and other needs for a revolutionary movement will be crucial for building a base among the masses and for constructing the beginnings of a socialist infrastructure for when we eventually engage in revolutionary struggle.

### Case

#### 1] The aff is an evergreening aff, which means that they don’t resolve monopolies and spur more competition as per the venturism in the Feldman evidence – the aff is just neoliberalism in a dress – any link turns to challenging cap turns the aff because they defend market forces to make capitalism strong

#### 2] they didn’t read munoz – means nolink turns in 1ar -

#### 3] The affirmative’s regulation on the market fail and doom humanity

Foster 19 (<https://climateandcapitalism.com/2019/02/12/john-bellamy-foster-on-the-green-new-deal/>, Climate & Capitalism, John Bellamy Foster on the ‘Green New Deal’, Posted on February 12, 2019)

As far as your question on the role of financial incentives and regulation, none of this will work as a strategy. It would be mere spitting into the wind. What kind of financial incentives could be given to energy companies when they own trillions of dollars in fossil fuel assets, and they have a vested interest in this system? Exxon-Mobil has declared hey will extract and burn all the fossil fuel assets that they own, which are buried in the ground, because they own them and because they can profit from them—knowing full well that this would be a death sentence for humanity. There is no way that mere incentives are going to change that. So far, even the subsidies for fossil fuel exploration have not been removed. Regulation won’t work in the present system since corporations always capture the regulatory process. To alter the present political-economic-energy matrix would require changes in ownership of means of production—in this case, fossil fuels.

#### 4] Feldman is a joke.

Risch 17 [Michael; “Data for the Evergreening Debate,” Written Description; 11/21/17; <https://writtendescription.blogspot.com/2017/11/data-for-evergreening-debate.html>] Justin

**Feldman and Wang** argue that the Orange Book has been used by companies to "evergreen" their drugs - that is, to extend exclusivity beyond patent expiration. The paper is on SSRN and the abstract is here:

Why do drug prices remain so high? Even in sub-optimally competitive markets such as health care, one might expect to see some measure of competition, at least in certain circumstances. Although anecdotal evidence has identified instances of evergreening, which can be defined as artificially extending the protection cliff, just how pervasive is such behavior? Is it simply a matter of certain bad actors, to whom everyone points repeatedly, or is the problem endemic to the industry?

This study examines all drugs on the market between 2005 and 2015, identifying and analyzing every instance in which the company added new patents or exclusivities. The results show a startling departure from the classic conceptualization of intellectual property protection for pharmaceuticals. Key results include: 1) Rather than creating new medicines, pharmaceutical companies are recycling and repurposing old ones. Every year, at least 74% of the drugs associated with new patents in the FDA’s records were not new drugs coming on the market, but existing drugs; 2) Adding new patents and exclusivities to extend the protection cliff is particularly pronounced among blockbuster drugs. Of the roughly 100 best-selling drugs, almost 80% extended their protection at least once, with almost 50% extending the protection cliff more than once; 3) Once a company starts down this road, there is a tendency to keep returning to the well. Looking at the full group, 80% of those who added protections added more than one, with some becoming serial offenders; 4) The problem is growing across time.

I think the data the authors have gathered is extremely important, and I think that their study sheds important light on what happens in the pharmaceutical industry. That said, as I explain below, my takeaways from this paper are much different from theirs.

My concerns are fourfold. First, even assuming that every one of the efforts listed by the the study were an attempt to evergreen, I have no sense for whether evergreening actually happened. This study doesn't provide any data about generic entry or pricing. For example, the study describes 13 listings for OxyContin, but I'd bet dollars to donuts that there was plenty of generic oxycodone available. Similarly, many of the new listings are changes from Drug 1.0 to "new and improved!" Drug 2.0. This, of course, has been criticized as anti-competitive (since generics rely on auto-substitution laws), but the study presents no data about whether insurers refuse to pay for Drug 2.0 and instead require the generic, nor does it explain why generics can't do their own advertisements to get doctors to prescribe Drug 1.0.

Second, many of these listings and the new patents that go with them are for advances, like extended release and dissolvables. These can be critically important advances, and they are preferred by consumers. Thus, one person's "evergreening" is another person's innovation. I take extended release drugs (and expensive generic) to avoid side effects and I gave my son dissolvable Prevacid when he wouldn't stop crying with GERD (and was glad for it). Without consumer data or patent data, it is impossible to tell just how much evergreening is going on (or how harmful it is). Now, if these patents are obvious because making them dissolvable or extended is easy, I'm all for stripping protection - but that's a different issue.

Third, the article speaks of orphan drug approvals as if they are a bad thing. This made me bristle, quite frankly. My mother has an extremely rare autoimmune disease that is very painful. I often wondered, isn't there some incentive to develop drugs to treat it? Turns out there is, and though she got no relief, apparently a bunch of other rare diseases did, and that's the whole point behind orphan drug exclusivity. Concern about this exclusivity seems misguided anyway. If it turns out that drug companies are gaming it and nobody actually needs the drug, then the the loss is not too large, because it's a small population and nobody needs the generic anyway. And if it turns out that they do need it, the Orange Book only limits labeling, and doctors are free to prescribe a generic for off-label use. Without evidence that doctors refuse to do so, there's no real evidence that Orphan exclusivity does much harm. In another personal story, my wife was prescribed a generic drug in a different formulation than the patented tablet for off-label use.

Fourth, and most generally, the article speaks of new patents as if there is no innovation. New use discoveries are important. Many of our most important drugs are not for their original uses. As far as I know, generics are not barred from finding new uses and patenting them, either, though admittedly their hands are tied for patient use. So, where the authors see evergreening, I see innovation. Maybe. Maybe it's obvious. But we can't tell that from this high level, and I'm not ready to write it all off as evergreening. It is telling that I was able to provide four personal stories about how supposed evergreening efforts benefited, would have benefited, or did not increase costs for my family or me (and thankfully none of them involved oxycodone).

#### 5] access to medicine is not a one-way street and there are multiple other factors that they just can’t resolve

Motari 21, Marion Motari, [Jean-Baptiste Nikiema](javascript:;), [Ossy M. J. Kasilo](https://bmcpublichealth.biomedcentral.com/articles/10.1186/s12889-021-10374-y#auth-Ossy_M__J_-Kasilo), [Stanislav Kniazkov](https://bmcpublichealth.biomedcentral.com/articles/10.1186/s12889-021-10374-y#auth-Stanislav-Kniazkov), [Andre Loua](https://bmcpublichealth.biomedcentral.com/articles/10.1186/s12889-021-10374-y#auth-Andre-Loua), [Aissatou Sougou](https://bmcpublichealth.biomedcentral.com/articles/10.1186/s12889-021-10374-y#auth-Aissatou-Sougou), [Prosper Tumusiime](https://bmcpublichealth.biomedcentral.com/articles/10.1186/s12889-021-10374-y#auth-Prosper-Tumusiime) are Adjunct Faculty, Daystar University School of Law, Nairobi, Kenya, “The role of intellectual property rights on access to medicines in the WHO African region: 25 years after the TRIPS agreement”, <https://bmcpublichealth.biomedcentral.com/articles/10.1186/s12889-021-10374-y>, accessed apark 6/27/21

Although this paper focuses on the role of intellectual property rights on access to medicines, it is recognized that limited access to medicines in countries of the World Health Organization (WHO) African Region[Footnote3](https://bmcpublichealth.biomedcentral.com/articles/10.1186/s12889-021-10374-y#Fn3) is a multidimensional problem. It is affected by other factors such as lack of public financing for health care and over-reliance on out of pocket expenditure[[7](https://bmcpublichealth.biomedcentral.com/articles/10.1186/s12889-021-10374-y#ref-CR7)], fragile logistics, storage challenges and high transport and distribution costs [[2](https://bmcpublichealth.biomedcentral.com/articles/10.1186/s12889-021-10374-y#ref-CR2)] and inadequate or inappropriate medicines regulatory frameworks [[8](https://bmcpublichealth.biomedcentral.com/articles/10.1186/s12889-021-10374-y#ref-CR8)]. These factors are further exacerbated by insufficient scientific, technological and local manufacturing capabilities in the Region [[9](https://bmcpublichealth.biomedcentral.com/articles/10.1186/s12889-021-10374-y#ref-CR9)].

#### 6] Alt Causes to lack of generics thump Aff solvency to zero – pay-for-delay, citizen petitions, authorized generics, and testing sample access – this is terminal since they’d just shift tactics to non-patent strategies.

Fox 17, Erin. "How pharma companies game the system to keep drugs expensive." Harvard Business Review (April 6, 2017), https://hbr. org/2017/04/how-pharma-companies-game-the-system-to-keep-drugs-expensive (last visited on November 22, 2019) (2017). (director of Drug Information at University of Utah Health)//Elmer

The ways companies stop generics One of the ways branded drug manufacturers prevent competition is simple: cash. In so-called “pay for delay” agreements, a brand drug company simply pays a generic company not to launch a version of a drug. The Federal Trade Commission estimates these pacts cost U.S. consumers and taxpayers $3.5 billion in higher drug costs each year. “Citizen petitions” offer drug companies another way to delay generics from being approved. These ask the Food and Drug Administration to delay action on a pending generic drug application. By law, the FDA is required to prioritize these petitions. However, the citizens filing concerns are not individuals, they’re corporations. The FDA recently said branded drug manufacturers submitted 92% of all citizen petitions. Many of these petitions are filed near the date of patent expiration, effectively limiting potential competition for another 150 days. “Authorized generics” are another tactic to limit competition. These aren’t really generic products at all; they are the same product sold under a generic name by the company that sells the branded drug. Why? By law, the first generic company to market a drug gets an exclusivity period of 180 days. During this time, no other companies can market a generic product. But the company with the expiring patent is not barred from launching an “authorized generic.” By selling a drug they’re already making under a different name, pharmaceutical firms are effectively extending their monopoly for another six months. Another way pharmaceutical firms are thwarting generics is by restricting access to samples for testing. Generic drug makers need to be able to purchase a sample of a brand-name product to conduct bioequivalence testing. That’s because they have to prove they can make a bioequivalent product following the current good manufacturing practices (CGMP) standard. These manufacturers don’t need to conduct clinical trials like the original drug company did. But the original drug developer often declines to sell drug samples to generics manufacturers by citing “FDA requirements,” by which they mean the agency’s Risk Evaluation and Mitigation Strategies program. The idea behind this program is a good one: give access to patients who will benefit from these personalized medicines, and bar access for patients who won’t benefit and could be seriously harmed. However, brand drug makers are citing these requirements for the sole purpose of keeping generics from coming to market.

#### 7] small movements won’t make a change with world wide magnitude. Only the alt solves their impacts

**Surman ’13** (Socialist Standard No. 1301 January 2013 » Single Issues Versus the Holistic Approach

Single Issues Versus the Holistic Approach  Janet Surman, http://www.worldsocialism.org/spgb/socialist-standard/2010s/2013/no-1301-january-2013/single-issues-versus-holistic-approach)

The capitalist system manipulates discrete sections of populations into thinking issues can be tackled separately, that maybe they can have some minor influence here or there. It's convenient to allow small triumphs and gains to reinforce the feeling that maybe, just maybe, this particular protest might bear fruit. However, regarding the huge concerns plaguing world society such concerns are out of the hands of citizens whether or not a part of the electorate. Inequality and the enormous discrepancies between the haves and have-nots; global warming, poverty, hunger and disease; warmongering and the massive accumulation of war material on an unprecedented scale; ongoing neocolonialism and quasi-empire building for control of resources and influence – the vote is of no help in such matters. People have no part to play in decisions of this magnitude. People are excluded and will continue to be excluded – unless and until the people decide they will play a part and overtly use the political process to challenge the capitalist system. Socialism entails inclusion, active involvement and equality of possibilities for all. Self-determined individual world inhabitants living in communities of their choice, contributing to society as ability and will decide, enjoying free access to the common wealth as need requires, shall together guide the direction of society without the encumbrance of the former hierarchical elite. All topics (including any currently perceived as single issues that continue) will be open for full discussion and participation before any decisions are taken in a transparent and democratic fashion. Unless and until – the crucial factor in bringing about the revolution to socialism, to a socialist society, is just that. Unless and until the majority sees clearly that the way ahead lies in totally overturning this system that suppresses and oppresses us and comes together to work to achieve that end we can only continue on this treadmill which has repeatedly and endlessly failed us.

#### 7] We control I/l – globalization exacerbates pandemics which is a symptom of markets and incentives under capitalism - their ev

Jeffrey Sachs 14, Professor of Sustainable Development, Health Policy and Management @ Columbia University, Director of the Earth Institute @ Columbia University and Special adviser to the United Nations Secretary-General on the Millennium Development Goals) “Important lessons from Ebola outbreak,” Business World Online, August 17, 2014, http://tinyurl.com/kjgvyro

Ebola is the latest of many recent epidemics, also including AIDS, SARS, H1N1 flu, H7N9 flu, and others. AIDS is the deadliest of these killers, claiming nearly 36 million lives since 1981. Of course, even larger and more sudden epidemics are possible, such as the 1918 influenza during World War I, which claimed 50-100 million lives (far more than the war itself). And, though the 2003 SARS outbreak was contained, causing fewer than 1,000 deaths, the disease was on the verge of deeply disrupting several East Asian economies including China’s. There are four crucial facts to understand about Ebola and the other epidemics. First, most emerging infectious diseases are zoonoses, meaning that they start in animal populations, sometimes with a genetic mutation that enables the jump to humans. Ebola may have been transmitted from bats; HIV/AIDS emerged from chimpanzees; SARS most likely came from civets traded in animal markets in southern China; and influenza strains such as H1N1 and H7N9 arose from genetic re-combinations of viruses among wild and farm animals. New zoonotic diseases are inevitable as humanity pushes into new ecosystems (such as formerly remote forest regions); the food industry creates more conditions for genetic recombination; and climate change scrambles natural habitats and species interactions. Second, once a new infectious disease appears, its spread through airlines, ships, megacities, and trade in animal products is likely to be extremely rapid. These epidemic diseases are new markers of globalization, revealing through their chain of death how vulnerable the world has become from the pervasive movement of people and goods. Third, the poor are the first to suffer and the worst affected. The rural poor live closest to the infected animals that first transmit the disease. They often hunt and eat bushmeat, leaving them vulnerable to infection. Poor, often illiterate, individuals are generally unaware of how infectious diseases -- especially unfamiliar diseases -- are transmitted, making them much more likely to become infected and to infect others. Moreover, given poor nutrition and lack of access to basic health services, their weakened immune systems are easily overcome by infections that better nourished and treated individuals can survive. And “de-medicalized” conditions -- with few if any professional health workers to ensure an appropriate public-health response to an epidemic (such as isolation of infected individuals, tracing of contacts, surveillance, and so forth) -- make initial outbreaks more severe. Finally, the required medical responses, including diagnostic tools and effective medications and vaccines, inevitably lag behind the emerging diseases. In any event, such tools must be continually replenished. This requires cutting-edge biotechnology, immunology, and ultimately bioengineering to create large-scale industrial responses (such as millions of doses of vaccines or medicines in the case of large epidemics). The AIDS crisis, for example, called forth tens of billions of dollars for research and development -- and similarly substantial commitments by the pharmaceutical industry -- to produce lifesaving antiretroviral drugs at global scale. Yet each breakthrough inevitably leads to the pathogen’s mutation, rendering previous treatments less effective. There is no ultimate victory, only a constant arms race between humanity and disease-causing agents.

Not reading - also turns their munoz card – because to talks about emancipation from dehumanization – the aff can never resolve the contradictions within capital to resolve emancipation for all peoples - No financialiation requirement and we’re just giving it because we need it – if profit exists, then the same impacts of the affirmative will happen – because they go through WTO to make regultion then there is nothing preventing capitalism from recigning those reforms in the future – only a permanent solution to the devastating problems caused by capitalism should be prioritized in this