Tomer Mate-Solomon

SNFI LD

Neg Case for Universal Health Care

**Resolved:** The United States ought to guarantee universal health care for its citizens.  
  
I negate the resolution.  
  
**Value:** My value is morality, as implied by the definition of ought to:used to express moral obligation.  
  
**Criterion:** My criterion will be maximizing utility, a consequentialist ethical belief that states the moral worth of an action is determined solely by its contribution to overall unity, or bringing the greatest good to the greatest number of people.This criterion fulfills the value of morality because in order to decide if an action is morally permissible we need to look at the moral consequences and benefits of that action.  
  
**Framework Warrant:**  
  
Cummiskey explains that the nature of rational human beings is to maximize utility,.  
  
**If I sacrifice some for the sake of others,** I do not use them arbitrarily, and **I do not deny the unconditional value of rational beings. Persons may have** “dignity, that is, an **unconditional** and incomparable **worth”** that transcends any market value (GMM 436), **but persons also have a fundamental equality that dictates that some must sometimes give way for the sake of others** (chapters 5 and 7). **The concept of the end-in-itself thus** does not support the view that we may never force another to bear some cost in order to benefit others. If one focuses on the equal value of all rational beings, then equal consideration **dictates that one** may **sacrifice some to save many**.  
  
**A. Link**  
  
**The United States is a capitalist country.**   
  
**by Jordana and Levi-Faur,2005**  
**“The U.S. system of governance since the end of the nineteenth century and most visibly and widely during the New Deal is labeled as "regulatory capitalism" (Yergin and Stanislaw 2002, 28-48). Sectoral diversity is reflected in the widespread variations in the use of reg ulation (and regulatory agencies) across different sectors. Governance through autonomous regulatory agencies was evident in many countries' financial sectors early in the twentieth century (Jordana and Levi-Faur forthcoming). Yet even now adays, the extent, form, and scope of governance through regulation vary widely from one sector to another. The current rise of regulatory capitalism is actually about the spread of certain techniques of control more from one sector to another than from one state to another**   
  
*by Meyer Weinberg, A Short History of American Capitalism*  
  
“One difficulty for Americans in understanding the rise of capitalism in the United States is the very fact that capitalism is a system. Adam Smith once explained that "a system is an imaginary machine invented to connect together in the fancy those different movements and effects which are already in reality performed."[18](http://www.newhistory.org/CH01.htm#18.) Thus, economic systems are not fixed representations like constellations of stars, each essential part of which is visible to the viewer. Instead, they are combinations of real actions and mental interconnections. Since the whole machine "works," one would consider its existence to be beyond dispute.”

**B. Impact**  
  
**Capitalism results in neo-imperialist wars, the destruction of the environment and the subjugation and genocide of entire sections of the population**  
**Everest 12** (Larry; correspondent for Revolution newspaper; 5/24/12; “WAR AND GLOBAL CAPITALISM: “Money for Jobs Not for War”: American Chauvinism and Reformist Illusions” http://www.globalresearch.ca/index.php?context=va&aid=31024)//RSW  
  
“Money for Jobs and Education! Jobs and Education, Not War and Occupation!” This slogan put forth by several US social movements is profoundly wrong and harmful—both in terms of morality that’s actually in the interests of humanity, and in terms of a scientific understanding of imperialism and war. Why should antiwar demands focus first and foremost on the war’s impact on Americans and their lives—and not on the victims of U.S. aggression: Pakistanis murdered in U.S. drone strikes, Iraqis rounded up and tortured by U.S. forces, Afghans seized and terrorized in night raids, and countless others? Aren’t their lives every bit as precious as the lives of those who happen to live in the U.S.? “Money for jobs, not for war” argues that American lives are more important than other people’s lives. This logic goes right along with—and amplifies—the mindset relentlessly fostered by the system’s rulers and their media machine: that American lives come first. This is the very mindset the rulers count on to justify and build public support (or acquiescence) for their predatory wars of empire. The slogan also promotes the idea that the political powers-that-be—if pressured by enough people—could scale back their military, stop attacking other countries, and instead use the money for jobs, education, and other social welfare programs at home. But that’s not how the system actually operates! Wars, invasions, and occupations are not policies of one set of politicians or another, or arbitrary choices made by this or that president. At this stage in history, capitalism is a global system, with the U.S. the world’s most dominant capitalist-imperialist power, presiding over a worldwide empire of exploitation. This empire rests on the domination of the oppressed countries where the vast majority of humanity lives, and on control of labor, markets, and resources. This entails the violent suppression of the masses of people in the dominated areas—and also entails fighting off challenges from other imperialists as well as rising forces in those countries that stand in the way. This requires a monstrously huge military that is deployed worldwide, with bases in over 100 countries, and wars when necessary. The wars for domination in the Middle East, Central Asia, and elsewhere don’t “interfere” with the functioning of U.S. capital—they’re absolutely essential to it, and to the U.S.’s overall global dominance. This is why the U.S. rulers are compelled—and willing to—spend trillions on the military, including during periods of severe economic and fiscal stress, no matter who happens to sit in the White House or Congress. This system of global capitalism-imperialism headed by the U.S. is the main source of the horrors that torment so many across the globe—from the ethnic cleansing and slow genocide of the Palestinian people by the U.S. and Israel, to the mass incarceration and slow genocide of Black people in the U.S.; from the rape of the planet to the systematic degradation and violence against women—here and around the world; from the extreme deprivation and starvation faced by billions across the planet to the growing poverty and desperation faced by millions in the U.S. The rulers in these imperial metropoles distribute some of the spoils of empire to provide a higher standard of living than in the oppressed countries and buy social peace and loyalty at home (which “Money for Jobs, Not For War” encourages). People in the U.S. should reject that foul pact! The vast majority in the U.S. have a profound interest in making common cause with oppressed people worldwide, not in siding with “their” rulers. That means fostering a morality that declares: “American lives are not more important than other people’s lives!”—not pandering to American chauvinism, which strengthens the system responsible for so much misery. It means people shouldn’t appeal to those on the top to “spend more on jobs,” but to clearly and unequivocally demand a STOP to the horrors the U.S. is committing around the world. Through this process of actively opposing U.S. aggression and the “America Number 1” mindset fostered to justify it, people can and must be won to increasingly see that this capitalist system and state is utterly un-reformable and that it’s going to take revolution to get rid of it, end its predatory wars once and for all, and bring into being a whole new system and state that is in the actual interests of the people in the U.S. and around the world.  
  
**C. Alternative**  
  
**Rejecting capitalism is key to opening up new alternatives. Only complete refusal, not piecemeal reform, can prevent otherwise inevitable slavery and extinction.**  
  
**Herod, 04** (James, http://site.www.umb.edu/faculty/salzman\_g/Strate/GetFre/4thEd/4-index.htm, Getting Free, 4th Edition  
A sketch of an association of democratic, autonomous neighborhoods and how to create it, Fourth Edition, January 2004  
  
It is time to try to describe, at first abstractly and later concretely, a strategy for destroying capitalism. This strategy, at its most basic, calls for pulling time, energy, and resources out of capitalist civilization and putting them into building a new civilization. The image then is one of emptying out capitalist structures, hollowing them out, by draining wealth, power, and meaning out of them until there is nothing left but shells. This is definitely an aggressive strategy. It requires great militancy, and constitutes an attack on the existing order. The strategy clearly recognizes that capitalism is the enemy and must be destroyed, but it is not a frontal attack aimed at overthrowing the system, but an inside attack aimed at gutting it, while simultaneously replacing it with something better, something we want. **Thus capitalist structures (corporations, governments, banks, schools, etc.) are not seized so much as simply abandoned.** Capitalist relations are not fought so much as they are simply rejected. **We stop participating in activities that support (finance, condone) the capitalist worl**d and start participating in activities that build a new world while simultaneously undermining the old. We create a new pattern of social relations alongside capitalist relations and then we continually build and strengthen our new pattern while doing every thing we can to weaken capitalist relations. In this way our new democratic, non-hierarchical, non-commodified relations can eventually overwhelm the capitalist relations and force them out of existence. This is how it has to be done. This is a plausible, realistic strategy. To think that we could create a whole new world of decent social arrangements overnight, in the midst of a crisis, during a so-called revolution, or during the collapse of capitalism, is foolhardy. Our new social world must grow within the old, and in opposition to it, until it is strong enough to dismantle and abolish capitalist relations. Such a revolution will never happen automatically, blindly, determinably, because of the inexorable, materialist laws of history. It will happen, and only happen, because we want it to, and because we know what we’re doing and know how we want to live, and know what obstacles have to be overcome before we can live that way, and know how to distinguish between our social patterns and theirs. But we must not think that the capitalist world can simply be ignored, in a live and let live attitude, while we try to build new lives elsewhere. (There is no elsewhere.) There is at least one thing, wage-slavery, that we can’t simply stop participating in (but even here there are ways we can chip away at it). Capitalism must be explicitly refused and replaced by something else. This constitutes War, but it is not a war in the traditional sense of armies and tanks, but a war fought on a daily basis, on the level of everyday life, by millions of people. It is a war nevertheless because the accumulators of capital will use coercion, brutality, and murder, as they have always done in the past, to try to block any rejection of the system. They have always had to force compliance; they will not hesitate to continue doing so. Nevertheless, there are many concrete ways that individuals, groups, and neighborhoods can gut capitalism, which I will enumerate shortly. We must always keep in mind how we became slaves; then we can see more clearly how we can cease being slaves. We were forced into wage-slavery because the ruling class slowly, systematically, and brutally destroyed our ability to live autonomously. By driving us off the land, changing the property laws, destroying community rights, destroying our tools, imposing taxes, destroying our local markets, and so forth, we were forced onto the labor market in order to survive, our only remaining option being to sell, for a wage, our ability to work. It’s quite clear then how we can overthrow slavery. We must reverse this process. We must begin to reacquire the ability to live without working for a wage or buying the products made by wage-slaves (that is, we must get free from the labor market and the way of living based on it), and embed ourselves instead in cooperative labor and cooperatively produced goods. Another clarification is needed. This strategy does not call for reforming capitalism, for changing capitalism into something else. It calls for replacing capitalism, totally, with a new civilization. This is an important distinction, because capitalism has proved impervious to reforms, as a system. We can sometimes in some places win certain concessions from it (usually only temporary ones) and win some (usually short-lived) improvements in our lives as its victims, but we cannot reform it piecemeal, as a system. Thus our strategy of gutting and eventually destroying capitalism requires at a minimum a totalizing image, an awareness that we are attacking an entire way of life and replacing it with another, and not merely reforming one way of life into something else. Many people may not be accustomed to thinking about entire systems and social orders, but everyone knows what a lifestyle is, or a way of life, and that is the way we should approach it. The thing is this: in order for capitalism to be destroyed millions and millions of people must be dissatisfied with their way of life. They must want something else and see certain existing things as obstacles to getting what they want. It is not useful to think of this as a new ideology. It is not merely a belief-system that is needed, like a religion, or like Marxism, or Anarchism. Rather it is a new prevailing vision, a dominant desire, an overriding need. What must exist is a pressing desire to live a certain way, and not to live another way. If this pressing desire were a desire to live free, to be autonomous, to live in democratically controlled communities, to participate in the self-regulating activities of a mature people, then capitalism could be destroyed. Otherwise we are doomed to perpetual slavery and possibly even to extinction.