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### Plan

#### Plan: The United States federal government should prohibit private sector business practices that violate an effective competition antitrust standard.

### Adv

#### Antitrust law is failing now---current market consolidation undermines innovation, slows growth, and suppresses productivity---promoting competition solves

Fiona M. Scott Morton 20. Theodore Nierenberg Professor of Economics at the Yale University School of Management. “Reforming U.S. antitrust enforcement and competition policy,” https://equitablegrowth.org/reforming-u-s-antitrust-enforcement-and-competition-policy/.

Evidence that antitrust laws are falling short is plentiful. Many cartels go undiscovered, and tacit collusion is probably even more prevalent because it is harder for antitrust enforcers to prosecute and deter.9 Anticompetitive horizontal mergers (between rivals) appear to be underdeterred.10 A variety of clever strategies used by incumbents to exclude entrants, either by purchasing them when they are nascent or using tactics to confine them to a less threatening niche or forcing them to exit have been successfully deployed in recent years, often when antitrust enforcement is late or absent.11

Each of these sources of concern can be critiqued, but together they make a compelling case. Some of the evidence may have benign explanations in part, such as the growing importance of fixed costs, for example, when creating software or pharmaceuticals that leads naturally to higher markups, or the increasing benefit of being on the same platform with other users (known as “network effects” in the case of a social media site). Firms in industries with high fixed costs or large network externalities may exhibit high profits and productivity and low labor shares, and may earn high profits because they had a good idea early and executed well, thereby getting adoption from many consumers.12 Nonetheless, the overall picture is clear that market power has been growing in the United States for decades. Moreover, even where the explanation for growing market power is benign, we must ensure that companies do not use anticompetitive tactics to protect their position.

Firms with market power need not compete aggressively to sell their products, so they tend to raise prices, reduce quality, and/or innovate less. Market power can also contribute to slowed economic growth by, for example, suppressing productivity increases.13 Theoretical and empirical economic studies convincingly show that innovation is harmed by anticompetitive conduct.14

This is why antitrust enforcement is such a terrific policy tool to strengthen competition—it does not come with an efficiency downside, as do most policies that redistribute income. Policies that enhance competition are unambiguously beneficial for efficiency, as well as inclusive prosperity, with minor qualifications.15 Other policies for addressing inequality, in particular, such as labor market and tax policies, may create disincentives or allocative efficiency losses that must be weighed against their distributional benefits. Policies to enhance competition, by contrast, offer what is close to a free lunch.16

#### The plan solves---an effective competition standard reinvigorates antitrust

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America, as legal and economic scholars are increasingly noting, has a market power problem. The emerging evidence points to less competition, higher markups, greater concentration, and widening wealth and income inequality. The current state of competition law benefits the select few—at the expense of nearly everyone else.

Our antitrust laws are supposed to deal with concentrated economic power. The problem is that the laws have been hijacked in two ways. First, ideologues narrowed the substance of antitrust from addressing a variety of goals to focusing solely on the concept of consumer welfare—namely, that harm to competition within the legal meaning of the antitrust laws consists solely of harm to consumers and their welfare, as measured almost exclusively by price and quantity effects in output markets. Second, some courts and enforcers went even further, declining to find antitrust liability in conduct that harms consumers on the theory that it carries other benefits, like long-run economic growth. Recent US Supreme Court decisions, including Ohio v American Express Co, and the US District Court’s decision to allow the AT&T/Time Warner merger illustrate how antitrust, under the prevailing consumer welfare standard, has been weakened and distorted beyond all recognition. Courts have elevated the burden of proof on the government and other antitrust plaintiffs to such an extent that the Sherman and Clayton Antitrust Acts have become unenforceable for many anticompetitive practices, other than cartels.

If the United States continues with a light-if-any-touch antitrust review of mergers and turns a blind eye to abuses by dominant firms, concentration and crony capitalism will likely increase, competition and our well-being will decrease further, and power and profits will continue to fall into fewer hands. Startups, small and midsize firms, and Americans more broadly—as workers, consumers, and democratic citizens—will be left to the beneficence or spite of a few powerful, but arbitrary, corporations.

This trend is reversible if we restore antitrust as a guarantor of effective competition. To tackle today’s market power problem, we offer an effective competition antitrust standard to replace the prevailing consumer welfare standard, which courts and scholars have interpreted differently (and at times inconsistently). The effective competition standard restores the primary aim of the antitrust laws—namely, the dispersion and deconcentration of significant private power wherever in the economy it is to be found, including throughout supply chains and in the labor market.

#### It's enforceable and sufficient

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The effective competition standard differs from both the consumer welfare standard and the total welfare standard in that it expressly departs from the partial-equilibrium analysis of a single market as the basis for antitrust analysis. The effective competition standard further differs from the consumer welfare standard in four important ways:

• First, a substantial lessening of competition suffices for liability. Enforcers and courts need not demonstrate how the lessening of competition harms consumers, nor balance the harms to one set of stakeholders against the supposed benefits for another. In this respect, the effective competition standard makes antitrust more enforceable.

• Second, it recognizes that competition needs competitors. Thus, it takes a tougher stance on monopolistic, predatory, and exclusionary practices, which often reduce the competitive opportunities for entrants and rivals.

• Third, unlike the consumer welfare standard, which considers the impact only on consumers, the effective competition standard protects market participants throughout the supply chain, including workers and sellers.

• Finally, by eliminating the precarious step of how the lessening of competition will harm consumers’ welfare, the effective competition standard restores the purpose of the Clayton Act to “arrest restraints of trade in their incipiency and before they develop into full-fledged restraints violative of the Sherman Act.” As Congress noted, “A requirement of certainty and actuality of injury to competition is incompatible with any effort to supplement the Sherman Act by reaching incipient restraints.”

To promote competition and innovation in our heavily concentrated markets, the effective competition standard would depart from today’s light-touch antitrust policies in the following areas.

#### State-based market interventions are key to sustainable growth---the alternative to well-measured corrections is an unfettered and regressive free market

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There is a positive correlation between long-term growth and poverty alleviation. More specifically, Lant Pritchett argues, based on cross-country patterns, that “broad-based growth, defined as the process that raises median income, is far and away the most important source of poverty reduction.”9 The sharp decline in poverty rates in China (about 800 million people escaped poverty) amid the two decades of break-neck growth is the starkest illustration. As discussed, innovation-based growth based on Schumpeterian creative destruction is key to productivity gains and sustained growth. The question is how to achieve broad-based, high and sustained growth which means to spur the emergence of good paying jobs. This is perhaps one of the most difficult and debated questions in economics.

The standard view shared by most economists over the last few decades is that “horizontal policies”, that is improvements in education, the quality of institutions, infrastructure, business environment, and regulations are key. Many of these policies tackle what is known as “government failures” as described in Rodrik (2005). In other words, state intervention should limit itself to providing public goods and the provision of a good environment while crucially ensuring an adequate level of competition. In this context, firms would have the incentive to invest and deploy efforts to be competitive through improvements in productivity and innovation to offer new and better-quality goods among others.

However, growth can be harmed by anti-competitive behaviors or distortive policies which can take different and subtle forms and are not always easy to gauge. Among these, imposing barriers to entry or helping non-performing firms remain in business, could have a substantial negative effect. Hsieh and Klenow (2009) emphasize the importance of input reallocation effects. They show that aggregate productivity differentials can be explained by differences in terms of the distribution of firms’ productivity. This means that relatively less productive firms have access to a considerable share of the resources. They argue that it is harder for a more productive firm to grow but also easier for a less productive firm to survive in India than in the U.S. for example. In the same vein, Aghion (2016) suggests that that there is more business dynamism in the U.S. than India, that is more firms enter and exit, which would explain input misallocation and differences in income per capita.

Compared to the U.S., potential constraints in developing economies such as India include more rigid capital markets and labor/product markets, the lower supply of skills, the poorer quality of infrastructure, and the lower quality of institutions to protect property rights and to enforce contracts. However, even if markets are perfectly competitive and an adequate environment is ensured, the economy may still not reach its full potential. This is because of “market failures,” which typically happen in the presence of externalities. They are at play when firms and workers do not fully internalize the effects of their decisions on the broader economy and their dynamic implications. Typically, they are learning externalities, coordination failures, or information asymmetries (Rodrik 2005).

As argued by many, (e.g., Arrow 1962) and Matsuyama 1992) some activities entail higher productivity gains, or more learning potential, for an economy compared to other traditional activities such as non-tradable services or agriculture. Firms may not be fully aware of these productivity gains, leading to lower output in high-productivity sectors and lower relative incomes over time. The coordination failure is based on the idea that a critical size of the modern sector is needed for a firm to enter it. It would be profitable for a firm to invest in a modern sector only if there are enough firms investing simultaneously in other modern sectors. If many firms invest together in modern sectors, described as the “big push,” economy reaches a higher level of productivity and development (Rosenstein-Rodan 1943, Murphy et al. 1989). Lastly, information asymmetries exist if there is imperfect information about new markets and products, and firms underinvest as a result (Hausman and Rodrik 2003). This is clearly seen in firms trying to export and penetrate new geographical markets with their products.

In theory, tackling these externalities would necessitate a state intervention, broadly defined as industrial policy. However, the scope, the tools and whether it could in practice be superior to a more “laissez-faire” approach, leaving the outcome to unfettered competition, is the object of an ongoing debate. At the heart of the debate lies the definition of what constitutes a “modern” sector, which is conducive to productivity gains and spillovers to the rest of the economy. While it is typically associated with manufacturing (Matsuyama 1992 and Krugman 1987) or related to the concept of sophistication (Hausman, Hwang and Rodrik 2007 and Cherif and Hasanov 2019), others argue that service sectors could also play a role (IMF 2018). More important for inclusive growth, if a sector is to be targeted, it should help achieve broad-based growth to contribute to poverty alleviation. In practice it means that it should also generate (directly or indirectly) enough employment, and the level of skills to fill those jobs should be realistically met over the medium term.

The other key question relates to how state intervention to tackle externalities could curtail or distort competition. Indeed, state interventions of the past typically followed the model of import-substitution policies. The main idea was to protect domestic producers from international competition by imposing barriers to trade, such as high tariffs. In many cases, the curtailment of competition went further and encompassed the domestic market as countries relied on one or very few “champions” to achieve import-substitution goals. The many past failed cases in Latin America and the Middle East imply that such policies may be counterproductive in general (Cherif and Hasanov 2019). The comparison of Malaysia’s foray into automotive industry in the 1970s with its champion Proton to the success of Korea’s Hyundai is a case in point (Cherif and Hasanov 2019b). After decades of support and protection from domestic and international competition, Proton depended on imports of critical inputs, including the engine. The high tariffs to protect it also meant that consumers had to pay higher prices for lower quality products. In comparison, although Hyundai benefitted from state support as well, it was also forced early on to compete both on the domestic and international markets. It could be argued that competition provided Hyundai with an incentive to innovate and take advantage of economies of scale.

Moreover, support for firms could be pursued without necessarily implying less competition. Aghion and others (2015) develop a simple model showing that targeted subsidies can be used to induce several firms to operate in the same sector, and that the more competitive the sector is, the more it will induce firms to innovate in order to “escape competition” (Aghion et. al. 2005). Of course, a lot depends upon the design of industrial policy. Such policy should target sectors, not particular firms (Aghion 2016). Using Chinese firm-level panel data, Aghion and others (2015) look at the interaction between state subsidies to a sector and the level of product market competition in that sector. They show that TFP, TFP growth, and product innovation (defined as the ratio between output value generated by new products to total output value) are all positively correlated with the interaction between state aid to the sector and market competition in the sector. In other words, the more competitive the recipient sector is, the more positive the effects of targeted state subsidies to that sector are. Infact, for sectors with low degree of competition the effects are negative, whereas the effects become positive in sectors with sufficiently high degree of competition. Finally, the interaction between state aid and product market competition in the sector is more positive when state aid is less concentrated.

Yet, there are externalities that can be tackled without curtailing competition with the potential to have a sizable contribution to broad-based growth and poverty alleviation. These are typically related to informational asymmetries. Bloom and Van Reenen (2010), f or example, show that interventions to improve management practices in Indian small firms can significantly improve productivity. So did the productivity missions of the Marshall Plan in Europe after the WWII (Giorcelli 2019). In the same vein, Atkin et al. (2017) showed that Egyptian rug producers can be helped to access export markets by tackling informational asymmetries and coordination failures. In other words, they showed that interventions such as export promotion agencies can help SMEs advertise their products in foreign markets and act as a communication channel between them and customers. They also showed that export activities helped small producers improve their quality and value added which confirms the importance of export orientation. This focus on SMEs can help increase productivity and tackle inequality at the same time.

The trade-off between the benefits and costs of state intervention suggests that the way the state intervenes in the economy is crucial. This intervention needs to be cognizant of exacerbating government failures such as rent-seeking and corruption. Moreover, even if these interventions are successful in the sense that they create competitive industries and contribute to growth, they should avoid creating “islands” of relatively advanced sectors. If these sectors are disconnected from the rest of the economy, broad-based growth may not be sustained, and it would exacerbate inequality. For example, thanks to interventions and targeted policies, Costa Rica managed to foster a high-tech sector in electronics and health instruments (Spar 1998). Although it led to higher growth and declining poverty as well as productivity improvements in agricultural sectors, high inequality persisted while growth policies for inclusiveness were missing (Ferreira, Fuentes, and Ferreira 2018).

#### COVID creates an economic brink---recovery is strong now because of effective monetary policy, but we’ve hit the zero-lower bound

Christopher Rugaber 21. Associated Press. “Federal Reserve keeps key interest rate near zero, signals COVID-19 economic risks receding.” https://www.chicagotribune.com/business/ct-biz-fed-interest-rates-economy-20210428-bumyc3ynpza6ri4ygsntmdsmya-story.html.

WASHINGTON — The Federal Reserve is keeping its ultra-low interest rate policies in place, a sign that it wants to see more evidence of a strengthening economic recovery before it would consider easing its support.

In a statement Wednesday, the Fed expressed a brighter outlook, saying the economy has improved along with the job market. And while the policymakers noted that inflation has risen, they ascribed the increase to temporary factors.

The Fed also signaled its belief that the pandemic’s threat to the economy has diminished, a significant point given Chair Jerome Powell’s long-stated view that the recovery depends on the virus being brought under control. Last month, the Fed had cautioned that the virus posed “considerable risks to the economic outlook.” On Wednesday, it said only that “risks to the economic outlook remain” because of the pandemic.

The central bank left its benchmark short-term rate near zero, where it’s been since the pandemic erupted nearly a year ago, to help keep loan rates down to encourage borrowing and spending. It also said in a statement after its latest policy meeting that it would keep buying $120 billion in bonds each month to try to keep longer-term borrowing rates low.

The U.S. economy has been posting unexpectedly strong gains in recent weeks, with barometers of hiring, spending and manufacturing all surging. Most economists say they detect the early stages of what could be a robust and sustained recovery, with coronavirus case counts declining, vaccinations rising and Americans spending their stimulus-boosted savings.

#### Eroding financial resilience causes war---that overcomes traditional barriers to conflict

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Economic recovery efforts since the 2008-2009 global financial crisis have mainly depended on unconventional monetary policies. As fears rise of yet another international financial crisis, there are growing concerns about the increased possibility of large-scale military conflict.

More worryingly, in the current political landscape, prolonged economic crisis, combined with rising economic inequality, chauvinistic ethno-populism as well as aggressive jingoist rhetoric, including threats, could easily spin out of control and ‘morph’ into military conflict, and worse, world war.

Crisis responses limited

The 2008-2009 global financial crisis almost ‘bankrupted’ governments and caused systemic collapse. Policymakers managed to pull the world economy from the brink, but soon switched from counter-cyclical fiscal efforts to unconventional monetary measures, primarily ‘quantitative easing’ and very low, if not negative real interest rates.

But while these monetary interventions averted realization of the worst fears at the time by turning the US economy around, they did little to address underlying economic weaknesses, largely due to the ascendance of finance in recent decades at the expense of the real economy. Since then, despite promising to do so, policymakers have not seriously pursued, let alone achieved, such needed reforms.

Instead, ostensible structural reformers have taken advantage of the crisis to pursue largely irrelevant efforts to further ‘casualize’ labour markets. This lack of structural reform has meant that the unprecedented liquidity central banks injected into economies has not been well allocated to stimulate resurgence of the real economy.

From bust to bubble

Instead, easy credit raised asset prices to levels even higher than those prevailing before 2008. US house prices are now 8% more than at the peak of the property bubble in 2006, while its price-to-earnings ratio in late 2018 was even higher than in 2008 and in 1929, when the Wall Street Crash precipitated the Great Depression.

As monetary tightening checks asset price bubbles, another economic crisis — possibly more severe than the last, as the economy has become less responsive to such blunt monetary interventions — is considered likely. A decade of such unconventional monetary policies, with very low interest rates, has greatly depleted their ability to revive the economy.

The implications beyond the economy of such developments and policy responses are already being seen. Prolonged economic distress has worsened public antipathy towards the culturally alien — not only abroad, but also within. Thus, another round of economic stress is deemed likely to foment unrest, conflict, even war as it is blamed on the foreign.

International trade shrank by two-thirds within half a decade after the US passed the Smoot-Hawley Tariff Act in 1930, at the start of the Great Depression, ostensibly to protect American workers and farmers from foreign competition!

Liberalization’s discontents

Rising economic insecurity, inequalities and deprivation are expected to strengthen ethno-populist and jingoistic nationalist sentiments, and increase social tensions and turmoil, especially among the growing precariat and others who feel vulnerable or threatened.

Thus, ethno-populist inspired chauvinistic nationalism may exacerbate tensions, leading to conflicts and tensions among countries, as in the 1930s. Opportunistic leaders have been blaming such misfortunes on outsiders and may seek to reverse policies associated with the perceived causes, such as ‘globalist’ economic liberalization.

Policies which successfully check such problems may reduce social tensions, as well as the likelihood of social turmoil and conflict, including among countries. However, these may also inadvertently exacerbate problems. The recent spread of anti-globalization sentiment appears correlated to slow, if not negative per capita income growth and increased economic inequality.

To be sure, globalization and liberalization are statistically associated with growing economic inequality and rising ethno-populism. Declining real incomes and growing economic insecurity have apparently strengthened ethno-populism and nationalistic chauvinism, threatening economic liberalization itself, both within and among countries.

Insecurity, populism, conflict

Thomas Piketty has argued that a sudden increase in income inequality is often followed by a great crisis. Although causality is difficult to prove, with wealth and income inequality now at historical highs, this should give cause for concern.

Of course, other factors also contribute to or exacerbate civil and international tensions, with some due to policies intended for other purposes. Nevertheless, even if unintended, such developments could inadvertently catalyse future crises and conflicts.

Publics often have good reason to be restless, if not angry, but the emotional appeals of ethno-populism and jingoistic nationalism are leading to chauvinistic policy measures which only make things worse.

At the international level, despite the world’s unprecedented and still growing interconnectedness, multilateralism is increasingly being eschewed as the US increasingly resorts to unilateral, sovereigntist policies without bothering to even build coalitions with its usual allies.

Avoiding Thucydides’ iceberg

Thus, protracted economic distress, economic conflicts or another financial crisis could lead to military confrontation by the protagonists, even if unintended. Less than a decade after the Great Depression started, the Second World War had begun as the Axis powers challenged the earlier entrenched colonial powers.

They patently ignored Thucydides’ warning, in chronicling the Peloponnesian wars over two millennia before, when the rise of Athens threatened the established dominance of Sparta!

Anticipating and addressing such possibilities may well serve to help avoid otherwise imminent disasters by undertaking pre-emptive collective action, as difficult as that may be.

#### Those wars draw-in great powers---that outweighs

Lawrence H. Summers 17. US Secretary of the Treasury (1999-2001) and Director of the US National Economic Council (2009-2010), former president of Harvard University, where he is currently University Professor. “Will the Center Hold?” <https://www.project-syndicate.org/onpoint/recession-or-financial-crisis-political-fallout-by-lawrence-h--summers-2017-12?a_la=english&a_d=5a37edac78b6c709b8d260dd&a_m=&a_a=click&a_s=&a_p=%2Fsection%2Feconomics&a_li=recession-or-financial-crisis-political-fallout-by-lawrence-h--summers-2017-12&a_pa=section-commentaries&a_ps>=.

The risk from a purely economic point of view is that the traditional strategy for battling recession – a reduction of 500 basis points in the federal funds rate – will be unavailable this year, given the zero lower bound on interest rates. Nor is it clear that the will or the room for fiscal expansion will exist.

This means that the next recession, like the last, may well be protracted and deep, with severe global consequences. And the political capacity for a global response, like that on display at the London G-20 Summit in 2009, appears to be absent as well. Just compare the global visions of US President Barack Obama and UK Prime Minister Gordon Brown back then with those of Trump and Prime Minister Theresa May today.

I shudder to think what a serious recession will mean for politics and policy. It is hard to imagine avoiding a resurgence of protectionism, populism, and scapegoating. In such a scenario, as with another financial crisis, the center will not hold.

But the greatest risk in the next few years, I believe, is neither a market meltdown nor a recession. It is instead a political doom loop in which voters’ conclusion that government does not work effectively for them becomes a self-fulfilling prophecy. Candidates elected on platforms of resentment delegitimize the governments they lead, fueling further resentment and even more problematic new leaders. Cynicism pervades.

How else can one explain how the candidacy of Roy Moore for a US Senate seat? Moore, who was twice dismissed for cause from his post on the Alabama Supreme Court, and who is credibly charged with sexually assaulting teenage girls when he was in his 30s, could enter the US Senate as many of his colleagues look the other way.

If a country’s citizens lose confidence in their government’s ability to improve their lives, the government has an incentive to rally popular support by focusing attention on threats that only it can address. That is why in societies pervaded by anger and uncertainty about the future, the temptation to stigmatize minority groups increases. And it is why there is a tendency for officials to magnify foreign threats.

We are seeing this phenomenon all over the world. Russian President Vladimir Putin, Turkish President Recep Tayyip Erdoğan, and Chinese President Xi Jinping have all made nationalism a central part of their governing strategy. So, too, has Trump, who has explicitly rejected the international community in favor of the idea that there is only a ceaseless struggle among nation-states for competitive advantage.

When the world’s preeminent power, having upheld the idea of international community for nearly 75 years, rejects it in favor of ad hoc deal making, others have no choice but to follow suit. Countries that can no longer rely on the US feel pressure to provide for their own security. America’s adversaries inevitably will seek to fill the voids left behind as the US retrenches.

#### Even if growth is imperfect, the transition away fails

Hubert Buch-Hansen 18. Associate Professor, Department of Business and Politics, Copenhagen Business School. “The Prerequisites for a Degrowth Paradigm Shift: Insights from Critical Political Economy.” *Ecological Economics* 146: 157-63. Emory Libraries.

Still, the degrowth project is nowhere near enjoying the degree and type of support it needs if its policies are to be implemented through democratic processes. The number of political parties, labour unions, business associations and international organisations that have so far embraced degrowth is modest to say the least. Economic and political elites, including social democratic parties and most of the trade union movement, are united in the belief that economic growth is necessary and desirable. This consensus finds support in the prevailing type of economic theory and underpins the main contenders in the neoliberal project, such as centre-left and nationalist projects. In spite of the world's multidimensional crisis, a pro-growth discourse in other words continues to be hegemonic: it is widely considered a matter of common sense that continued economic growth is required.

It is also noteworthy that economic and political elites, to a large extent, continue to support the neoliberal project, even in the face of its evident shortcomings. Indeed, the 2008 financial crisis did not result in the weakening of transnational financial capital that could have paved the way for a paradigm shift. Instead of coming to an end, neoliberal capitalism has arguably entered a more authoritarian phase (Bruff, 2014). The main reason the power of the pre-crisis coalition remains intact is that governments stepped in and saved the dominant fraction by means of massive bailouts. It is a foregone conclusion that this fraction and the wider coalition behind the neoliberal paradigm (transnational industrial capital, the middle classes and segments of organized labour) will consider the degrowth paradigm unattractive and that such social forces will vehemently oppose the implementation of degrowth policies (see also Rees, 2014: 97).

While degrowth advocates envision a future in which market forces play a less prominent role than they do today, degrowth is not an antimarket project. As such, it can attract support from certain types of market actors. In particular, it is worth noting that social enterprises, such as cooperatives (Restakis, 2010), play a major role in the degrowth vision. Such enterprises are defined by being ‘organisations involved at least to some extent in the market, with a clear social, cultural and/or environmental purpose, rooted in and serving primarily the local community and ideally having a local and/or democratic ownership structure’ (Johanisova et al., 2013: 11). Social enterprises currently exist at the margins of a system, in which the dominant type of business entity is profit-oriented, shareholder-owned corporations. The further dissemination of social enterprises, which is crucial to the transitions to degrowth societies, is – in many cases – blocked or delayed as a result of the centrifugal forces of global competition (Wigger and Buch-Hansen, 2013). Overall, social enterprises thus (still) constitute a social force with modest power.

Ougaard (2016: 467) notes that one of the major dividing lines in the contemporary transnational capitalist class is between capitalists who have a material interest in the carbon-based economy and capitalists who have a material interest in decarbonisation. The latter group, for instance, includes manufacturers of equipment for the production of renewable energy (ibid.: 467). As mentioned above, degrowth advocates have singled out renewable energy as one of the sectors that needs to grow in the future. As such, it seems likely that the owners of national and transnational companies operating in this sector would be more positively inclined towards the degrowth project than would capitalists with a stake in the carbon-based economy. Still, the prospect of the “green sector” emerging as a driving force behind degrowth currently appears meagre. Being under the control of transnational capital (Harris, 2010), such companies generally embrace the “green growth” discourse, which ‘is deeply embedded in neoliberal capitalism’ and indeed serves to adjust this form of capitalism ‘to crises arising from contradictions within itself’ (Wanner, 2015: 23).

In addition to support from the social forces engendered by the production process, a political project ‘also needs the political ability to mobilize majorities in parliamentary democracies, and a sufficient measure of at least passive consent’ (van Apeldoorn and Overbeek, 2012: 5–6) if it is to become hegemonic. As mentioned, degrowth enjoys little support in parliaments, and certainly the pro-growth discourse is hegemonic among parties in government.5 With capital accumulation being the most important driving force in capitalist societies, political decision-makers are generally eager to create conditions conducive to production and the accumulation of capital (Lindblom, 1977: 172). Capitalist states and international organisations are thus “programmed” to facilitate capital accumulation, and do as such constitute a strategically selective terrain that works to the disadvantage of the degrowth project.

The main advocates of the degrowth project are grassroots, small fractions of left-wing parties and labour unions as well as academics and other citizens who are concerned about social injustice and the environmentally unsustainable nature of societies in the rich parts of the world. The project is thus ideationally driven in the sense that support for it is not so much rooted in the material circumstances or short-term self-interests of specific groups or classes as it is rooted in the conviction that degrowth is necessary if current and future generations across the globe are to be able to lead a good life. While there is no shortage of enthusiasts and creative ideas in the degrowth movement, it has only modest resources compared to other political projects. To put it bluntly, the advocates of degrowth do not possess instruments that enable them to force political decision-makers to listen to – let alone comply with – their views. As such, they are in a weaker position than the labour union movement was in its heyday, and they are in a far weaker position than the owners and managers of large corporations are today (on the structural power of transnational corporations, see Gill and Law, 1989).

6. Consent

It is also safe to say that degrowth enjoys no “passive consent” from the majority of the population. For the time being, degrowth remains unknown to most people. Yet, if it were to become generally known, most people would probably not find the vision of a smaller economic system appealing. This is not just a matter of degrowth being ‘a missile word that backfires’ because it triggers negative feelings in people when they first hear it (Drews and Antal, 2016). It is also a matter of the actual content of the degrowth project.

Two issues in particular should be mentioned in this context. First, for many, the anti-capitalist sentiments embodied in the degrowth project will inevitably be a difficult pill to swallow. Today, the vast majority of people find it almost impossible to conceive of a world without capitalism. There is a ‘widespread sense that not only is capitalism the only viable political and economic system, but also that it is now impossible to even imagine a coherent alternative to it’ (Fisher, 2009: 2). As Jameson (2003) famously observed, it is, in a sense, easier to imagine the end of the world than it is to imagine the end of capitalism. However, not only is degrowth – like other anti-capitalist projects – up against the challenge that most people consider capitalism the only system that can function; it is also up against the additional challenge that it speaks against economic growth in a world where the desirability of growth is considered common sense.

Second, degrowth is incompatible with the lifestyles to which many of us who live in rich countries have become accustomed. Economic growth in the Western world is, to no small extent, premised on the existence of consumer societies and an associated consumer culture most of us find it difficult to completely escape. In this culture, social status, happiness, well-being and identity are linked to consumption (Jackson, 2009). Indeed, it is widely considered a natural right to lead an environmentally unsustainable lifestyle – a lifestyle that includes car ownership, air travel, spacious accommodations, fashionable clothing, an omnivorous diet and all sorts of electronic gadgets. This Western norm of consumption has increasingly been exported to other parts of the world, the result being that never before have so many people taken part in consumption patterns that used to be reserved for elites (Koch, 2012). If degrowth were to be institutionalised, many citizens in the rich countries would have to adapt to a materially lower standard of living. That is, while the basic needs of the global population can be met in a non-growing economy, not all wants and preferences can be fulfilled (Koch et al., 2017). Undoubtedly, many people in the rich countries would experience various limitations on their consumption opportunities as a violent encroachment on their personal freedom. Indeed, whereas many recognize that contemporary consumer societies are environmentally unsustainable, fewer are prepared to actually change their own lifestyles to reverse/address this.

At present, then, the degrowth project is in its “deconstructive phase”, i.e., the phase in which its advocates are able to present a powerful critique of the prevailing neoliberal project and point to alternative solutions to crisis. At this stage, not enough support has been mobilised behind the degrowth project for it to be elevated to the phases of “construction” and “consolidation”. It is conceivable that at some point, enough people will become sufficiently discontent with the existing economic system and push for something radically different. Reasons for doing so could be the failure of the system to satisfy human needs and/or its inability to resolve the multidimensional crisis confronting humanity. Yet, various material and ideational path-dependencies currently stand in the way of such a development, particularly in countries with large middle-classes. Even if it were to happen that the majority wanted a break with the current system, it is far from given that a system based on the ideas of degrowth is what they would demand.

#### Increased competition aligns innovation with profit motive and drives technological breakthroughs in every sector of the economy

Giulio Federico 20. Head of the Unit at the Chief Economist Team (CET) of DG Competition, European Commission, et al., 2020. “Antitrust and Innovation: Welcoming and Protecting Disruption.” https://www.law.berkeley.edu/wp-content/uploads/2020/08/Shapiro-Carl-Antitrust-and-Innovation-Welcoming-and-Protecting-Disruption.pdf.

The goal of antitrust policy is to protect and promote a vigorous competitive process. Effective rivalry spurs firms to introduce new and innovative products, as they seek to capture profitable sales from their competitors and to protect their existing sales from future challengers. In this fundamental way, competition promotes innovation. We apply this basic insight to the antitrust treatment of horizontal mergers and of exclusionary conduct by dominant firms. A merger between rivals internalizes business-stealing effects arising from their parallel innovation efforts and thus tends to depress innovation incentives. Merger-specific synergies, such as the internalization of involuntary spillovers or an increase in the productivity of R&D, may offset the adverse effect of a merger on innovation. We describe the possible effects of a merger on innovation by developing a taxonomy of cases, with reference to recent US and EU examples. A dominant firm may engage in exclusionary conduct to eliminate the threat from disruptive firms. This suppresses innovation by foreclosing disruptive rivals and by reducing the pressure to innovative on the incumbent. We apply this broad principle to possible exclusionary strategies by dominant firms.

I. Introduction

We write in praise of market disrupters—firms that shake up the status quo, threaten incumbent firms, and sometimes transform entire industries. Through this process, which Joseph Schumpeter famously called “creative destruction,” disruptive firms promote economic growth and bring the benefits of new technologies and new business practices and business models to consumers.

We focus on the impact of antitrust policy—known globally as competition policy—on innovation.1 Competition policy seeks to protect and promote a vigorous competitive process by which new ideas are transformed into realized consumer benefits. In this fundamental way, competition spurs innovation. The productivity and growth literature teach us that innovation is the primary driver of rising standards of living over time, so promoting innovation through effective competition policy is likely to be very consequential for economic growth and welfare.

Disruptive firms drive a significant amount of innovation.2 They do not use the same technology or business model as incumbents. They offer consumers a distinct value proposition, not simply lower prices. By making its offer to customers attractive in a new way, a disruptive firm can destroy a great deal of incumbent profit while creating a large amount of consumer surplus. The resulting churn in products and market shares, as new products enter and old ones exit, and as newer business methods and business models supplant older ones, represents a healthy competitive process. If that competitive process is slowed or biased by mergers or by exclusionary conduct, innovation is lessened and consumers are harmed. This same competitive process promotes the development and diffusion of best practices, including what might be termed reductions in X-inefficiency. The trade and productivity literature both convincingly demonstrate that firms vary significantly in their productivity levels and that stiffer competition reallocates sales to more productive firms. The diffusion of best practices also is promoted if sales are contestable, going to the better-performing firms.

Competition policy seeks to protect the competitive process by which disruptive firms challenge the status quo. Competition policy is agnostic regarding the type of firm or the type of innovation involved. Start-ups that grow rapidly can certainly be disruptive. Uber and Airbnb are prominent recent examples. But large established firms can also be disruptive, especially when they attack adjacent markets. Think of Walmart entering local retail markets, Microsoft Bing challenging Google in search, or Netflix producing its own video content.

In contrast, the role played by successful incumbent firms in their own core markets is deeply conflicted. On the one hand, process innovations that lower costs can be most valuable at the largest firms, and market leaders often invest substantial sums to introduce new generations of products. Examples abound: Intel developing a new generation of technology and building new fabs to manufacture microprocessors; Boeing developing a new generation of large commercial aircraft; and Verizon investing to build its 5G wireless network. In many industries experiencing rapid technological change, the biggest firms are also some of the most impressive innovators, as Schumpeter observed 75 years ago.3 This should not be surprising, given the economies of scale associated with R&D, especially in industries where developing the next-generation product or process requires investments of hundreds of millions of dollars and/or extensive experience with the current technology.4 On the other hand, a successful incumbent firm that is profiting greatly from the status quo has a powerful incentive to preserve those profits, and this can mean slowing down or blocking disruptive threats. Successful incumbents also may find it very difficult organizationally to invest in disruptive technologies. 5 Competition valuably increases the diversity of approaches taken to the development of new technology.

We stress in this article that innovation is best promoted when market leaders are allowed to exploit their competitive advantages while also facing pressure to perform coming from both conventional rivals and from disruptive entrants. These labels depend on context: the same firm can be a market leader in one area and a disruptive upstart in another. Market leaders may face competitive pressures to innovate coming from (a) other large firms in the same market, (b) other large firms in adjacent spaces, or (c) smaller, pesky disruptive firms. Casual empiricism indicates that all of these sources of competition are important in different settings. All have historically been protected using competition policy.

The central theme animating our analysis is that a market leader is best motivated to innovate if it fears losing its leadership position to a disruptive rival.6 Even a dominant incumbent will feel pressure to innovate if the bulk of tomorrow’s sales will be won by the firm that is most innovative, be that the incumbent or a disruptive challenger, and if other firms are in a position to leapfrog the current incumbent. Once one properly understands the dynamic nature of the competitive process, it becomes clear that greater rivalry—meaning greater contestability of tomorrow’s sales—leads to more innovation.7 The critical role of competition policy is thus to prevent today’s market leaders from using their market power to disable disruptive threats, either by acquiring would-be rivals or by using anticompetitive tactics to exclude them. Sections II and III discuss the treatment of horizontal mergers that may harm innovation. Section IV discusses the antitrust limits on the business conduct of dominant incumbent firms.

#### Expanding antitrust is necessary to sustain creative destruction---only that preserves innovation leadership

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The goal underpinning U.S. antitrust law is to promote competition that leads to lower prices and enhanced consumer welfare.

For years, antitrust agencies have approached this goal by focusing on short-term, static competition, which emphasizes achieving low prices in the here and now.

This narrow focus, however, has resulted in unnecessary conflict between the static competitive analysis deployed by antitrust regulators and the dynamic issues raised by intellectual property.

Fortunately, over the last few decades, a growing recognition has emerged among economists that antitrust laws must be recalibrated to preserve the incentive to innovate and promote the U.S. innovation economy.

These economists are calling for an antitrust framework that prioritizes dynamic over static competition — placing less weight on market concentration in the assessment of market power and more weight on assessing technological opportunity, innovation-driven competition and appropriate enterprise-level capabilities.

At the heart of this movement is the foundational principle, dating back to Joseph Schumpeter and Nobel Laureate economist Robert Solow, that innovation is the main driver of economic growth.

Indeed, given the strong economic evidence that innovation drives productivity, sharpens competition and creates new products, a serious consumer-oriented antitrust policy, with an intermediate-to-long-term orientation, necessarily must focus primarily on supporting and advancing innovation.

However, although antitrust agencies routinely claim to favor both innovation and competition, this has not always been the case.

For instance, during the previous administration, some agency heads unnecessarily generated tension between static competitive analysis — with its undue emphasis on achieving low prices in the short term — and the dynamic issues implicated by intellectual property and associated royalty payments.

Royalties, in the short run, raise prices of licensed goods relative to the prices that would prevail absent payments.

However, payments to licensors also support innovation by helping innovators achieve the economic returns necessary to draw forth the critical investment dollars needed to support research and development (R&D) and continuing innovation.

This model produces a continuous cycle of innovation in which innovators are properly incentivized to invent and reinvest their royalties into more R&D, which leads to new innovations and restarts the cycle.

A prime example of the dynamic benefits flowing from such an innovation ecosystem is 5G. This revolutionary technology promises the ability to connect to and control cities, automobiles, objects and devices, transforming a broad range of industries in the process.

Thanks to its private-sector top performers, the United States currently leads the world in 5G — a distinction that comes with an extraordinary opportunity for massive economic growth and increased consumer welfare.

However, the rigid application of an antitrust framework focused on short-term pricing, rather than on innovation as a critical driver of competition, could cause the United States to forfeit its 5G leadership position.

This would not only reduce consumer welfare but would pose a clear risk to U.S. national security — a fact recognized by U.S. national defense agencies in prohibiting a foreign company from acquiring Qualcomm, a U.S. technology company, because the proposed transaction imperiled Qualcomm’s 5G leadership position.

Recently, the U.S. Department of Justice (DOJ) has indicated that a course correction may be underway. In a series of speeches, Assistant Attorney General Makan Delrahim, head of the DOJ’s Antitrust Division, signaled that the focus of a sound antitrust analysis must be less on short-term pricing and more on the innovation and growth that delivers value to consumers over the longer term.

For example, in his speech before the U.S. Embassy in Beijing, Delrahim invoked “promoting dynamic competition” as a normative goal of competition regulators.

He also declared that “competition law enforcers around the world must give careful consideration to the interests that drive innovation, including by allowing innovators to reap the full rewards of their investment in research and development.” It appears that Delrahim correctly recognizes that innovation is the critical driver of competition.

While Delrahim’s leadership on this issue is admirable, officials at the Federal Trade Commission (FTC) regrettably have yet to follow the DOJ’s lead. The FTC continues to endorse outdated modes of competition regulation and policies that are not properly calibrated to promote dynamic competition and advance innovation.

In order to truly enhance consumer welfare over the long term, I hope the FTC soon will join hands with the DOJ and help move the United States toward a pro-innovation policy founded upon a dynamic competition paradigm.

For over 30 years, a small group of economists has been calling for a pivot in antitrust in favor of dynamic over static competition. With Delrahim at the helm of the DOJ’s Antitrust Division, we may soon witness such a pivot.

U.S. antitrust policy needs to adopt a deeper understanding of innovation processes and competition over the long run, and there needs to be greater policy coherence among antitrust, industrial and technology policies.

The dynamic competition paradigm is both the easiest and the best intellectual paradigm for the competition agencies and the courts to employ to free antitrust from its current outmoded framework. Indeed, prioritizing dynamic competition over its weaker sibling will enhance not just consumer welfare, but economic welfare, too.

#### Regulated capitalism is key---alternative systems fail to innovate sufficiently

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Nonetheless, the abolition of capitalism is not the solution. The last century witnessed a large-scale experiment with an alternative system—a system of central planning in the Soviet Union and other communist countries of Central and Eastern Europe. This system failed to offer individuals the freedom and economic incentives necessary for frontier innovation, and so these nations were unable to get beyond an intermediate level of development. Henri Weber, a well-known figure of the French movement of May 1968, was a former Trotskyist leader in the 1960s and 1970s but later became a leader of the French Socialist Party and Socialist member of the European Parliament. He explained his personal conversion to the free market economy and social democracy, looking to the Scandinavian experience: “Having witnessed from a front-row seat the disaster of collectivization of agriculture and firms in the Soviet Union, the Scandinavian Socialists were the first to break with the dogma of socializing means of production and managing the economy by a central planning committee. To control and humanize the economy, it is altogether unnecessary to expropriate management, to nationalize firms, or to eradicate the market . . . altogether unnecessary to deprive society of the creativity, knowhow, and dynamism of entrepreneurs. Under certain conditions, entrepreneurial talent can be mobilized to serve the common good.” A market economy, because it induces creative destruction, is inherently disruptive. But historically it has proved to be a formidable engine of prosperity, hoisting our societies to levels of development unimaginable two centuries ago. Must we therefore resign ourselves to the serious pitfalls and defects of capitalism as the necessary price to pay to generate prosperity and overcome poverty?

In this book, we have sought to better understand how growth through creative destruction interacts with competition, inequality, the environment, finance, unemployment, health, happiness, and industrialization, and how poor countries catch up to rich ones. We have analyzed to what degree the state, with appropriate control of the executive, can stimulate the creation of wealth while at the same time tackling the problems mentioned above. We have seen how, by moving from laissez-faire capitalism, with market forces given free rein, to a form of capitalism in which the state and civil society play their full role, it is possible to stimulate social mobility and reduce inequality without discouraging innovation. We have also seen how appropriate competition policies can curb the decline of growth and how we can redirect innovation toward green technologies to combat global warming. We have seen that, without forgoing globalization, a country can improve its competitiveness through innovative investments and put in place effective safety nets to protect individuals who lose their jobs. Lastly, we have seen how, with the indispensable support of civil society, it is possible to prevent yesterday’s innovators, in collusion with public officials, from pulling up the ladder behind themselves to block the path of tomorrow’s innovators.

#### Failure to sustain innovation leadership makes a China war inevitable

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The global economy has become more integrated, with China’s economy growing strongly—poised to soon take over the United States at market exchange rates and having already done so in terms of purchasing power parity. More importantly, China has become the top trading partner and creditor/investor for many countries. The size and penetration of the Chinese economy have rendered a strategy of containing China impractical and costly to all sides, and makes the US-China contention more protracted and difficult.

The West thus faces a dilemma: Efforts to decouple from China in order to limit its influence would hurt not only China but also Western countries and the global economy more broadly, but striking a trade deal with China to reduce tensions will likely help the Chinese economy perform better, making the strategic competition with Beijing more intractable.

The rivalry has slowly led to a bifurcation of the global economy, most discernible in high-tech areas such as the tension between digital authoritarianism and digital liberalism, artificial intelligence and surveillance technologies, satellite-based navigation for civilian and military uses, and 5G/6G telecommunications.

A balanced assessment

It’s important to remember that China has many weaknesses, including an aging population with a shrunken labor force, a secular decline in labor productivity, high levels of debt, environmental degradation, and social and economic inequalities. It is still an open question whether China can graduate from its old and trusted development model of mobilizing massive investment for exports to one driven by innovation—a model that tends not to thrive under political control.

However, it is equally important not to underestimate the domestic challenges facing the United States and several European countries. Confronted by aging populations and declining productivity, many affluent Western countries have been beset by populist backlashes against economic inequalities and social problems. Especially in the United States, the division has deepened to the extent that there is no shared perception of reality, let alone common ground for debate. This makes it difficult for the United States to build political consensus behind any sustained actions needed to deal with its challenges—even though the country has managed to overcome difficulties in the past and could do so again.

With or without the label “cold war,” the United States and China are locked in a protracted conflict over core national values, including economic and geopolitical interests. The fact that the Chinese economy is stronger than the Soviet Union’s decrepit economy, playing a key role in integrated global supply chains, while many Western countries suffer from internal divisions, makes the strategic competition more challenging for the West than the Cold War of the late twentieth century was. Of particular concern is the fact that the United States has suffered a steep fall in its Freedom House “Freedom in the World” score since 2010, denting much of its soft power. Consequently, the contestants in today’s conflict appear to be more evenly matched, making for a difficult struggle ahead—whatever you want to call it.

#### US-China competition isn’t defined by military strength, but relative innovation capacity---outpacing China is the only way to prevent a war

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The United States and China are in a growing competition, perhaps verging on conflict, but it is not a nineteenth century competition between empires for control of territory and resources. Unlike great power competition in previous centuries, the focal point is not military strength or territorial expansion. This conflict is over control of the modern levers of power—global rules and institutions, standards, trade, and technology. The ability to create new technologies, particularly digital technologies (given their importance for politics, security, and economic growth) have become key factors in the U.S.-China relationship, which is marked by close commercial cooperation and deep governmental distrust. This disparity creates unavoidable tensions.

The link between technology, innovation, national security, and international power is now widely recognized. When Vladimir Putin says that the country that leads in artificial intelligence (AI) “will be the ruler of the world,” it is hyperbole, but hyperbole that confirms that political leaders recognize that the ability to innovate is a potent source of national power. In the digital age, national security and national power have different requirements shaped by technological change and cyberspace.

Innovation has become a central element of its international influence. This is not new—the U.S.-Soviet space race was a contest of the ability of different systems to produce new technologies, but those were unique government programs. Technological competition today is as much between companies as states. A country’s ability to innovate and produce advanced technologies provides economic strength, military power, and an intangible benefit of perceived leadership.

Both China and the United States have advantages and disadvantages in this contest, and while it is usual to focus on quantitative aspects—such as the number of engineers or patents and spending on research and development (R&D)—these are not the key determinants of technological competition between states. This competition is a contest of ideas on governance for investment, innovation, and the internet. The internet and global connectivity not only reshape the environment for competition but also create political and market forces that both nations find difficult to control.

#### Chinese technological rise is demonstrably worse---causes global instability and conflict

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If China is indeed the future, if China is primed to “rule the world,” if China remakes the international order in its image, it won’t be pretty. A future dominated by the People’s Republic of China (PRC) will be demonstrably worse than the world we know. Just look at how Xi Jinping’s regime treats its own subjects—and plays its current role on the global stage.

NO RIGHTS

Those predictions aren’t outlandish. China already is the world’s top manufacturing nation, top exporting nation and second-largest economy. The PRC was the only major economy to emerge from 2020 claiming GDP growth (if we are to trust Beijing’s books). In the pandemic’s wake, China dislodged the U.S. as the world’s primary destination for foreign direct investment. PRC-backed firms are leaders in the global 5G and AI race. On the strength of a 517-percent binge in military spending since 2000, China bristles with anti-ship and anti-aircraft missiles, deploys a high-tech air force, has a growing and openly hostile presence in space, is doubling its nuclear arsenal, and boasts a 350-ship navy (now the world’s largest). Beijing’s growing cultural reach is evident in everything from its influence over Hollywood, to its puppet-master relationship with the NBA, to its 480 Confucius Institutes (designated by Washington as “part of the Chinese Communist Party’s global influence and propaganda apparatus”).

As President Joe Biden concludes, China is “the only competitor potentially capable of combining its economic, diplomatic, military, and technological power to mount a sustained challenge to a stable and open international system.”

Xi is doing exactly that. But the China challenge starts inside the PRC.

Xi is pursuing what he calls the “China Dream,” which enfolds goals such as sustained economic development, military power modeled after and matching that of the U.S., ideological conformity, “rejuvenation of the Chinese nation” and “complete unification of our country.” Making Xi’s “China Dream” come true is turning into a nightmare for his subjects.

Before leaving his State Department post, Secretary of State Mike Pompeo described what Xi is doing to Uighur Muslims as “genocide,” noting that Beijing has “forced more than a million people into internment camps in the Xinjiang region” and detailing “torture, sexual abuse…rape, forced labor…and unexplained deaths in custody.” As he took the baton from Pompeo, Secretary of State Antony Blinken agreed, affirming that “The forcing of men, women and children into concentration camps, trying to, in effect, re-educate them to be adherents to the ideology of the Chinese Communist Party—all of that speaks to an effort to commit genocide.”

The U.S. government isn’t alone. The Uighur Muslim region, according to a UN human-rights watchdog, “resembles a massive internment camp…a no-rights zone.” More accurately, all of China is a no-rights zone.

Xi’s China is a place where Christian churches are smashed and followers of Christ are sent to reeducation camps; Buddhist temples are bulldozed; Uighur men are packed into freight trains, Uighur women are forcibly sterilized and Uighur babies are forcibly aborted; and bishops and Nobel Peace Prize laureates die in prison. Under Xi, “Religious persecution has increased…with four communities in particular experiencing a downturn in conditions—Protestant Christians, Tibetan Buddhists, and both Hui and Uighur Muslims,” Freedom House reports. Amnesty International adds that “hundreds of thousands of people” are subjected to arbitrary arrest and detention in China, many of them for “peacefully exercising their rights to freedom of expression and freedom of belief.”

There’s a brutal logic to Xi’s brutal response to religious activity. The common denominator of most every religion is that there’s something above, something beyond, something bigger, more enduring and more important than the state. That notion represents a mortal threat to the legitimacy and durability of Xi’s regime, which is founded on the premise that people exist to serve the state—not to use their God-given gifts to serve others and God.

Xi’s capacity to control is growing ever more insidious. The PRC’s new “social credit system” is using mega-databases to monitor and catalogue every aspect of life of China’s 1.3 billion people—financial transactions, civil infractions, social-media postings, online activity—and then reward or sanction Xi’s subjects by feeding all that information to the National Development and Reform Commission, banking system and judicial system. PRC subjects with good social credit scores enjoy waived fees, lower utility bills, promotions and expedited overseas-travel approval, while those with poor social credit scores can be fired from their jobs, expelled from school, blocked from universities, or barred from accessing transportation.

An Orwellian surveillance state, more than a billion people denied religious freedom and other human rights, uncounted numbers tortured in reeducation camps, physicians jailed for following the Hippocratic Oath—that’s the kind of future and the kind of world Xi wants to build. As dissident leader Xu Zhangrun observed in the wake of Beijing’s criminal mishandling of COVID-19, “A polity that is blatantly incapable of treating its own people properly can hardly be expected to treat the rest of the world well.”

NO LIMITS

That idea—the notion that the PRC is incapable of treating the world any better than it treats its own—is not particularly profound. After all, this is a regime that over the decades has erased some 35 million of its subjects and tortured millions more. Regimes like this see no limits on their power. Since they believe nothing is above the state, they rationalize everything they do in the name of the state, the revolution, the Supreme Leader, the Dear Leader, the Core Leader (Xi’s new title). With no moral constraints on what they do, they believe their ends always justify their means.

That backwards worldview informs every aspect of decision-making in the PRC. This doesn’t mean Washington should refuse to talk with Beijing. But we must be ever vigilant when dealing with Xi. A regime that can justify imprisoning, torturing and killing its own people for peacefully practicing their faith can and will justify anything: seizing foreign lands, annexing international waterways, absorbing free peoples, stealing proprietary information, leveraging a pandemic to gain geopolitical advantage, breaking treaties. The godless USSR did those sorts of things, and so has the godless PRC.

“It is difficult to imagine that a government that continues to repress freedom in its own country,” President Ronald Reagan said of the USSR, “can be trusted to keep agreements with others.” And here we are yet again.

Experts in policy analysis, academia and military-security affairs conclude that Xi’s response to COVID-19 “was in breach of international law.” It pays to recall that COVID-19 was a local public-health problem that metastasized into a global pandemic due to Beijing’s incompetence or intention (either cause is reason not to entrust the future to Xi); that Xi’s regime lied about human-to-human transmission; that Xi’s regime willfully allowed millions to leave the epicenter in Wuhan for destinations around the world; that Xi’s regime carried out a premeditated plan to hoard 2.5 billion pieces of protective equipment as the virus swept the globe; that Xi’s regime blocked scientists from sharing findings about genome sequencing for weeks; that Xi’s regime continues to refuse to cooperate with international health agencies.

Xi’s intervention in Hong Kong and assertion of rule by remote-control is a brazen violation of an international treaty.

In and above the East China Sea, Beijing is constantly violating Japanese airspace and illegally loitering PRC coast guard vessels in Japanese waters. All the while, Beijing illegally claims some 90 percent of the South China Sea. Xi has backed up those claims by building 3,200 acres of illegal islands beyond PRC waters. These islands feature SAM batteries and warplanes. Xi promised the PRC wouldn’t militarize these islands. But as America and its allies learned at enormous cost last century, words don’t matter to men like Xi. Strength and the will to wield it are all that matters. Xi has both.

His goal is to control the resource-rich South and East China Seas, assert sovereignty claims in fait accompli fashion, and bring Chinese-speaking lands under his heel. Hong Kong—where only PRC-approved “patriots” are allowed to serve in government—was his first objective. Taiwan is next. Xi has made clear that democratic Taiwan “must and will be” absorbed by the communist Mainland. “We make no promise to abandon the use of force,” he warns. That explains Beijing’s ground-unit exercises, naval drills and bomber sorties around the island democracy.

Nor are Xi’s dreams and designs limited to his immediate neighborhood. Beijing is buying loyalty via development projects (see the Belt and Road Initiative), gaining a toehold in strategically located regions (see PRC control over ports in 18 countries), building an authoritarian bloc (see Russia, Serbia, North Korea, Iran, Venezuela), and fielding a power-projecting military capable of challenging the Free World across every region and every domain—land, sea, air, space and cyberspace. Xi’s relentless cybersiege of the Free World is siphoning away inventions, discoveries, technologies and wealth, penetrating defense firms, and interfering in elections.

For those with eyes to see—who know about the laogai camps and brutalization of Muslims and oppression of Tibet and assault on Christianity—none of this comes as a surprise. What’s surprising is that for 40 years, the trade über alles caucus convinced itself that such a regime could somehow be reformed by access to Buicks and Kentucky Fried Chicken.

TAKING AIM

Xi vows to build what he calls “a more just and reasonable new world order”—one that would supplant the liberal democratic order the United States and its allies began building after World War II. Importantly, the PRC not only has the intent to build a new world order; it has the resources and capabilities to do so—which helps explain why those who designed and uphold the existing world order are answering China’s challenge.

The PRC is a country of 1.3 billion people. Its GDP is already $14.1 trillion. Its economic tendrils—trade, banking, manufacturing, logistics, shipping, technology, super-computing, artificial intelligence—stretch into every part of the globe. All of this is fueling the PRC’s relentless military modernization and buildup. The PRC’s annual military expenditure is at least $261 billion. (Beijing recently announced an increase in military spending of 6.8 percent for 2021). The PRC has a 2-million-man military, the world’s largest navy and an intense focus on its neighborhood.

None of this would be a particularly worrisome if China embraced the values of liberal democracy—the rule of law, individual freedom, religious liberty, free enterprise and free trade, majority rule with minority rights. These are the foundation stones of what Churchill and FDR envisioned when they drafted the Atlantic Charter in 1941. Their vision led to what some call the “rules-based democratic order,” others the “liberal international order,” still others the “free world order.” These terms aim to describe how the peoples of the West have tried to make the world work and indeed manage the world: They embraced and encouraged democratic governance; developed rules and norms of behavior; promoted liberal (freedom-oriented) political and economic institutions; and called upon governments to live up to the responsibilities of nationhood by respecting international borders and promoting good order within those borders. The result has been an unparalleled spread of prosperity, an unprecedented expansion of free government and an unexpected remission of great-power war (which had become an increasingly-destructive feature of the centuries leading up to 1945).

To be sure, many regimes reject the values of liberal democracy. But the PRC, like the USSR before it, not only rejects those values; it possesses the military-technological-industrial-economic assets to challenge those values, erode the liberal international order built upon those values, and forge a new international order or at least bend the existing order toward its own goals. But don’t take my word for it.

“Some seek to challenge the international order—that is, the rules, values and institutions that reduce conflict and make cooperation possible among nations,” Blinken and Defense Secretary Lloyd Austin warn, pointedly adding that “China in particular is all too willing to use coercion to get its way.”

Former national security advisor Gen H.R. McMaster concludes that PRC “leaders believe they have a narrow window of strategic opportunity to…revise the international order in their favor.”

Before he retired as Indo-Pacific commander ,Adm. Phil Davidson told the Senate Armed Services Committee that Xi and his lieutenants are “accelerating their ambitions to supplant the United States and our leadership role in the rules-based international order.”

A NATO panel noted late last year that Beijing’s “approach to human rights and international law challenges the fundamental premise of a rules-based international order.”

These political, diplomatic and military leaders recognize that the liberal order has promoted the peace and prosperity of the Free World for nearly 75 years. But it doesn’t run on autopilot. If we want the benefits of a liberal order that sustains our way of life, we need to sustain the liberal order. As Robert Kagan of the Brookings Institution observes, “The present order will last only as long as those who favor it and benefit from it retain the will and capacity to defend it.” He adds, “Every international order in history has reflected the beliefs and interests of its strongest powers, and every international order has changed when power shifted to others with different beliefs and interests.”

Indeed, the liberal order and its guarantors have arrived at a turning point or breaking point: Either they will marshal the means and will to update, strengthen and preserve the existing order, or Beijing will dramatically transform it. Xi’s callous treatment of his own subjects and contempt for international norms offer a glimpse of what his “more reasonable new world order” would look like.

#### Extinction outweighs

Seth D. Baum & Anthony M. Barrett 18. Global Catastrophic Risk Institute. 2018. “Global Catastrophes: The Most Extreme Risks.” Risk in Extreme Environments: Preparing, Avoiding, Mitigating, and Managing, edited by Vicki Bier, Routledge, pp. 174–184.

2. What Is GCR And Why Is It Important? Taken literally, a global catastrophe can be any event that is in some way catastrophic across the globe. This suggests a rather low threshold for what counts as a global catastrophe. An event causing just one death on each continent (say, from a jet-setting assassin) could rate as a global catastrophe, because surely these deaths would be catastrophic for the deceased and their loved ones. However, in common usage, a global catastrophe would be catastrophic for a significant portion of the globe. Minimum thresholds have variously been set around ten thousand to ten million deaths or $10 billion to $10 trillion in damages (Bostrom and Ćirković 2008), or death of one quarter of the human population (Atkinson 1999; Hempsell 2004). Others have emphasized catastrophes that cause long-term declines in the trajectory of human civilization (Beckstead 2013), that human civilization does not recover from (Maher and Baum 2013), that drastically reduce humanity’s potential for future achievements (Bostrom 2002, using the term “existential risk”), or that result in human extinction (Matheny 2007; Posner 2004). A common theme across all these treatments of GCR is that some catastrophes are vastly more important than others. Carl Sagan was perhaps the first to recognize this, in his commentary on nuclear winter (Sagan 1983). Without nuclear winter, a global nuclear war might kill several hundred million people. This is obviously a major catastrophe, but humanity would presumably carry on. However, with nuclear winter, per Sagan, humanity could go extinct. The loss would be not just an additional four billion or so deaths, but the loss of all future generations. To paraphrase Sagan, the loss would be billions and billions of lives, or even more. Sagan estimated 500 trillion lives, assuming humanity would continue for ten million more years, which he cited as typical for a successful species. Sagan’s 500 trillion number may even be an underestimate. The analysis here takes an adventurous turn, hinging on the evolution of the human species and the long-term fate of the universe. On these long time scales, the descendants of contemporary humans may no longer be recognizably “human”. The issue then is whether the descendants are still worth caring about, whatever they are. If they are, then it begs the question of how many of them there will be. Barring major global catastrophe, Earth will remain habitable for about one billion more years 2 until the Sun gets too warm and large. The rest of the Solar System, Milky Way galaxy, universe, and (if it exists) the multiverse will remain habitable for a lot longer than that (Adams and Laughlin 1997), should our descendants gain the capacity to migrate there. An open question in astronomy is whether it is possible for the descendants of humanity to continue living for an infinite length of time or instead merely an astronomically large but finite length of time (see e.g. Ćirković 2002; Kaku 2005). Either way, the stakes with global catastrophes could be much larger than the loss of 500 trillion lives. Debates about the infinite vs. the merely astronomical are of theoretical interest (Ng 1991; Bossert et al. 2007), but they have limited practical significance. This can be seen when evaluating GCRs from a standard risk-equals-probability-times-magnitude framework. Using Sagan’s 500 trillion lives estimate, it follows that reducing the probability of global catastrophe by a mere one-in-500-trillion chance is of the same significance as saving one human life. Phrased differently, society should try 500 trillion times harder to prevent a global catastrophe than it should to save a person’s life. Or, preventing one million deaths is equivalent to a one-in500-million reduction in the probability of global catastrophe. This suggests society should make extremely large investment in GCR reduction, at the expense of virtually all other objectives. Judge and legal scholar Richard Posner made a similar point in monetary terms (Posner 2004). Posner used $50,000 as the value of a statistical human life (VSL) and 12 billion humans as the total loss of life (double the 2004 world population); he describes both figures as significant underestimates. Multiplying them gives $600 trillion as an underestimate of the value of preventing global catastrophe. For comparison, the United States government typically uses a VSL of around one to ten million dollars (Robinson 2007). Multiplying a $10 million VSL with 500 trillion lives gives $5x1021 as the value of preventing global catastrophe. But even using “just" $600 trillion, society should be willing to spend at least that much to prevent a global catastrophe, which converts to being willing to spend at least $1 million for a one-in-500-million reduction in the probability of global catastrophe. Thus while reasonable disagreement exists on how large of a VSL to use and how much to count future generations, even low-end positions suggest vast resource allocations should be redirected to reducing GCR. This conclusion is only strengthened when considering the astronomical size of the stakes, but the same point holds either way. The bottom line is that, as long as something along the lines of the standard riskequals-probability-times-magnitude framework is being used, then even tiny GCR reductions merit significant effort. This point holds especially strongly for risks of catastrophes that would cause permanent harm to global human civilization. The discussion thus far has assumed that all human lives are valued equally. This assumption is not universally held. People often value some people more than others, favoring themselves, their family and friends, their compatriots, their generation, or others whom they identify with. Great debates rage on across moral philosophy, economics, and other fields about how much people should value others who are distant in space, time, or social relation, as well as the unborn members of future generations. This debate is crucial for all valuations of risk, including GCR. Indeed, if each of us only cares about our immediate selves, then global catastrophes may not be especially important, and we probably have better things to do with our time than worry about them. While everyone has the right to their own views and feelings, we find that the strongest arguments are for the widely held position that all human lives should be valued equally. This position is succinctly stated in the United States Declaration of Independence, updated in the 1848 Declaration of Sentiments: “We hold these truths to be self-evident: that all men and 3 women are created equal”. Philosophers speak of an agent-neutral, objective “view from nowhere” (Nagel 1986) or a “veil of ignorance” (Rawls 1971) in which each person considers what is best for society irrespective of which member of society they happen to be. Such a perspective suggests valuing everyone equally, regardless of who they are or where or when they live. This in turn suggests a very high value for reducing GCR, or a high degree of priority for GCR reduction efforts.

#### Absent US leadership, China will fill-in the innovation vacuum---that causes an expansion of technology that undermines human rights, expands repression of minorities, and cements dangerous bioethics

Christopher Darby & Sarah Sewall 21. President and CEO of In-Q-Tel, Executive Vice President for Policy at IQT, U.S. Undersecretary of State for Civilian Security, Democracy, and Human Rights. “America’s Eroding Technological Advantage.” <https://www.foreignaffairs.com/articles/united-states/2021-02-10/technology-innovation-wars>.

Since the early days of the Cold War, the United States has led the world in technology. Over the course of the so-called American century, the country conquered space, spearheaded the Internet, and brought the world the iPhone. In recent years, however, China has undertaken an impressive effort to claim the mantle of technological leadership, investing hundreds of billions of dollars in robotics, artificial intelligence, microelectronics, green energy, and much more. Washington has tended to view Beijing’s massive technology investments primarily in military terms, but defense capabilities are merely one aspect of great-power competition today—little more than table stakes. Beijing is playing a more sophisticated game, using technological innovation as a way of advancing its goals without having to resort to war. Chinese companies are selling 5G wireless infrastructure around the world, harnessing synthetic biology to bolster food supplies, and racing to build smaller and faster microchips, all in a bid to grow China’s power.

In the face of China’s technological drive, U.S. policymakers have called for greater government action to protect the United States’ lead. Much of the conventional wisdom is sensible: boost R & D spending, ease visa restrictions and develop more domestic talent, and build new partnerships with industry at home and with friends and allies abroad. But the real problem for the United States is much deeper: a flawed understanding of which technologies matter and of how to foster their development. As national security assumes new dimensions and great-power competition moves into different domains, the government’s thinking and policies have not kept pace. Nor is the private sector on its own likely to meet every technological need that bears on the country’s security.

In such an environment, Washington needs to broaden its horizons and support a wider range of technologies. It needs to back not only those technologies that have obvious military applications, such as hypersonic flight, quantum computing, and artificial intelligence, but also those traditionally thought of as civilian in nature, such as microelectronics and biotechnology. Washington also needs to help vital nonmilitary technologies make the transition to commercial success, stepping in with financing where the private sector will not.

AMERICA’S INNOVATION CHALLENGE

In the early decades of the Cold War, the United States spent billions of dollars dramatically expanding its scientific infrastructure. The Atomic Energy Commission, formed in 1946, assumed responsibility for the wartime labs that had pioneered nuclear weapons, such as the Oak Ridge National Laboratory, the headquarters of the Manhattan Project, and went on to fund academic research centers, such as the Lawrence Livermore National Laboratory. The Department of Defense, founded in 1947, was given its own massive research budget, as was the National Science Foundation, established in 1950. After the Soviets launched the Sputnik satellite, in 1957, Washington created the National Aeronautics and Space Administration, or NASA, to win the space race, as well as what would become the Defense Advanced Research Projects Agency, which was tasked with preventing a future technological surprise. By 1964, research and development accounted for 17 percent of all discretionary federal spending.

Partnering closely with academia and companies, the government funded a large variety of basic research—that is, research without a specific end use in mind. The goal was to build a technological foundation, defined primarily as conventional and nuclear defense capabilities, to ensure the country’s security. The research proved astonishingly successful. Government investment spawned cutting-edge capabilities that undergirded the United States’ military superiority, from supersonic jets to nuclear-powered submarines to guided missiles. The private sector, for its part, got to capitalize on the underlying intellectual property, turning capabilities into products and products into companies. GPS-enabled technologies, airbags, lithium batteries, touchscreens, voice recognition—all got their start thanks to government investment.

Yet over time, the government lost its lead in innovation. In 1964, the U.S. government was spending 1.86 percent of GDP on R & D, but by 1994, that share had fallen to 0.83 percent. During that same period, U.S. corporate R & D investment as a percentage of GDP nearly doubled. The numbers tell only half the story. Whereas much of the government’s R & D investment was aimed at finding new, game-changing discoveries, corporate R & D was mostly devoted to incremental innovation. The formula for growing revenue, the private sector realized, was to expand on existing products, adding functionality or making something faster, smaller, or more energy efficient. Companies focused on nearer-term technologies with commercial promise, rather than broad areas of inquiry that might take decades to bear fruit.

Increasingly, the most innovative R & D was taking place not in the labs of large corporations but at nimbler, privately funded startups, where venture capital investors were willing to tolerate more risk. Modern venture capital firms—partnerships that invest in early-stage companies—first arose in the 1970s, leading to early successes such as Apple and Microsoft, but it wasn’t until the dot-com bubble of the 1990s that this style of investment really took off. If the first phase of R & D outsourcing was from government labs to corporate America, this was the second phase: away from big businesses and toward small startups. Large companies began to spend less on internal R & D and more on what they called “corporate development,” or acquiring smaller, venture-backed companies with promising technologies.

The rise of venture capitalism created a great deal of wealth, but it didn’t necessarily further U.S. interests. Venture capital firms were judged by their ability to generate outsize returns within a ten-year window. That made them less interested in things such as microelectronics, a capital-intensive sector where profitability arrives in decades more so than years, and more interested in software companies, which need less capital to get going. The problem is that the companies receiving the most venture capital funding have been less likely to pursue national security priorities. When the American venture capital firm Accel hit the jackpot by investing early in Rovio Entertainment, the Finnish video game company behind the mobile app Angry Birds, it may have been a triumph for the firm, but in no way did it further U.S. interests.

Meanwhile, government funding of research continued its decline relative both to GDP and to R & D spending in the private sector. The Department of Defense retained the single biggest pot of federal research funding, but there was less money overall, and it became more dispersed across various agencies and departments, each pursuing its own priorities in the absence of a national strategy. As the best researchers were lured to the private sector, the government’s in-house scientific expertise atrophied. Once close relationships between private companies and Washington also suffered, as the federal government was no longer a major customer for many of the most innovative firms. U.S. agencies were rarely the first to buy advanced technology, and smaller startups generally lacked the lobbyists and lawyers needed to sell it to them anyway.

Globalization also drove a wedge between corporations and the government. The American market came to look less dominant in an international context, with the huge Chinese consumer market exerting a particularly powerful pull. Corporations now had to think of how their actions might look to customers outside the United States. Apple, for example, famously refused to unlock iPhones for the FBI, a decision that probably enhanced its brand internationally.

Further complicating matters, innovation itself was upending the traditional understanding of national security technology. More and more, technology was becoming “dual use,” meaning that both the civilian and the military sectors relied on it. That created new vulnerabilities, such as concerns about the security of microelectronic supply chains and telecommunications networks. Yet even though civilian technologies were increasingly relevant for national security, the U.S. government wasn’t responsible for them. The private sector was, and it was innovating at a rapid clip with which the government could barely keep pace. Taken together, all these trends have led to a concerning state of affairs: the interests of the private sector and the government are further apart than ever.

THE CHINESE JUGGERNAUT

The changes in American innovation would matter less if the world had remained unipolar. Instead, they occurred alongside the rise of a geopolitical rival. Over the past two decades, China has evolved from a country that largely steals and imitates technology to one that now also improves and even pioneers it. This is no accident; it is the result of the state’s deliberate, long-term focus. China has invested massively in R & D, with its share of global technology spending growing from under five percent in 2000 to over 23 percent in 2020. If current trends continue, China is expected to overtake the United States in such spending by 2025.

Central to China’s drive has been a strategy of “military-civil fusion,” a coordinated effort to ensure cooperation between the private sector and the defense industry. At the national, provincial, and local levels, the state backs the efforts of military organizations, state-owned enterprises, and private companies and entrepreneurs. Support might come in the form of research grants, shared data, government-backed loans, or training programs. It might even be as simple as the provision of land or office space; the government is creating whole new cities dedicated solely to innovation.

China’s investment in 5G technology shows how the process works in practice. Equipment for 5G makes up the backbone of a country’s cellular network infrastructure, and the Chinese company Huawei has emerged as a world leader in engineering and selling it—offering high-quality products at a lower price than its Finnish and South Korean competitors. The company has been buoyed by massive state support—by The Wall Street Journal’s count, some $75 billion in tax breaks, grants, loans, and discounts on land. Huawei has also benefited from China’s Belt and Road Initiative, which provides generous loans to countries and Chinese companies to finance infrastructure construction.

Massive state investments in artificial intelligence have also paid off. Chinese researchers now publish more scientific papers in that field than American ones do. Part of this success is the result of funding, but something else plays a big role: access to enormous amounts of data. Beijing has fueled the rise of powerhouse companies that sweep up endless information about their users. These include Alibaba, an e-commerce giant; Tencent, which developed the all-purpose WeChat app; Baidu, which began as a search engine but now offers a range of online products; DJI, which dominates the consumer drone market; and SenseTime, which provides facial recognition technology for China’s video surveillance network and is said to be the world’s most valuable artificial intelligence company. As a matter of law, these companies are required to cooperate with the state for intelligence purposes, a broad mandate that is almost certainly used to force companies to share data for many other reasons.

That information increasingly involves people living outside China. Chinese companies have woven a global web of data-gathering apps that collect foreigners’ private information about their finances, their search history, their location, and more. Those who make a mobile payment through a Chinese app, for example, could have their personal data routed through Shanghai and added to China’s growing trove of knowledge about foreign nationals. Such information no doubt makes it easier for the Chinese government to track, say, an indebted Western bureaucrat who could be convinced to spy for Beijing or a Tibetan activist who has taken refuge abroad.

China’s hunger for data extends to some of the most personal information imaginable: our own DNA. Since the COVID-19 pandemic began, BGI—a Chinese genome-sequencing company that began as a government-funded research group—has broken ground on some 50 new laboratories abroad designed to help governments test for the virus. China has legitimate reasons to build these labs, but it also has an ugly record of forcibly collecting DNA data from Tibetans and Uighurs as part of its efforts to monitor these minorities. Given that BGI runs China’s national library of genomics data, it is conceivable that through BGI testing, foreigners’ biological data might end up in that repository.

Indeed, China has shown great interest in biotechnology, even if it has yet to catch up to the United States. Combined with massive computing power and artificial intelligence, innovations in biotechnology could help solve some of humanity’s most vexing challenges, from disease and famine to energy production and climate change. Researchers have mastered the gene-editing tool CRISPR, allowing them to grow wheat that resists disease, and have managed to encode video in the DNA of bacteria, raising the possibility of a new, cost-effective method of data storage. Specialists in synthetic biology have invented a new way of producing nylon—with genetically engineered microorganisms instead of petrochemicals. The economic implications of the coming biotechnology revolution are staggering: the McKinsey Global Institute has estimated the value of biotechnology’s many potential applications at up to $4 trillion over the next ten to 20 years.

Like all powerful technologies, however, biotechnology has a dark side. It is not inconceivable, for example, that some malicious actor could create a biological weapon that targeted a specific ethnic group. On controversial questions—such as how much manipulation of the human genome is acceptable—countries will accept different degrees of risk in the name of progress and take different ethical positions. The country that leads biotechnology’s development will be the one that most profoundly shapes the norms and standards around its use. And there is reason to worry if that country is China. In 2018, the Chinese scientist He Jiankui genetically engineered the DNA of twin babies, prompting an international uproar. Beijing portrayed him as a rogue researcher and punished him. Yet the Chinese government’s disdain for human rights, coupled with its quest for technological supremacy, suggests that it could embrace a lax, even dangerous approach to bioethics.

THINKING BIGGER

Washington has monitored China’s technological progress through a military lens, worrying about how it contributes to Chinese defense capabilities. But the challenge is much broader. China’s push for technological supremacy is not simply aimed at gaining a battlefield advantage; Beijing is changing the battlefield itself. Although commercial technologies such as 5G, artificial intelligence, quantum computing, and biotechnology will undoubtedly have military applications, China envisions a world of great-power competition in which no shots need to be fired. Technological supremacy promises the ability to dominate the civilian infrastructure on which others depend, providing enormous influence. That is a major motivation behind Beijing’s support for high-tech civilian infrastructure exports. The countries buying Chinese systems may think they are merely receiving electric grids, health-care technology, or online payment systems, but in reality, they may also be placing critical national infrastructure and citizens’ data in Beijing’s hands. Such exports are China’s Trojan horse.

Despite the changing nature of geopolitical competition, the United States still tends to equate security with traditional defense capabilities. Consider microelectronics. They are critical components not only for a range of commercial products but also for virtually every major defense system, from aircraft to warships. Because they will power advances in artificial intelligence, they will also shape the United States’ future economic competitiveness. Yet investment in microelectronics has fallen through the cracks. Neither the private sector nor the government is adequately funding innovation—the former due to the large capital requirements and long time horizons involved and the latter because it has focused more on securing current supplies than on innovating. Although China has had a hard time catching up to the United States in this area, it is only a matter of time before it moves up the microelectronics value chain.

Another casualty of the United States’ overly narrow conception of security and innovation is 5G technology. By dominating this market, China has built a global telecommunications network that can serve geopolitical purposes. One fear is that Beijing could help itself to data running on 5G networks. Another is the possibility that China might sabotage or disrupt adversaries’ communications networks in a crisis. Most U.S. policymakers failed to predict the threat posed by Chinese 5G infrastructure. It wasn’t until 2019 that Washington sounded the alarm about Huawei, but by then, there was little it could do. U.S. companies had never offered an end-to-end wireless network, instead focusing on manufacturing individual components, such as handsets and routers. Nor had any developed its own radio access network, a system for sending signals across network devices that is needed to build an end-to-end 5G system like that offered by Huawei and a few other companies. As a result, the United States found itself in an absurd situation: threatening to end intelligence cooperation if close allies adopted Huawei’s 5G technology without having an attractive alternative to offer.

Digital infrastructure may be today’s battle, but biotechnology will likely be the next. Unfortunately, it, too, is not considered a priority within the U.S. government. The Department of Defense has understandably shown little interest in it. Part of the explanation for that lies in the fact that the United States, like many other countries, has signed a treaty renouncing biological weapons. Still, biotechnology has other implications for the Pentagon, from changing manufacturing to improving the health of service personnel. More important, any comprehensive assessment of the national interest must recognize biotechnology’s implications for ethics, the economy, health, and planetary survival.

Because so many of the gaps in U.S. innovation can be traced back to a narrow view of the national interest and which technologies are needed to support it, the Biden administration’s first step should be to expand that understanding. Officials need to appreciate both the threats and the opportunities of the latest technologies: the havoc that could be wreaked by a paralyzed 5G network or unscrupulous genetic engineering, as well as the benefits that could come from sustainable energy sources and better and more efficient health care.

The Biden administration’s second step should be to create a process for aligning government investments with national priorities. Today, federal funding is skewed toward military capabilities. This reflects a political reality: the Pentagon is the rare part of the government that reliably receives bipartisan budgetary support. Fighter jets and missile defense, for example, are well funded, whereas pandemic preparedness and clean energy get short shrift. But setting the right national technological priorities raises questions that can be answered only by making judgments about the full range of national needs. What are the most important problems that technology can help solve? Which technologies have the power to solve only one problem, and which might solve multiple problems? Getting the answers to such questions right requires taking a truly national perspective. The current method doesn’t do so.

A properly run process would begin with what national security professionals call a “net assessment”—in this case, an analysis of the state of global technological progress and market trends to give policymakers the information necessary to work from a shared baseline. To be actionable, the process would establish a handful of near- and long-term priorities. A compelling candidate for long-term investment, for instance, might be microelectronics, which are foundations for both military and civilian innovation but have difficulty attracting private investment dollars. Another long-term priority might be biotechnology, given its importance for the economy and the future of humanity. As for short-term priorities, the U.S. government might consider launching an international effort to combat disinformation operations or to promote 5G innovation. Whatever the specific priorities chosen, the important thing is that they be deliberate and clear, guiding the United States’ decisions and signaling its aspirations.

A MARKET MINDSET

Supporting those priorities is another matter altogether. The current approach—with the government funding only limited research and the private sector taking care of commercializing the results—isn’t working. Too much government-funded research remains locked in the lab, unable to make the leap to commercial viability. Worse, when it manages to leave U.S. government labs, it often ends up in foreign hands, depriving the United States of taxpayer-financed intellectual property.

The U.S. government will need to take a more active role in helping research make it to the market. Many universities have created offices that focus on commercializing academic research, but most federal research institutions have not. That must change. In the same spirit, the U.S. government should develop so-called sandboxes—public-private research facilities where industry, the academy, and the government can work together. In 2014, Congress did just that when it established Manufacturing USA, a network of facilities that conduct research into advanced manufacturing technologies. A similar initiative for microelectronics has been proposed, and there is no reason not to create additional sandboxes in other areas, too.

The U.S. government could also help with commercialization by building national data sets for research purposes, along with improved privacy protections to reassure the people whose information ends up in them. Such data sets would be particularly useful in accelerating progress in the field of artificial intelligence, which feeds off massive quantities of data—something that only the government and a handful of big technology companies currently possess. Success in synthetic biology, along with wider medical research, will also depend on data. Thus, the U.S. government should increase the quantity and diversity of the data in the National Institutes of Health’s genome library and curate and label that information so that it can be used more easily.

All this help with commercialization will be for naught, however, if the startups with the most promising technologies for national security cannot attract enough capital. Some of them run into difficulties at the early and late stages of growth: in the beginning, they have a hard time courting investors willing to make high-risk bets, and later on, when they are ready to expand, they find it difficult to attract investors willing to write large checks. To fill the gaps at both stages, the U.S. government needs its own investment vehicles.

We work at the parent company of In-Q-Tel, which offers a promising model for early-stage investment. Created in 1999 by the CIA, In-Q-Tel is an independent, not-for-profit firm that invests in technology startups that serve the national interest. (One early recipient of In-Q-Tel’s investment was Keyhole, which became the platform for Google Earth.) Now also funded by the Department of Homeland Security, the Department of Defense, and other U.S. agencies, In-Q-Tel identifies and adapts innovative technologies for its government customers. Compared with a federal agency, a private, not-for-profit firm can more easily attract the investment and technology talent required to make informed investments. There is every reason to take this model and apply it to broader priorities. Even just $100 million to $500 million of early-stage funding per year—a drop in the bucket of the federal budget—could help fill the gap between what the private sector is providing and what the nation needs.

For the later stage, policymakers could draw inspiration from the U.S. International Development Finance Corporation, the federal agency responsible for investing in development projects abroad, which in 2018 was first authorized to make equity investments. A late-stage investment fund could be structured as an arm of that agency or as a fully independent, not-for-profit private entity funded by the government. Either way, it would provide badly needed capital to companies ready to scale up their operations. Compared with early-stage government support, late-stage government support would have to be greater, in the range of $1 billion to $5 billion annually. To expand the impact of this government investment, both the early- and the late-stage funds should encourage “sidecar” investments, which would allow profit-seeking firms and individuals to join the government in making, and potentially profiting from, technology bets.

Government-sponsored investment funds like these would not only fill critical gaps in private-sector investment; they would also allow taxpayers to share in the success of research their money has funded. Currently, most government funding for technology comes in the form of grants, such as the Small Business Innovation Research grants administered by the Small Business Administration; this is true even of some programs that are billed as investment funds. This means that taxpayers foot the bill for failures but cannot share in the success if a company makes it big. As the economist Mariana Mazzucato has pointed out in these pages, “governments have socialized risks but privatized rewards.”

Not-for-profit investment vehicles working on behalf of the government would have another benefit: they would allow the United States to play offense when it comes to technological competition. For too long, it has played defense. For example, it has banned the export of sensitive technology and restricted foreign investment that might pose a national security risk—even though these actions can harm U.S. businesses and do nothing to promote innovation. Supporting commercialization with government-sponsored equity investment will not be cheap, but some of the upfront costs would likely be regained and could be reinvested. There are also nonmonetary returns: investing in national priorities, including infrastructure that could be exported to U.S. allies, would enhance the United States’ soft power.

INNOVATION EVER AFTER

President Joe Biden has pledged to “build back better” and restore the United States’ global leadership. On the campaign trial, he laid out promising proposals to promote American innovation. He called for dramatically boosting federal R & D spending, including some $300 billion to be focused on breakthrough technologies to enhance U.S. competitiveness. That is a good start, but he could make this drive far more effective if he first created a rigorous process for identifying top technological priorities. Biden said he supports “a scaled-up version” of the Small Business Innovation Research grants and has backed “infrastructure for educational institutions and partners to expand research.” Even greater opportunity lies in filling the gaps in private-sector investment and undertaking a long-overdue expansion of government support for commercialization.

On innovation, if the United States opts for just more of the same, its economy, its security, and its citizens’ well-being will all suffer. The United States will thus further the end of its global leadership and the unfettered rise of China. Biden has the right instincts. Yet in order to sustain its technological dominance, the country will have to fundamentally reenvision the why and how of innovation. Biden will no doubt be consumed with addressing domestic challenges, but he has spent much of his career promoting the United States’ global leadership. By revamping American technological innovation, he could do both.

## 2AC

### Adv

#### The trial is the remedy. Antitrust interventions into the free market send a powerful signal that enhance competition, even if the legal outcomes aren’t perfect.

David Dayen 17. Executive Editor at The Prospect, Journalism degree from University of Michigan. “Big Tech: The New Predatory Capitalism.” <https://prospect.org/health/big-tech-new-predatory-capitalism/>.

Skeptics of an antitrust approach to Big Tech use two main arguments. First, they worry about the length of cases. “It would be a multimillion-dollar venture that could take ten years,” says Hal Singer. “It’s like redirecting a cruise liner.” By the time you’ve reached a resolution, Singer adds, innovators who could benefit from it would all be out of business. He doesn’t oppose bringing a case, but sees it as an aspirational goal. What this misses is Gary Reback’s famous construction that “the trial is the remedy.” Reback’s legal work led to the U.S. antitrust case against Microsoft bundling its computers with its web browser and software. “It was a high-profile trial covered by the press, which does a better job of explaining than lawyers do,” says Reback. “People loved tech, but then they saw what Microsoft was doing, they saw the emails.” Even though the ultimate resolution was weakened by the Bush administration, public sentiment (and some additional European fines) led Microsoft to soften its aggressive strategy against rivals. “Microsoft ran Netscape out of business, so the only way to get to Google (at the time) was the Microsoft browser,” says Reback. “They could have killed Google in the cradle, but they didn’t, and the reason why, according to Microsoft people, was they had this public trial.” Microsoft’s later move into search with Bing happened too late. Franklin Foer calls the Microsoft case “one of the most important developments in American political economy over the last 20 years. It created space for the platforms.” You could re-run the Microsoft case against Google now, over the bundling it does in Android phones or its bias in search. “Elements of the Google business model seem written into the DNA of the Microsoft settlement,” says Marshall Steinbaum. But this speaks to the second half of the skepticism on antitrust: Will a court rule favorably? For the past 40 years, antitrust jurisprudence has followed the convictions of Robert Bork and the University of Chicago, which dictates that mergers are beneficial unless they harm consumer welfare. It also generally blesses vertical combination for its economic efficiency and benefits to consumers. Even since the Microsoft trial, this straitjacket has gotten tighter, with stricter evidentiary standards and endless interpretations among economists on what constitutes anti-competitive behavior. Bork himself wrote a Google-funded study arguing that effective search benefits consumers, who can switch to any competing search engine “at zero cost.” This myopic and self-serving perversion of antitrust frustrates efforts to break up the tech giants. Regulators would need to show concrete harms to consumers from sites like Facebook and Google that are nominally free. Even questions of bias against rivals aren’t clear-cut. “Google doesn’t tell Yelp you can’t get to the customer, it just puts them on page 2 [of search],” says Hal Singer. And the impact of lost innovation from startups that choose not to compete because they know Facebook or Amazon will bury them is impossible to quantify. Reformers respond to this by arguing that the consumer-welfare standard cannot encompass the harms presented by these firms. “There’s growing evidence that [the] consumer welfare [test] has failed on its own terms,” says Lina Khan, pointing to research showing that prices rise after mergers. “The tech sector shows that failure with particular elegance. Companies can monopolize the economy without breaking anti-monopoly laws.” She believes that set standards to promote competition and give rivals the right to access the market, sometimes called per se rules, would solve the platform problem better than the open-ended inquiries of today. “We should move away from consumer welfare to a broader appreciation of corporate power and simpler legal standards,” says Sandeep Vaheesan. The Justice Department and the FTC could make these guideline shifts without going through Congress. They could refashion antitrust to better take into account the impact of tech monopolies on consumers, suppliers, workers, and the broader economy.

#### no anti-textualism---The plan solves by implementing a new standard

Bill Baer et al 20. Visiting fellow in governance studies at The Brookings Institution, previously served as the assistant attorney general of the Antitrust Division and as the acting associate attorney general of the U.S. Department of Justice and in a variety of roles at the Federal Trade Commission, including director of the Bureau of Competition. “Restoring competition in the United States” Washington Center for Equitable Growth. 11-19-20. <https://equitablegrowth.org/research-paper/restoring-competition-in-the-united-states/?longform=true>

Substantive antitrust reforms Over the past 40 years, the **federal courts** have increasingly advanced a **skeptical and cramped view of the antitrust laws.** They often rely on economic assumptions that, at best, are **no longer valid** and, at worst, **never were**.10 As a result, the courts **increasingly saddle plaintiffs with inappropriate burdens**, making it unnecessarily difficult to prove meritorious cases and allowing anticompetitive conduct to escape condemnation.11 In two recent merger cases, for example, courts expressed doubt that a company would use its enhanced market power to increase its profits.12 **Courts too often reject the best, direct evidence of anticompetitive harm**, and instead require an elaborate analysis of indirect evidence of market definition, market share, and market power.13 In the recent Federal Trade Commission v. Qualcomm Inc. case, the U.S. Court of Appeals for the Ninth Circuit even concluded, bizarrely, that harm to customers is not a relevant anticompetitive harm.14 Together, **flawed legal precedent and erroneous economic reasoning** create a daunting hurdle to effective antitrust enforcement. The resulting harm goes far beyond the effects in individual cases. None of this is what Congress intended when it passed the Sherman Antitrust Act of 1890 and subsequent antitrust laws over the course of the 20th century. Without **further legislative direction**, the courts are almost certain to continue to narrow antitrust protections. **Market power will increase**. More consumers and companies will buy goods and services from dominant firms. More small business and workers will sell to, or work for, firms with monopsony power. **Less innovation will occur.** And the negative byproducts of market power—**increased inequality**, less diversity of voices, and increased concentration of political power—**will worsen.** Without **significant legislative reform**, more vigorous antitrust enforcement likely will have only a **modest impact on market power.** Although effective litigation strategies can limit or overturn bad legal precedents or develop new ones, **that process is painfully slow.** It can take years to achieve even a single success. And given the **current perspective of the federal courts**, there is no guarantee that aggressive litigation strategies will be successful. Congress need not passively accept today’s cramped interpretation of the antitrust laws. It should once again reassert its commitment to competition by updating our antitrust laws and **directing the courts to better protect competition,** consumers, and workers. Legislation allows Congress to make broad policy judgments about what the antitrust laws should prohibit and the **best legal rules for achieving those results.**

### K

#### Only Western democracies have self-correcting protections to safeguard citizens from over-stretch.

Charlie Campbell 19. East Asia Correspondent for TIME. "The Entire System Is Designed to Suppress Us': What the Chinese Surveillance State Means for the Rest of the World." https://time.com/5735411/china-surveillance-privacy-issues/.

Still, the risks are considerable. As Western democracies enact safeguards to protect citizens from the rampant harvesting of data by government and corporations, China is exporting its AI-powered surveillance technology to authoritarian governments around the world. Chinese firms are providing high-tech surveillance tools to at least 18 nations from Venezuela to Zimbabwe, according to a 2018 report by Freedom House. China is a battleground where the modern surveillance state has reached a nadir, prompting censure from governments and institutions around the globe, but it is also where rebellion against its overreach is being most ferociously fought.

“Today’s economic business models all encourage people to share data,” says Lokman Tsui, a privacy expert at the Chinese University of Hong Kong. In China, he adds, we are seeing “what happens when the state goes after that data to exploit and weaponize it.”

Some 1,500 miles northwest of where Mrs. Chen recovered her purse, surveillance in China’s restive region of Xinjiang has helped put an estimated 1 million people into “re-education centers” akin to concentration camps, according to the U.N. Many were arrested, tried and convicted by computer algorithm based on data harvested by the cameras that stud every 20 steps in some parts.

In the name of fighting terrorism, members of predominantly Muslim ethnic groups—mostly Uighurs but also Kazakhs, Uzbeks and Kyrgyz—are forced to surrender biometric data like photos, fingerprints, DNA, blood and voice samples. Police are armed with a smartphone app that then automatically flags certain behaviors, according to reverse engineering by the advocacy group Human Rights Watch. Those who grow a beard, leave their house via a back door or visit the mosque often are red-flagged by the system and interrogated.

Sarsenbek Akaruli, 45, a veterinarian and trader from the Xinjiang city of Ili, was arrested on Nov. 2, 2017, and remains in a detention camp after police found the banned messaging app WhatsApp on his cell phone, according to his wife Gulnur Kosdaulet. A citizen of neighboring Kazakhstan, she has traveled to Xinjiang four times to search for him but found even friends in the ruling Chinese Communist Party (CCP) reluctant to help. “Nobody wanted to risk being recorded on security cameras talking to me in case they ended up in the camps themselves,” she tells TIME.

Surveillance governs all aspects of camp life. Bakitali Nur, 47, a fruit and vegetable exporter in the Xinjiang town of Khorgos, was arrested after authorities became suspicious of his frequent business trips abroad. The father of three says he spent a year in a single room with seven other inmates, all clad in blue jumpsuits, forced to sit still on plastic stools for 17 hours straight as four HikVision cameras recorded every move. “Anyone caught talking or moving was forced into stress positions for hours at a time,” he says.

Bakitali was released only after he developed a chronic illness. But his surveillance hell continued over five months of virtual house arrest, which is common for former detainees. He was forbidden from traveling outside his village without permission, and a CCTV camera was installed opposite his home. Every time he approached the front door, a policeman would call to ask where he was going. He had to report to the local government office every day to undergo “political education” and write a self-criticism detailing his previous day’s activities. Unable to travel for work, former detainees like Bakitali are often obliged to toil at government factories for wages as miserly as 35¢ per day, according to former workers interviewed by TIME. “The entire system is designed to suppress us,” Bakitali says in Almaty, Kazakhstan, where he escaped in May.

The result is dystopian. When every aspect of life is under constant scrutiny, it’s not just “bad” behavior that must be avoided. Muslims in Xinjiang are under constant pressure to act in a manner that the CCP would approve. While posting controversial material online is clearly reckless, not using social media at all could also be considered suspicious, so Muslims share glowing news about the country and party as a means of defense. Homes and businesses now feel obliged to display a photograph of China’s President Xi Jinping in a manner redolent of North Koreans’ public displays for founder Kim Il Sung. Asked why he had a picture of Xi in his taxi, one Uighur driver replied nervously, “It’s the law.”

Besides the surveillance cameras, people are required to register their ID numbers for activities as mundane as renting a karaoke booth. Muslims are forced from buses to have their IDs checked while ethnic Han Chinese passengers wait in their seats. At intersections, drivers are ushered from their vehicles by armed police and through Tera-Snap “revolving body detector” equipment. In the southern Xinjiang oasis town of Hotan, a facial–recognition booth is even installed at the local produce market. When a system struggled to compute the face of this Western TIME reporter, the impatient Han women queuing behind berated the operator, “Hurry up, he’s not a Uighur, let him through.”

China strenuously denies human-rights abuses in Xinjiang, justifying its surveillance leviathan as battling the “three evils” of “separatism, terrorism and extremism.” But the situation has been described as a “horrific campaign of repression” by the U.S. and condemned by the U.N. Washington has also started sanctioning companies like HikVision whose facial–recognition technology is ubiquitous across the Alaska-size region. But Western aversion to surveillance is much broader and stems in no small part from abuses like the Facebook/Cambridge Analytica scandal, in which the “scraped” personal information of up to 87 million people was acquired by the political consultancy to swing elections around the world.

China is also rolling out Big Data and surveillance to inculcate “positive” behavior in its citizens via a Social Credit system. In China’s eastern coastal city of Rongcheng, home to 670,000 people, every person is automatically given 1,000 points. Fighting with neighbors will cost you 5 points; fail to clean up after your dog and you lose 10. Donating blood gains 5. Fall below a certain threshold and it’s impossible to get a loan or book high-speed train tickets. Some Chinese see the benefit. High school teacher Zhu Junfang, 42, enjoys perks such as discounted heating bills and improved health care after a series of good works. “Because of the Social Credit system, vehicles politely let pedestrians cross the street, and during a recent blizzard people volunteered to clear the snow to earn extra points,” she says.

Such intrusive government is anathema to most in the West, where aversion to surveillance is much broader and more visceral. Whether it’s our Internet browser history, selfies uploaded to social media, data scavenged from fitness trackers or smart-home devices possibly recording the most intimate bedroom conversations, we are all living in what’s been dubbed a “surveillance economy.” In her book The Age of Surveillance Capitalism, Shoshana Zuboff describes this as “human experience [broken down into data] as free raw material for commercial practices of extraction, prediction, and sales.”

When it comes to facial recognition, resistance is intense given the huge potential for indiscriminate data harvesting. The E.U. is reviewing regulations to give its citizens explicit rights over use of their facial-recognition data. While tech giants Microsoft and Amazon have already deployed the technology, they are also calling for clear legal parameters to govern its use. Other than privacy, there are equality issues too. According to a study by MIT Media Lab, facial-recognition software correctly identified white men 99% to 100% of the time, but that dipped as low as 65% for women of color. Civil-liberties groups are especially uneasy since facial recognition, despite its widespread use by American police, is rarely cited as evidence in subsequent court filings. In May, San Francisco became the first major U.S. city to block police from using facial–recognition software.

Even in China, where civil liberties have long been sacrificed for what the CCP deems the greater good, privacy concerns are bubbling up. On Oct. 28, a professor in eastern China sued Hangzhou Safari Park for “violating consumer privacy law by compulsorily collecting visitors’ individual characteristics,” after the park announced its intention to adopt facial–recognition entry gates. In Chongqing, a move to install surveillance cameras in 15,000 licensed taxicabs has met a backlash from drivers. “Now I can’t cuddle my girlfriend off duty or curse my bosses,” one driver grumbles to TIME.

Russia’s election meddling around the world highlights the risks of commercially harvested data being repurposed for nefarious goals. It’s a message taken to heart in Hong Kong, where millions have protested over the past five months to push for more democracy. These demonstrators have found themselves in the crosshairs after being identified via CCTV cameras or social media. Employees for state airline Cathay Pacific have been fired and others investigated based on evidence reportedly gleaned via online posts and private messaging apps.

This has led demonstrators to adopt intricate tactics to evade Big Brother’s all-seeing eye. Clad in helmets, face masks and reflective goggles, they prepare for confrontations with the police with military precision. A vanguard clutch umbrellas aloft to shield their activities from prying eyes, before a second wave advances to attack overhead cameras with tape, spray paint and buzz saws. From behind, a covering fire of laser pointers attempts to disrupt the recordings of security officers’ body-mounted cameras.

Fending off the cameras is just one response. When Matthew, 22, who used only his first name for his own safety, heads to the front lines, he always leaves his regular cell phone at home and takes a burner. Aside from swapping SIM cards, he rarely reuses handsets multiple times since each has a unique International Mobile Equipment Identity digital serial number that he says police can trace. He also switches among different VPNs—software to mask a user’s location—and pays for protest–related purchases with cash or untraceable top-up credit cards. Voice calls are made only as a last resort, he says. “Once I had no choice but to make a call, but I threw away my SIM immediately afterward.”

The Hong Kong government denies its smart cameras and lampposts use facial-recognition technology. But “it really comes down to whether you trust institutions,” says privacy expert Tsui. For Matthew, the risks are real and stark: “We are fighting to stop Hong Kong becoming another Xinjiang.”

Ultimately, even protesters’ forensic safeguards may not be enough as technology advances. In his Beijing headquarters, Huang Yongzhen, CEO of AI firm Watrix, shows off his latest gait-recognition software, which can identify people from 50 meters away by analyzing thousands of metrics about their walk—even with faces covered or backs to the camera. It’s already been rolled out by security services across China, he says, though he’s ambivalent about privacy concerns. “From our perspective, we just provide the technology,” he says. “As for how it’s used, like all high tech, it may be a double-edged sword.”

Little wonder a backlash against AI-powered surveillance is gathering pace. In the U.S., legislation was introduced in Congress in July that would prohibit the use of facial recognition in public housing. Japanese scientists have produced special glasses designed to fool the technology. Public campaigns have railed against commercial uses—from Ticket-master using facial recognition for concert tickets to JetBlue for boarding passes. In May, Democratic Congresswoman Alexandria Ocasio–Cortez linked the technology to “a global rise in authoritarianism and fascism.”

#### The necropolitics argument: Death bad – non-experience is a negative evil – their evidence doesn’t assume premature death which they cause

Preston and Dixon 7[Ted, Rio Hondo College, Scott, Minnesota State Community and Technical College, “Who wants to live forever? Immortality, authenticity, and living forever in the present”, Int J Philos Relig (2007) 61:99–117]

Death might be very bad for the one who is dead. If death deprives ~~him~~ of a lot of pleasure—the pleasure he would have enjoyed if he had not died—the death might be a huge misfortune for someone. More explicitly, death might be extrinsically bad for the one who is dead even though nothing intrinsically bad happens to ~~him~~ as a result. In my view, death would be extrinsically bad for ~~him~~ if ~~his~~ life would have contained more intrinsic value if ~~he~~ had not died then (Ibid, p. 140).¶ This is a tricky issue. On the one hand, someone might claim that even a negative evil has to happen to someone, and the dead person who no longer exists is no longer a “somebody” to experience the evil, so there shouldn’t be any subjective harm. On the other hand, it is a powerful intuition that death deprives the dead of something, somehow. Nagel tries to resolve this problem by claiming that the person who used to exist can be beneﬁted or harmed by death, and tries to show that our intuitions are in harmony with this idea. For instance, he claims we could and would say of someone trapped in a burning building who died instantly from being hit on the head rather than burning to death, that the person was lucky, or better off, for having died quickly.¶ Of course, after dying from the head trauma, there was no one in existence who was spared the pain of burning to death, but Nagel claims that the “him” we refer to in such an example refers to the person who was alive and who would have suffered (Nagel, 1987). Nagel believes the person subjectively beneﬁted, although no subject was there to receive the beneﬁt. It would be easier to understand this objectively in terms of the qualitative assessment of Feldman; however, that is not Nagel’s position. ¶ Similarly, if someone dies before seeing the birth of a grandchild, and there is no life after death, there is no person in existence who is presently being deprived of anything at all, including, of course, births of grandchildren. But the person who was alive and who would have seen it, if not for death, has counterfactually and subjectively missed out on something.¶ The same kind of thing could be said about death as a negative evil. When you die, all the good things in your life come to a stop: no more meals, movies, travel, conversation, love, work, books, music, or anything else. If those things would be good, their absence is bad. Of course, you won’t miss them: death is not like being locked up in solitary conﬁnement. But the ending of everything good in life, because of the stopping of life itself, seems clearly to be a negative evil for the person who was alive and is now dead. When someone we know dies, we feel sorry not only for ourselves but for him, because he cannot see the sun shine today, or smell the bread in the toaster (Ibid, p. 93).¶ This is admittedly a confusing concept: the idea that one can be negatively harmed or beneﬁted even when one does not exist, but it is a concept Nagel claims is intuitively powerful for us, and which Feldman supports. It is confusing because of its counterfactual base; that a subject experiences harm or good even though there is no subject. It is intuitive because we do talk and think in terms of what it would have been for someone to experience. What these two articulations may show is that counterfactuals are being used in different ways, with the intuitive version masking a lot of the work of the counterfactual harm version.¶ In response to the problem of locating when death is a problem for someone, Feldman claims that a state of affairs can be bad for someone regardless of when it occurs: “The only requirement is that the value of the life he leads if it occurs is lower than the value of the life he leads if it does not occur” (Feldman, 1992, p. 152). The comparison is between the respective values of two possible lives. The state of affairs pertaining to someone dying at some particular time, is bad for that person, if “the value-for-her of the life she leads where [that state of affairs] occurs is lower than the value-for-her of the life she would have led if [that state of affairs] had not taken place” (Ibid, p. 155). When is it the case that the value-for-her of her life would be comparatively lower? Eternally. Eternally, as opposed to at any particular moment, because “when we say that her death is a bad for her, we are really expressing a complex fact about the relative values of two possible lives” (Ibid, p. 154). Lives taken as a whole, that is. It seems that Feldman is offering an objective qualitative analysis here, which may be addressing a different component than Nagel’s subjective argument does. If we take the two arguments together, they may offer a rather compelling account of why deprivation is a bad thing in an abstracted sense. We should not forget, however, that a possible life is not a life that is lived or being lived. In that way, they both lose a bit of their intuitive force.¶ In another attempt to undermine the Epicurean argument that death is not a bad thing but one that focuses upon one’s actual desires and interests, we may turn to Nussbaum’s work. Adding to an argument already developed by David Furley, Nussbaum argues that death is bad for the one who dies because it renders “empty and vain the plans, hopes, and desires that this person had during life” (Nussbaum, 1994). As an example, consider someone dying of a terminal disease. Subjectively, the terminally ill person is unaware of this fact, though some friends and family do know. This person plans for a future that, unbeknownst to him, will be denied him, and, to the friends and relatives who objectively know, “~~his~~ hopes and projects for the future seem, right now, particularly vain, futile, and pathetic, since they are doomed to incompleteness” (Ibid). Moreover, the futility is not removed by removing the knowing spectators. “Any death that frustrates hopes and plans is bad for the life it terminates, because it reﬂects retrospectively on that life, showing its hopes and projects to have been, at the very time the agent was forming them, empty and meaningless” (Ibid).¶ Nussbaum is making an interesting move here. She is collapsing the subjective and objective views, such that if the agent were aware, ~~his~~ projects would change and mirror reality. ~~He~~ would realize that ~~his~~ interests cannot be realized, and would change ~~his~~ interests, and live out his days with an accurate assessment of his interests and mortality.¶ Nussbaum appreciates this argument because it shows how death reﬂects back on an actual life, and our intuitions do not depend on “the irrational ﬁction of a surviving subject” (Ibid, p. 208). This argument is in harmony with Nagel’s claim that death can be bad for someone—even if that someone no longer exists. And, because it is rooted in the feared futility of our current projects, it is not vulnerable to the “asymmetry problem” (i.e., the alleged irrationality of lamenting the loss of possible experience in the future due to “premature” death, but not lamenting the loss of possible experience in the past due to not having been born sooner) since the unborn do not yet have any projects subject to futility. Nussbaum adds, to this argument, however, by appealing to the temporally extended structure of the relationships and activities we tend to cherish.¶ A parent’s love for a child, a child’s for a parent, a teacher’s for a student, a citizen’s for a city: these involve interaction over time, and much planning and hoping. Even the love or friendship of two mature adults has a structure that evolves and deepens over time; and it will centrally involve sharing futuredirected projects. This orientation to the future seems to be inseparable from the value we attach to these relationships; we cannot imagine them taking place in an instant without imagining them stripped of much of the human value they actually have. . . . Much the same, too, can be said of individual forms of virtuous activity. To act justly or courageously, one must undertake complex projects that develop over time; so too for intellectual and creative work; so too for athletic achievement. . . . So death, when it comes, does not only frustrate projects and desires that just happen to be there. It intrudes upon the value and beauty of temporally evolving activities and relations. And the fear of death is not only the fear that present projects are right now empty, it is the fear that present value and wonder is right now diminished (Ibid, p. 208–209).¶ This argument also helps to explain our intuition that death is especially tragic when it comes prematurely. While we might grieve the death of someone at any age, it seems especially bad when it is a child, or a young adult, that died. We sometimes explicitly state this in terms of the deceased having “so much left to do,” or having their “whole lives ahead of them.” It is not that death is unimportant when it is the elderly who die, but that, in many cases, the elderly have already had a chance to accomplish goals they have set for themselves. Indeed, many times those who face impending death with tranquility are those who can say, of themselves, that they have already lived a long, full life—while the elderly who most lament death are those who regret what they have failed to do in the time they had.

#### Affirming survival doesn’t devalue life---life is complex and malleable and can be celebrated even when it seems oppressive

Fassin 10 [Didier, James D. Wolfensohn Professor in the School of Social Science at the Institute for Advanced Study, Princeton, as well as directeur d’études at the École des Hautes Études en Sciences Sociales, Paris, Fall 2010, “Ethics of Survival: A Democratic Approach to the Politics of Life,” *Humanity: An International Journal of Human Rights, Humanitarianism, and Development*, Vol 1 No 1, Project Muse]

Conclusion

Survival, in the sense Jacques Derrida attributed to the concept in his last interview, not only shifts lines that are too often hardened between biological and political lives: it **opens an ethical space for** reflection **and** action. Critical thinking in the past decade has often taken biopolitics and the politics of life as its objects. It has thus unveiled the way in which individuals and groups, even entire nations, have been treated by powers, the market, or the state, during the colonial period as well as in the contemporary era.

However, through indiscriminate extension, this powerful instrument has lost some of its analytical sharpness and heuristic potentiality. On the one hand, the binary reduction of life to the opposition between nature and history, bare life and qualified life, when systematically applied from philosophical inquiry in sociological or anthropological study, erases much of the complexity and richness of life in society as it is in fact observed. On the other hand, the normative prejudices which underlie the evaluation of the forms of life and of the politics of life, when generalized to an undifferentiated collection of social facts, end up by depriving social agents of legitimacy, voice, and action. The risk is therefore both scholarly and political. It calls for ethical attention.

In fact, the genealogy of this intellectual lineage reminds us that the main founders of these theories expressed tensions and hesitations in their work, which was often more complex, if even sometimes more obscure, than in its reduced and translated form in the humanities and social sciences today. And also biographies, here limited to fragments from South African lives that I have described and analyzed in more detail elsewhere, suggest the necessity of complicating the dualistic models that oppose biological and political lives. Certainly, powers like the market and the state do act sometimes as if human beings could be reduced to “mere life,” but democratic forces, including from within the structure of power, tend to produce alternative strategies that escape this reduction. And people themselves, even under conditions of domination, [End Page 93] manage subtle tactics that transform their physical life into a political instrument or a moral resource or an affective expression.

But let us go one step further: ethnography invites us to reconsider what life is or rather what human beings make of their lives, and reciprocally how their lives permanently question what it is to be human. “The blurring between what is human and what is not human shades into the blurring over what is life and what is not life,” writes Veena Das. In the tracks of Wittgenstein and Cavell, she underscores that the usual manner in which we think of forms of life “not only obscures the mutual absorption of the natural and the social but also emphasizes form at the expense of life.”22 It should be the incessant effort of social scientists to return to this inquiry about life in its multiple forms but also in its everyday expression of the human.

#### Past the tipping point to solve global warming and the alt is dictatorship and genocide---only tech can solve.

Eric Levitz 5/17/21. Senior Writer at New York Magazine. MA Johns Hopkins. "We’ll Innovate Our Way Out of the Climate Crisis or Die Trying". Intelligencer. 5-17-2021. https://nymag.com/intelligencer/2021/05/climate-biden-green-tech-innovation.html

Today’s best-case ecological scenario was a horror story just three decades ago. In 1993, Bill Clinton declared that global warming presented such a profound threat to civilization that the U.S. would have to bring its “emissions of greenhouse gases to their 1990 levels by the year 2000.” Instead, we waited until 2020 to do so; in the interim, humanity burned more carbon than it had since the advent of agriculture. Now, it will take a historically unprecedented, worldwide economic transformation to freeze warming at “only” 2 degrees —aas a level of temperature rise that will turn “once in a century” storms into annual events, drown entire island nations, and render major cities in the Middle East uninhabitable in summertime (at least for those whose lifestyles involve “walking outdoors without dying of heatstroke”). This is what passes for a utopian vision in 2021. If we confine ourselves to mere optimism — and assume that every Paris Agreement signatory meets its current pledged target for decarbonization — then warming will hit 2.4 degrees by century’s end.

The reality of our ecological predicament invites denial of our political one. Put simply, it is hard to reconcile the scale of the climate crisis with the limits of contemporary American politics. Delusions rush in to fill the gap. Among these is the fantasy of national autonomy; the notion that the United States can save the planet or destroy it, depending on the precise timeline of its domestic decarbonization. A rapid energy transition in the U.S. is a vital cause, not least for its potential to expedite similar transformations abroad. But the battle for a sustainable planet will be won or lost in the developing world. Although American consumption played a central role in the history of the climate crisis, it is peripheral to the planet’s future: Over the coming century, U.S. emissions are expected to account for only 5 percent of the global total.

There is also the delusion of “de-growth’s” viability. The fact that there is no plausible path for global economic expansion that won’t entail climate-induced death and displacement has led some environmentalists to insist on global stagnation. Yet there is neither a mass constituency for this project, nor any reason to believe that there will be any time soon. Freeze the status-quo economy in amber, and you’ll condemn nearly half of humanity to permanent poverty. Divide existing GDP into perfectly even slices, and every person on the planet will live on about $5,500 a year. American voters may express a generalized concern about the climate in surveys, but they don’t seem willing to accept even a modest rise in gas prices — let alone a total collapse in living standards — to address the issue. Meanwhile, any Chinese or Indian leader who attempted to stymy income growth in the name of sustainability would be ousted in short order. It’s conceivable that one could radically reorder advanced economies in a manner that enabled living standards to rise even as GDP fell; Americans might well find themselves happier and more secure in an ultra-low-carbon communal economy in which individual car ownership is heavily restricted, and housing, healthcare, and myriad low-carbon leisure activities are social rights. But nothing short of an absolute dictatorship could affect such a transformation at the necessary speed. And the specter of eco-Bolshevism does not haunt the Global North. Humanity is going to find a way to get rich sustainably, or die trying.

Thus, the chasm between the ecologically necessary and the politically possible can only be bridged by technological advance. And on that front, the U.S. actually has the resources to make a decisive contribution to global decarbonization — and some political will to leverage those resources. Unfortunately, due to some combination of fiscal superstitions and misplaced priorities, the Biden administration’s proposed investments in green innovation remain paltry. An American Jobs Plan with much higher funding for green R&D is both imminently winnable and environmentally imperative. U.S. climate hawks should make securing such legislation a top priority.

The choice before us is techno-optimism or barbarism.

If governments are forced to choose between increasing income growth in the present, and mitigating temperature rise in the future, they are going to pick the former. We’ll get cheap, lab-grown Kobe beef before we get a U.S. Senate willing to tax meat, and steel plants powered by “green hydrogen” before we get anarcho-primitivism with Chinese characteristics.

The question is whether we’ll get such breakthroughs before it’s too late.

Techno-optimism has its hazards, but the progress we’ve made toward decarbonization has come largely through technological innovation. When India canceled plans to construct 14 gigawatts of new coal-fired power stations in 2019, it did not do so in deference to international pressure or domestic environmental movements, but rather to the cost-competitiveness of solar energy. The same story holds across Asia’s developing countries: Thanks to a ninefold reduction in the cost of solar energy over the past decade, the number of new coal plants slated for construction in the region has fallen by 80 percent. Meanwhile, the road to an electric-car revolution was cleared by a collapse in the cost of lithium batteries, the challenge of powering cities with solar energy on cloudy days was eased by a 70 percent drop in the price of utility-scale batteries, and wind power grew 40 percent cheaper. Our species remains lackluster at solidarity and self-government, but we’ve got a real knack for building cool shit.

The technological progress of the past decade was not sufficient to compensate for tepid climate policy. But real techno-utopianism has never been tried: As of 2019, global spending on clean energy R&D totaled $22 billion a year, or 3 percent of the Pentagon’s annual budget. Increasing spending on such research — while expediting cost-reductions in existing technologies by deploying them en masse — should be twin priorities of American climate policy.

The preconditions for green industrialization can be made in America.

The United States has more fiscal capacity and better-financed research universities than any nation on the planet. And, for all the pathologies of our politics, public investment in green tech inspires far weaker opposition than many less-indispensable climate policies. In fact, late last year, with Republicans controlling the Senate and Donald Trump in the White House, the U.S. increased funding for zero-emission technology R&D by $35 billion. America does not have sovereignty over enough humans to save the planet by slashing our domestic emissions. But we just might have the resources and political economy necessary to help the developing world save us all.

Although progress on renewables has exceeded optimistic expectations, the technical obstacles to global decarbonization remain immense. In the most optimistic scenario, scaling up existing, cost-competitive technologies can get us about 16 percent of the emissions reductions necessary for achieving net-zero by 2050, according to the International Energy Agency. Driving down the price of tech we already have will get us another 39 percent. The rest must come from technologies that have yet to be fully developed. We need electrified cement, hydrogen-powered steel plants, and evaporative cooling. We need utility-scale energy storage, electric airplanes, and ultra-high voltage transmission lines. And we’d be remiss to not toss a bit of our collective wealth at game-changing hail marys like nuclear fusion.

#### extinction.

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Oh, it could get very bad.

In 2015, a study in the Journal of Mathematical Biology pointed out that if the world’s oceans kept warming, by 2100 they might become hot enough to “stop oxygen production by phyto-plankton by disrupting the process of photosynthesis.” Given that two-thirds of the Earth’s oxygen comes from phytoplankton, that would “likely result in the mass mortality of animals and humans.”

A year later, above the Arctic Circle, in Siberia, a heat wave thawed a reindeer carcass that had been trapped in the permafrost. The exposed body released anthrax into nearby water and soil, infecting two thousand reindeer grazing nearby, and they in turn infected some humans; a twelve-year-old boy died. As it turns out, permafrost is a “very good preserver of microbes and viruses, because it is cold, there is no oxygen, and it is dark” — scientists have managed to revive an eight-million-year-old bacterium they found beneath the surface of a glacier. Researchers believe there are fragments of the Spanish flu virus, smallpox, and bubonic plague buried in Siberia and Alaska.

Or consider this: as ice sheets melt, they take weight off land, and that can trigger earthquakes — seismic activity is already increasing in Greenland and Alaska. Meanwhile, the added weight of the new seawater starts to bend the Earth’s crust. “That will give you a massive increase in volcanic activity. It’ll activate faults to create earthquakes, submarine landslides, tsunamis, the whole lot,” explained the director of University College London’s Hazard Centre. Such a landslide happened in Scandinavia about eight thousand years ago, as the last Ice Age retreated and a Kentucky-size section of Norway’s continental shelf gave way, “plummeting down to the abyssal plain and creating a series of titanic waves that roared forth with a vengeance,” wiping all signs of life from coastal Norway to Greenland and “drowning the Wales-sized landmass that once connected Britain to the Netherlands, Denmark, and Germany.” When the waves hit the Shetlands, they were sixty-five feet high.

There’s even this: if we keep raising carbon dioxide levels, we may not be able to think straight anymore. At a thousand parts per million (which is within the realm of possibility for 2100), human cognitive ability falls 21 percent. “The largest effects were seen for Crisis Response, Information Usage, and Strategy,” a Harvard study reported, which is too bad, as those skills are what we seem to need most.

I could, in other words, do my best to scare you silly. I’m not opposed on principle — changing something as fundamental as the composition of the atmosphere, and hence the heat balance of the planet, is certain to trigger all manner of horror, and we shouldn’t shy away from it. The dramatic uncertainty that lies ahead may be the most frightening development of all; the physical world is going from backdrop to foreground. (It’s like the contrast between politics in the old days, when you could forget about Washington for weeks at a time, and politics in the Trump era, when the president is always jumping out from behind a tree to yell at you.)

But let’s try to occupy ourselves with the most likely scenarios, because they are more than disturbing enough. Long before we get to tidal waves or smallpox, long before we choke to death or stop thinking clearly, we will need to concentrate on the most mundane and basic facts: everyone needs to eat every day, and an awful lot of us live near the ocean.

FOOD SUPPLY first. We’ve had an amazing run since the end of World War II, with crop yields growing fast enough to keep ahead of a fast-rising population. It’s come at great human cost — displaced peasant farmers fill many of the planet’s vast slums — but in terms of sheer volume, the Green Revolution’s fertilizers, pesticides, and machinery managed to push output sharply upward. That climb, however, now seems to be running into the brute facts of heat and drought. There are studies to demonstrate the dire effects of warming on coffee, cacao, chickpeas, and champagne, but it is cereals that we really need to worry about, given that they supply most of the planet’s calories: corn, wheat, and rice all evolved as crops in the climate of the last ten thousand years, and though plant breeders can change them, there are limits to those changes. You can move a person from Hanoi to Edmonton, and she might decide to open a Vietnamese restaurant. But if you move a rice plant, it will die.

A 2017 study in Australia, home to some of the world’s highest-tech farming, found that “wheat productivity has flatlined as a direct result of climate change.” After tripling between 1900 and 1990, wheat yields had stagnated since, as temperatures increased a degree and rainfall declined by nearly a third. “The chance of that just being variable climate without the underlying factor [of climate change] is less than one in a hundred billion,” the researchers said, and it meant that despite all the expensive new technology farmers kept introducing, “they have succeeded only in standing still, not in moving forward.” Assuming the same trends continued, yields would actually start to decline inside of two decades, they reported. In June 2018, researchers found that a two-degree Celsius rise in temperature — which, recall, is what the Paris accords are now aiming for — could cut U.S. corn yields by 18 percent. A four-degree increase — which is where our current trajectory will take us — would cut the crop almost in half. The United States is the world’s largest producer of corn, which in turn is the planet’s most widely grown crop.

Corn is vulnerable because even a week of high temperatures at the key moment can keep it from fertilizing. (“You only get one chance to pollinate a quadrillion kernels of corn,” the head of a commodity consulting firm explained.) But even the hardiest crops are susceptible. Sorghum, for instance, which is a staple for half a billion humans, is particularly hardy in dry conditions because it has big, fibrous roots that reach far down into the earth. Even it has limits, though, and they are being reached. Thirty years of data from the American Midwest show that heat waves affect the “vapor pressure deficit,” the difference between the water vapor in the sorghum leaf’s interior and that in the surrounding air. Hotter weather means the sorghum releases more moisture into the atmosphere. Warm the planet’s temperature by two degrees Celsius — which is, again, now the world’s goal — and sorghum yields drop 17 percent. Warm it five degrees Celsius (nine degrees Fahrenheit), and yields drop almost 60 percent.

It’s hard to imagine a topic duller than sorghum yields. It’s the precise opposite of clickbait. But people have to eat; in the human game, the single most important question is probably “What’s for dinner?” And when the answer is “Not much,” things deteriorate fast. In 2010 a severe heat wave hit Russia, and it wrecked the grain harvest, which led the Kremlin to ban exports. The global price of wheat spiked, and that helped trigger the Arab Spring — Egypt at the time was the largest wheat importer on the planet. That experience set academics and insurers to work gaming out what the next food shock might look like. In 2017 one team imagined a vigorous El Niño, with the attendant floods and droughts — for a season, in their scenario, corn and soy yields declined by 10 percent, and wheat and rice by 7 percent. The result was chaos: “quadrupled commodity prices, civil unrest, significant negative humanitarian consequences . . . Food riots break out in urban areas across the Middle East, North Africa, and Latin America. The euro weakens and the main European stock markets lose ten percent.”

At about the same time, a team of British researchers released a study demonstrating that even if you can grow plenty of food, the transportation system that distributes it runs through just fourteen major choke-points, and those are vulnerable to — you guessed it — massive disruption from climate change. For instance, U.S. rivers and canals carry a third of the world’s corn and soy, and they’ve been frequently shut down or crimped by flooding and drought in recent years. Brazil accounts for 17 percent of the world’s grain exports, but heavy rainfall in 2017 stranded three thousand trucks. “It’s the glide path to a perfect storm,” said one of the report’s authors.

Five weeks after that, another report raised an even deeper question. What if you can figure out how to grow plenty of food, and you can figure out how to guarantee its distribution, but the food itself has lost much of its value? The paper, in the journal Environmental Research, said that rising carbon dioxide levels, by speeding plant growth, seem to have reduced the amount of protein in basic staple crops, a finding so startling that, for many years, agronomists had overlooked hints that it was happening. But it seems to be true: when researchers grow grain at the carbon dioxide levels we expect for later this century, they find that minerals such as calcium and iron drop by 8 percent, and protein by about the same amount. In the developing world, where people rely on plants for their protein, that means huge reductions in nutrition: India alone could lose 5 percent of the protein in its total diet, putting 53 million people at new risk for protein deficiency. The loss of zinc, essential for maternal and infant health, could endanger 138 million people around the world. In 2018, rice researchers found “significantly less protein” when they grew eighteen varieties of rice in high–carbon dioxide test plots. “The idea that food became less nutritious was a surprise,” said one researcher. “It’s not intuitive. But I think we should continue to expect surprises. We are completely altering the biophysical conditions that underpin our food system.” And not just ours. People don’t depend on goldenrod, for instance, but bees do. When scientists looked at samples of goldenrod in the Smithsonian that dated back to 1842, they found that the protein content of its pollen had “declined by a third since the industrial revolution — and the change closely tracks with the rise in carbon dioxide.”

Bees help crops, obviously, so that’s scary news. But in August 2018, a massive new study found something just as frightening: crop pests were thriving in the new heat. “It gets better and better for them,” said one University of Colorado researcher. Even if we hit the UN target of limiting temperature rise to two degrees Celsius, pests should cut wheat yields by 46 percent, corn by 31 percent, and rice by 19 percent. “Warmer temperatures accelerate the metabolism of insect pests like aphids and corn borers at a predictable rate,” the researchers found. “That makes them hungrier[,] and warmer temperatures also speed up their reproduction.” Even fossilized plants from fifty million years ago make the point: “Plant damage from insects correlated with rising and falling temperatures, reaching a maximum during the warmest periods.”

#### Regulated capitalism solves war, environment, and quality of life---alternatives increase degradation and poverty. Prefer empirical and measurable indicators.

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Discourse on food ethics often advocates the anti-capitalist idea that we need less capitalism, less growth, and less globalization if we want to make the world a better and more equitable place, with arguments focused on applications to food, globalization, and a just society. For example, arguments for this anti-capitalist view are at the core of some chapters in nearly every handbook and edited volume in the rapidly expanding subdiscipline of food ethics. None of these volumes (or any article published in this subdiscipline broadly construed) focuses on a defense of globalized capitalism.1

More generally, discourse on global ethics, environment, and political theory in much of academia—and in society—increasingly features this anti-capitalist idea as well.2 The idea is especially prominent in discourse surrounding the environment, climate, and global poverty, where we face a nexus of problems of which capitalism is a key driver, including climate change, air and water pollution, the challenge of feeding the world, ensuring sustainable development for the world's poorest, and other interrelated challenges.

It is therefore important to ask whether this anti-capitalist idea is justified by reason and evidence that is as strong as the degree of confidence placed in it by activists and many commentators on food ethics, global ethics, and political theory, more generally.

In fact, many experts argue that this anti-capitalist idea is not supported by reason and argument and is actually wrong. The main contribution of this essay is to explain the structure of the leading arguments against the anti-capitalist idea, and in favor of the opposite conclusion. I begin by focusing on the general argument in favor of well-regulated globalized capitalism as the key to a just, flourishing, and environmentally healthy world. This is the most important of all of the arguments in terms of its consequences for health, wellbeing, and justice, and it is endorsed by experts in the empirically minded disciplines best placed to analyze the issue, including experts in long-run global development, human health, wellbeing, economics, law, public policy, and other related disciplines. On the basis of the arguments outlined below, well-regulated capitalism has been endorsed by recent Democratic presidents of the United States such as Barack Obama, and by progressive Nobel laureates who have devoted their lives to human development and more equitable societies, as well as by a wide range of experts in government and leading nongovernmental organizations.

The goal of this essay is to make the structure and importance of these arguments clear, and thereby highlight that discourse on global ethics and political theory should engage carefully with them. The goal is not to endorse them as necessarily sound and correct. The essay will begin by examining general arguments for and against capitalism, and then turn to implications for food, the environment, climate change, and beyond.

Arguments for and against Forms of Capitalism

The Argument against Capitalism

Capitalism is often argued to be a key driver of many of society's ills: inequalities, pollution, land use changes, and incentives that cause people to live differently than in their ideal dreams. Capitalism can sometimes deepen injustices. These negative consequences are easy to see—resting, as they do, at the center of many of society's greatest challenges.3

And at the same time, it is often difficult to see the positive consequences of capitalism.4 What are the positive consequences of allowing private interests to clear-cut forests and plant crops, especially if those private interests are rich multinational corporations and the forests are in poor, developing countries whose citizens do not receive the profits from deforestation? Why give private companies the right to exploit resources at all, since exploitation almost always has some negative consequences such as those listed above? These are the right questions to ask, and they highlight genuine challenges to capitalism. And in light of these challenges, it is reasonable to consider the possibility that perhaps a different economic system altogether would be more equitable and beneficial to the global population.

The Argument for Well-Regulated Capitalism

However, things are more complicated than the arguments above would suggest, and the benefits of capitalism, especially for the world's poorest and most vulnerable people, are in fact myriad and significant. In addition, as we will see in this section, many experts argue that capitalism is not the fundamental cause of the previously described problems but rather an essential component of the best solutions to them and of the best methods for promoting our goals of health, well-being, and justice.

To see where the defenders of capitalism are coming from, consider an analogy involving a response to a pandemic: if a country administered a rushed and untested vaccine to its population that ended up killing people, we would not say that vaccines were the problem. Instead, the problem would be the flawed and sloppy policies of vaccine implementation. Vaccines might easily remain absolutely essential to the correct response to such a pandemic and could also be essential to promoting health and flourishing, more generally.

The argument is similar with capitalism according to the leading mainstream arguments in favor of it: Capitalism is an essential part of the best society we could have, just like vaccines are an essential part of the best response to a pandemic such as COVID-19. But of course both capitalism and vaccines can be implemented poorly, and can even do harm, especially when combined with other incorrect policy decisions. But that does not mean that we should turn against them—quite the opposite. Instead, we should embrace them as essential to the best and most just outcomes for society, and educate ourselves and others on their importance and on how they must be properly designed and implemented with other policies in order to best help us all. In fact, the argument in favor of capitalism is even more dramatic because it claims that much more is at stake than even what is at stake in response to a global pandemic—what is at stake with capitalism is nothing less than whether the world's poorest and most vulnerable billion people will remain in conditions of poverty and oppression, or if they will instead finally gain access to what is minimally necessary for basic health and wellbeing and become increasingly affluent and empowered. The argument in favor of capitalism proceeds as follows:

Premise 1. Development and the past. Over the course of recorded human history, the majority of historical increases in health, wellbeing, and justice have occurred in the last two centuries, largely as a result of societies adopting or moving toward capitalism. Capitalism is a relevant cause of these improvements, in the sense that they could not have happened to such a degree if it were not for capitalism and would not have happened to the same degree under any alternative noncapitalist approach to structuring society. The argument in support of this premise relies on observed relationships across societies and centuries between indicators of degree of capitalism, wealth, investments in public goods, and outcomes for health, wellbeing, and justice, together with econometric analysis in support of the conclusion that the best explanation of these correlations and the underlying mechanism is that large increases in health, wellbeing, and justice are largely driven by increasing investments in public goods. The scale of increased wealth necessary to maximize these investments requires capitalism. Thus, as capitalist societies have become dramatically wealthier over the past hundred years (and wealthier than societies with alternative systems), this has allowed larger investments in public goods, which simply has not been possible in a sustained way in societies without the greater wealth that capitalism makes possible. Important investments in public goods include investments in basic medical knowledge, in health and nutrition programs, and in the institutional capacity and know-how to regulate society and capitalism itself. As a result, capitalism is a primary driver of positive outcomes in health and wellbeing (such as increased life expectancy, lowered child and maternal mortality, adequate calories per day, minimized infectious disease rates, a lower percentage and number of people in poverty, and more reported happiness);5 and in justice (such as reduced deaths from war and homicide; higher rankings in human rights indices; the reduced prevalence of racist, sexist, homophobic opinions in surveys; and higher literacy rates).6 These quantifiable positive consequences of global capitalism dramatically outweigh the negative consequences (such as deaths from pollution in the course of development), with the result that the net benefits from capitalism in terms of health, wellbeing, and justice have been greater than they would have been under any known noncapitalist approach to structuring society.7

Premise 2. Economics, ethics, and policy. Although capitalism has often been ill-regulated and therefore failed to maximize net benefits for health, wellbeing, and justice, it can become well-regulated so that it maximizes these societal goals, by including mechanisms identified by economists and other policy experts that do the following:

* optimally8 regulate negative effects such as pollution and monopoly power, and invest in public goods such as education, basic healthcare, and fundamental research including biomedical knowledge (more generally, policies that correct the failures of free markets that economists have long recognized will arise from “externalities” in the absence of regulation);9
* ensure equity and distributive justice (for example, via wealth redistribution);10
* ensure basic rights, justice, and the rule of law independent of the market (for example, by an independent judiciary, bill of rights, property rights, and redistribution and other legislation to correct historical injustices due to colonialism, racism, and correct current and historical distortions that have prevented markets from being fair);11 and
* ensure that there is no alternative way of structuring society that is more efficient or better promotes the equity, justice, and fairness goals outlined above (by allowing free exchange given the regulations mentioned).12

To summarize the implication of the first two premises, well-regulated capitalism is essential to best achieving our ethical goals—which is true even though capitalism has certainly not always been well regulated historically. Society can still do much better and remove the large deficits in terms of health, wellbeing, and justice that exist under the current inferior and imperfect versions of capitalism.

Premise 3. Development and the future. If the global spread of capitalism is allowed to continue, desperate poverty can be essentially eliminated in our lifetimes. Furthermore, this can be accomplished faster and in a more just way via well-regulated global capitalism than by any alternatives. If we instead opt for less capitalism, less growth, and less globalization, then desperate poverty will continue to exist for a significant portion of the world's population into the further future, and the world will be a worse and less equitable place than it would have been with more capitalism. For example, in a world with less capitalism, there would be more overpopulation, food insecurity, air pollution, ill health, injustice, and other problems. In part, this is because of the factors identified by premise 1, which connect a turn away from capitalism with a turn away from continuing improvements in health, wellbeing, and justice, especially for the developing world. In addition, fertility declines are also a consequence of increased wealth, and the size of the population is a primary determinant of food demand and other environmental stressors.13 Finally, as discussed at length in the next section of the essay, capitalism can be naturally combined with optimal environmental regulations.14 Even bracketing anything like optimal regulation, it remains true that sufficiently wealthy nations reduce environmental degradation as they become wealthier, whereas developing nations that are nearing peak degradation will remain stuck at the worst levels of degradation if we stall growth, rather than allowing them to transition to less and less degradation in the future via capitalism and economic growth.15 In contrast, well-regulated capitalism is a key part of the best way of coping with these problems, as well as a key part of dealing with climate change, global food production, and other specific challenges, as argued at length in the next section. Here it is important to stress that we should favor well-regulated capitalism that includes correct investments in public goods over other capitalist systems such as the neoliberalism of the recent past that promoted inadequately regulated capitalism with inadequate concern for externalities, equity, and background distortions and injustices.16

Conclusion. Therefore, we should be in favor of capitalism over noncapitalism, and we should especially favor well-regulated capitalism, which is the ethically optimal economic system and is essential to any just basic structure for society.

This argument is impressive because, as stated earlier in the essay, it is based on evidence that is so striking that it leads a bipartisan range of open-minded thinkers and activists to endorse well-regulated capitalism, including many of those who were not initially attracted to the view because of a reasonable concern for the societal ills with which we began. To better understand why such a range of thinkers could agree that well-regulated capitalism is best, it may help to clarify some things that are not assumed or implied by the argument for it, which could be invoked by other bad arguments for capitalism.

One thing the argument above does not assume is that health, wellbeing, or justice are the same thing as wealth, because, in fact, they are not. Instead, the argument above relies on well-accepted, measurable indicators of health and wellbeing, such as increased lifespan; decreased early childhood mortality; adequate nutrition; and other empirically measurable leading indicators of health, wellbeing, and justice.17 Similarly, the argument that capitalism promotes justice, peace, freedom, human rights, and tolerance relies on empirical metrics for each of these.18

Furthermore, the argument does not assume that because these indicators of health, wellbeing, and justice are highly correlated with high degrees of capitalism, that therefore capitalism is the direct cause of these good outcomes. Rather, the analyses suggest instead that something other than capitalism is the direct cause of societal improvements (such as improvements in knowledge and technology, public infrastructure, and good governance), and that capitalism is simply a necessary condition for these improvements to happen.19 In other words, the richer a society is, the more it is able to invest in all of these and other things that are the direct causes of health, wellbeing, and justice. But, to maximize investment in these things societies need well-regulated capitalism.

As part of these analyses, it is often stressed that current forms of capitalism around the world are highly defective and must be reformed in the direction of well-regulated capitalism because they lack investments in public goods, such as basic knowledge, healthcare, nutrition, other safety nets, and good governance.20 In this way, an argument for a particular kind of progressive reformism is an essential part of the analyses that lead many to endorse the more general argument for well-regulated capitalism.

Although these analyses are nuanced, and appropriately so, it remains the case that the things that directly lead to health, wellbeing, and justice require resources, and the best path toward generating those resources is well-regulated capitalism. And on the flip side, according to the analyses behind premise 1 described above, an anti-capitalist system would not produce the resources that are needed, and would thus be a disaster, especially for the poorest billion people who are most desperately in need of the resources that capitalism can create and direct, to escape from extreme poverty.21

#### Cap is sustainable.

Rainer Zitelmann 21. German historian and author of *The Rich in Public Opinion*. "Consumption Presumption: Are Human Beings Destroying the World?" National Interest. 2-12-2021. https://nationalinterest.org/feature/consumption-presumption-are-human-beings-destroying-world-178114

Some people claim that we need to cut our consumption or there will be no hope for the planet. Such claims are based on the thesis that continued growth increases the rate at which the earth’s finite resources are consumed and, moreover, leads to irreversible climate change. And such warnings are by no means new. In 1970, for instance, the Club of Rome attracted a great deal of attention with the publication of The Limits to Growth. A Report for the Club of Rome’s Project on the Predicament of Mankind, which has to date sold more than thirty million copies in thirty languages. The book warned people to change their ways and had a clear message: the world’s raw materials, and in particular, oil would soon be used up. In twenty years, the scientists predicted, we would have used the very last drop of oil. Of course, the Club of Rome’s models for the depletion of oil—and almost all other major raw materials—were wrong. According to the scenarios presented in The Limits to Growth, we should now be living on a planet that has been devoid of natural gas, copper, lead, aluminum and tungsten for decades. And we were supposed to have run out of silver in 1985. Despite the bleak forecasts, as of January 2020, the United States Geological Survey estimated silver reserves worldwide at 560,000 tons.

More from Less

Employing an extensive array of data, the American scientist Andrew McAfee proves in his book More from Less that economic growth is no longer coupled to the consumption of raw materials. Data for the United States, for example, show that of seventy-two resources, from aluminum to zinc, only six are not yet post-peak. Nevertheless, despite the fact that the U.S. economy has grown strongly in recent years, consumption of many commodities is actually decreasing.

Back in 2015, the American environmental scientist Jesse Ausubel wrote an essay, “The Return of Nature: How Technology Liberates the Environment,” showing that Americans are consuming fewer and fewer raw materials per capita. Total consumption of steel, copper, fertilizer, wood and paper, which had previously always risen in line with economic growth, had plateaued and was now in constant decline.

Such across-the-board reductions in natural resource consumption are only possible because of much-maligned capitalism: companies are constantly developing more efficient production methods and reducing the amount of raw materials they consume. Of course, they are not doing this primarily to protect the environment but to cut costs.

What's more, a constant stream of innovations has promoted the trend of miniaturization or dematerialization. Just think of your smartphone. How many devices has your smartphone replaced and how many raw materials did they use to consume?

Calculator

Telephone

Video camera

Alarm clock

Voice recorder

Navigation system

Camera

CD-player/radio

Compass

Nowadays, many people no longer have a fax machine or street atlas because they have everything they need on their smartphone. Some even use their phones instead of a wristwatch. You used to need four separate microphones in your telephone, cassette recorder, Dictaphone and video camera, today you just need one—in your smartphone.

Fighting climate change with nuclear energy

The finite nature of the world’s natural resources is one argument against growth, climate change is another. Let’s take China as an example: China currently emits more CO2 than any other country in the world and is building a number of new nuclear power plants in order to achieve carbon neutrality by 2060. With the new build program well underway, China’s first new-generation nuclear power plant recently went into operation.

In the very near future, China intends to start exporting power plants. The latest generation of nuclear power plants is much safer than earlier models—and can play a pivotal role in the fight against climate change. In the United States, Joe Biden is already evaluating the advantages of small modular reactor (SMR) nuclear power plants. As the name suggests, SMRs are smaller than traditional nuclear fission reactors and offer a maximum capacity of three hundred megawatts. In the United Kingdom, for example, a consortium led by Rolls-Royce has announced plans to build up to sixteen SMR power plants.

So far, two reactors of this type are in operation, both onboard the floating nuclear power plant  “\Akademik Lomonosov, which supplies heat and electricity to the Siberian city of Pevec and its one hundred thousand inhabitants.

Anticapitalists blame capitalism for resource consumption and climate change. But political decisions—such as Germany’s decision to phase out nuclear energy—frequently have a negative impact on climate change.

Telling people to cut their consumption must seem like pure mockery to the hundreds of millions of people around the world who are still living in extreme poverty. What they need is more capitalism and economic growth. Just like in China, where the number of people living in extreme poverty has fallen from 88 percent in 1981 to less than 1 percent today. Andrew McAfee’s book has an optimistic message about how we don't have to turn back the clocks and cut our consumption: capitalism and technological progress are allowing us to steward the world’s resources, rather than stripping them bare.

#### Distinguishing types of violence is necessary to better understand its causes---doing so is not "omission," but good social science.

Charles Tilly 03. Professor of Political Science at Columbia. The Politics of Collective Violence. Cambridge University Press. 4-5.

What about nonviolent violence? Questions of injustice, exploitation, and oppression unquestionably arise across a wide variety of collective violence. What is more, physical seizure or damage often occurs as a contingent outcome of conflicts that greatly resemble each other, many of which proceed without direct short-term damage. Nevertheless, **to spread the term “violence” across all interpersonal relations and solitary actions of which we disapprove actually undermines the effort to explain violence** (for a contrary view, see Weigert 1999). **It blocks us from asking about effective causal relationships between exploitation or injustice, on one side, and physical damage, on the other.** It also obscures the fact that specialists in inflicting physical damage (such as police, soldiers, guards, thugs, and gangs) play significant parts in collective violence. Their presence or absence often makes all the difference between violent and nonviolent outcomes. (edited)

#### Apoc rhetoric good

Recuber 11 [Timothy Recuber is a doctoral candidate in sociology at the Graduate Center of the City. University of New York. He has taught at Hunter College in Manhattan "CONSUMING CATASTROPHE: AUTHENTICITY AND EMOTION IN MASS-MEDIATED DISASTER" gradworks.umi.com/3477831.pd]

Perhaps, then, what distant consumers express when they sit glued to the television watching a disaster replayed over and over, when they buy t-shirts or snow globes, when they mail teddy bears to a memorial, or when they tour a disaster site, is a deep, maybe subconscious, longing for those age-old forms of community and real human compassion that emerge in a place when disaster has struck. It is a longing in some ways so alien to the world we currently live in that it requires catastrophe to call it forth, even in our imaginations. Nevertheless, the actions of unadulterated goodwill that become commonplace in harrowing conditions represent the truly authentic form of humanity that all of us, to one degree or another, chase after in contemporary consumer culture every day. And while it is certainly a bit foolhardy to seek authentic humanity through disaster-related media and culture, the sheer strength of that desire has been evident in the public’s response to all the disasters, crises and catastrophes to hit the United States in the past decade. The millions of television viewers who cried on September 11, or during Hurricane Katrina and the Virginia Tech shootings, and the thousands upon thousands who volunteered their time, labor, money, and even their blood, as well as the countless others who created art, contributed to memorials, or adorned their cars or bodies with disaster-related paraphernalia— despite the fact that many knew no one who had been personally affected by any of these disasters—all attest to a desire for real human community and compassion that is woefully unfulfilled by American life under normal conditions today. In the end, the consumption of disaster doesn’t make us unable or unwilling to engage with disasters on a communal level, or towards progressive political ends—it makes us feel as if we already have, simply by consuming. It is ultimately less a form of political anesthesia than a simulation of politics, a Potemkin village of communal sentiment, that fills our longing for a more just and humane world with disparate acts of cathartic consumption. Still, the positive political potential underlying such consumption—the desire for real forms of connection and community—remains the most redeeming feature of disaster consumerism. Though that desire is frequently warped when various media lenses refract it, diffuse it, or reframe it to fit a political agenda, its overwhelming strength should nonetheless serve notice that people want a different world than the one in which we currently live, with a different way of understanding and responding to disasters. They want a world where risk is not leveraged for profit or political gain, but sensibly planned for with the needs of all socio-economic groups in mind. They want a world where preemptive strategies are used to anticipate the real threats posed by global climate change and global inequality, rather than to invent fears of ethnic others and justify unnecessary wars. They want a world where people can come together not simply as a market, but as a public, to exert real agency over the policies made in the name of their safety and security. And, when disaster does strike, they want a world where the goodwill and compassion shown by their neighbors, by strangers in their communities, and even by distant spectators and consumers, will be matched by their own government. Though this vision of the world is utopian, it is not unreasonable, and if contemporary American culture is ever to give us more than just an illusion of safety, or empathy, or authenticity, then it is this vision that we must advocate on a daily basis, not only when disaster strikes.

#### Capitalism solves value to life

Saunders 8 (Peter Saunders Center for Independent Studies, Australia. Summer 07-08. "Why Capitalism is Good for the Soul". CIS Policy. http://www.cis.org.au/POLICY/summer%2007-08/saunders\_summer07.html)

If we want to know if capitalism is bad (or good) for the 'soul,' it probably makes more sense to approach the question metaphorically rather than theologically. Approached in this way, saying something is 'good for the soul' implies simply that it enhances our capacity to live a good life. On this less literal and more secular interpretation of the 'soul,' capitalism fares rather well. We have known since the time of Adam Smith that capitalism harnesses self-interest to generate outcomes that benefit others. This is obvious in the relationship between producers and consumers, for profits generally flow to those who anticipate what other people want and then deliver it at the least cost. But it also holds in the relationship between employers and employees. One of Karl Marx's most mischievous legacies was to suggest that this relationship is inherently antagonistic: that for employers to make profit, they must drive wages down. In reality, workers in the advanced capitalist countries thrive when their companies increase profits. The pursuit of profit thus results in higher living standards for workers, as well as cheaper and more plentiful goods and services for consumers. The way this has enhanced people's capacity to lead a good life can be seen in the spectacular reduction in levels of global poverty, brought about by the spread of capitalism on a world scale. In 1820, 85% of the world's population lived on today's equivalent of less than a dollar per day. By 1950, this proportion had fallen to 50%. Today it is down to 20%. World poverty has fallen more in the last fifty years than it did in the previous five hundred.(11) This dramatic reduction in human misery and despair owes nothing to aging rockstars demanding that we 'make poverty history.' It is due to the spread of global capitalism. Capitalism has also made it possible for many more people to live on Earth and to survive for longer than ever before. In 1900, the average life expectancy in the 'less developed countries' was just thirty years. By 1960, this had risen to forty-six years. By 1998, it was sixty-five years. To put this extraordinary achievement into perspective, the average life expectancy in the poorest countries at the end of the twentieth century was fifteen years longer than the average life expectancy in the richest country in the world—Britain—at the start of that century. By perpetually raising productivity, capitalism has not only driven down poverty rates and raised life expectancy, it has also released much of humanity from the crushing burden of physical labour, freeing us to pursue 'higher' objectives instead. What Clive Hamilton airily dismisses as a 'growth fetish' has resulted in one hour of work today delivering twenty-five times more value than it did in 1850. This has freed huge chunks of our time for leisure, art, sport, learning, and other 'soul-enriching' pursuits. Despite all the exaggerated talk of an 'imbalance' between work and family life, the average Australian today spends a much greater proportion of his or her lifetime free of work than they would had they belonged to any previous generation in history. There is another sense, too, in which capitalism has freed individuals so they can pursue worthwhile lives, and that lies in its record of undermining tyrannies and dictatorships. As examples like Pinochet's Chile and Putin's Russia vividly demonstrate, a free economy does not guarantee a democratic polity or a society governed by the rule of law. But as Milton Friedman once pointed out, these latter conditions are never found in the absence of a free economy.(12) Historically, it was capitalism that delivered humanity from the 'soul-destroying' weight of feudalism. Later, it freed millions from the dead hand of totalitarian socialism. While capitalism may not be a sufficient condition of human freedom, it is almost certainly a necessary one.

#### Care webs fail – some people’s care needs conflict with others, causes betrayal and burnout.

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Drawing mostly on an impressive personal archive of disability activism and artwork, from the 1990s to the present, Piepzna-Samarasinha details crip “care webs,” in which disabled communities established mutual aid networks outside medical and state apparatuses. (“Crip,” here, is a reclamation of the pejorative term “cripple,” which some disabled people have embraced in the same vein as, and in intimate relation to, how many have embraced the term “queer.”) In these networks, primarily conceived of and organized by queer and trans people of color, the need for care is a normalized, ongoing reality for everyone involved. Consequently, the everyday work of care invites the possibilities of intimacy, humor, and pleasure as much as it does pain and difficulty. And so, when crises do arise, they often do not require the scrambling for resources typical of the emergency model. Instead, the necessary support structures, such as rides to doctor’s appointments and regular home check-ins, are already in place. Though these efforts have all been somewhat utopian in their ambitions, Piepzna-Samarasinha is nevertheless frank about their real-world difficulties: namely, that some people’s care needs will likely conflict with others’, giving rise to feelings of betrayal and unequally distributed work.

#### Liberalism is not monolithic – it is reflexive and premised on mutual recognition of vulnerability.

Gabriele Badano 14. PhD Candidate, Centre for Philosophy, Justice, and Health, University College London. “Political liberalism and the justice claims of the disabled: a reconciliation.” *Critical Review of International Social and Political Philosophy* 17(4): 401-22. Emory Libraries.

I argue that any proposal abandoning the language of political justice would not seem to do enough for those individuals with disabilities who fall outside the basic idea of persons as depicted by Rawls. In fact, the intuitions supporting the idea that concepts like rights and opportunities are indispensable are very strong.11 Let us go back to the examples of individuals falling outside Rawls’s idea of persons because their disabilities prevent them from being a net beneﬁt to social cooperation. They are individuals who need multiple careers to work, or whose disabilities prevent them from providing a beneﬁt to social cooperation that is large enough. To put the point more sharply, it is worth noticing that the disabilities in question are compatible with being in full possession of one’s logical and moral powers. Now, should we accept that those individuals ought to be given no rights or opportunities? An afﬁrmative answer would strike us as implausible, and for a good reason. In a liberal society, having one’s rights, opportunities and basic distributive entitlements acknowledged is one and the same as being recognized as an equal. And what is missing from Rawls’s political liberalism is precisely the idea that falling below a threshold of full cooperation should not be enough to prevent the disabled from being regarded as persons on an equal footing with anyone else.

In sum, Rawls’s political liberalism is not amenable to any extension that, keeping the basic ideas of society and persons intact, is able to include a concern with the status of individuals with disabilities. In addition, the proposal that the interests of the disabled are not for public reason to protect is not satisfactory. Consequently, a substantial revision is the only way to reconcile political liberalism with our intuitions concerning what is due to the disabled.

5. Revising political liberalism I: beyond Hartley’s contractualism

The aim of this section and the next is to propose a substantial revision of Rawls’s theory that accommodates the justice claims of the disabled while upholding the project of political liberalism. A question that needs to be answered at this point is: why should we uphold the project of political liberalism, rather than endorsing a different model that more neatly ﬁts with our intuitions concerning what is due to the disabled? First, the general project of political liberalism is compelling. Rawls’s political liberalism aims to identify a common ground of political ideas that can work as the basis on which the most important political decisions should be made. This project is of the greatest importance because, if successful, it creates legitimacy by building institutions on the basis of concepts that are acceptable to each reasonable individual. Moreover, it promotes stability in societies that are characterized by deep pluralism.

Second, despite Rawls’s failure to take the interests of the disabled into consideration, political liberalism is well suited to support the justice claims of individuals with disabilities. This is because the idea that the disabled are citizens who deserve our respect is part of the common culture of our societies. In other words, there is an overlapping consensus on the idea that rights, opportunities and distributive shares must be granted to individuals who are not fully cooperating members of society, including those who fall below full moral powers. It is widely believed that those with physical disabilities should have the same rights as their fellow citizens, live in a social environment that does not excessively limit their opportunities and receive beneﬁts that help meet their special needs. Besides, although the state or third parties are given exceptional rights to interfere with the autonomy of individuals with severe cognitive disabilities, it is widely recognized that the mentally disabled are citizens whose basic interests must be protected by the law.12 In the public space, any proposal that individuals who are not fully cooperating members of society should have their basic interests neglected would be widely received with outrage. Such proposal would be said to ﬁt a fascist society, not a decent one. Among other legal documents, the United Nations Convention on the Rights of Persons with Disabilities (UN General Assembly, A/61/611) can be taken as the epitome of this widespread attitude. Adopted in 2006, the Convention requires that all individuals with disabilities should share in the enjoyment of equal fundamental rights.

#### Only liberal notions of common humanity and state policy can solve structural problems with (dis)ability. Rejection is inherently liberal, but ignores necessary reforms.

Martha Nussbaum 00. Ernst Freund Distinguished Service Professor of Law and Ethics, University of Chicago. “The Future of Feminist Liberalism.” *Proceedings and Addresses of the American Philosophical Association* 74(2): 47-79. Emory Libraries. Problematic language modified.

My solution to these problems lies, then, squarely within the liberal tradition. But Kittay suggests that we should go further departing from that tradition altogether. She holds that Western political theory must be radically reconfigured to put the fact of dependency at its heart. The fact, she says, that we are all "some mother's child," existing in intertwined relations of dependency, should be the guiding image for political thought.39 Such a care-based theory, she thinks, will be likely to be very different from any liberal theory, since the liberal tradition is deeply committed to goals of independence and liberty. Although Kittay supplies few details to clarify the practical meaning of the difference, I think her idea is that the care-based theory would support a type of politics that provides comprehensive support for need throughout all citizens' lives, as in some familiar ideals of the welfare state-but a welfare state in which liberty is far less important than security and well-being.

Kittay is not altogether consistent on this point. At times she herself uses classic liberal arguments, saying that we need to remember that caregivers have their own lives to lead, and to support policies that give them more choices.40 But on the whole she rejects, in the abstract, solutions that emphasize freedom as a central political goal. The concrete measures she favors do not seem to have such sweeping anti-liberal implications. The restoration and expansion of Aid to Families with Dependent Children expansion of the Family and Medical Leave Act of 1993; various educational measures promoting the dignity of the disabled, through a judicious combination of "mainstreaming" and separate education4"-all these are familiar liberal policies, which can be combined with an emphasis on choice and liberty as important social goals. Kittay's most controversial proposal, that of a direct non-means-tested payment to those who care for family dependents at home-clearly has, or could have, a liberal rationale: that of ensuring that these people are seen as active, dignified workers rather than passive non-contributors.

Indeed, if we adopt all the changes I have proposed, we will still have a theory that is basically liberal. For theories that take their start from an idea of human capability and functioning emphasize the importance of giving all citizens the chance to develop the full range of human powers, at whatever level their condition allows, and to enjoy the sort of liberty and independence their condition allows. Would we do better to reject this theory in favor of Kittay's idea, rejecting independence as a major social goal and conceiving of the state as a universal mother? To be sure, nobody is ever self-sufficient; the independence we enjoy is always both temporary and partial, and it is good to be reminded of that fact by a theory that also stresses the importance of care in times of dependency. But is being "some 57 mother's child" a sufficient image for the citizen in a just society? I think we need a lot more: liberty and opportunity, the chance to form a plan of life, the chance to learn and imagine on one's own. These goals are as important for [those with varying degrees of (dis)ability] the mentally handicapped as they are for others, though much more difficult to achieve. Although Kittay's daughter Sesha will never live on her own (and although Kittay is right to say that independence should not be seen as a necessary condition of dignity for all mentally disabled people)42, many others do aspire to hold a job, and vote, and tell their own story. Michael Berube ends his compelling account of his son's life with the hope that Jamie, too, will write a book about himself, as two adults with Down Syndrome recently have.43 One day Jamie's kindergarten class went round the room, asking the children what they wanted to be when they grew up. They said the usual things: basketball star, ballet dancer, fireman. The teacher wasn't sure Jamie would understand the question, so she asked it very clearly. Jamie just said, "Big." And his literal answer, said the teacher, taught them all something about the question. Berube too wants, simply, a society in which his son will be able to be "big” healthy, educated, loving, active, seen as a particular person with something distinctive to contribute, rather than as "a retarded child."

For that to happen, his dependencies must be understood and supported. But so too must his need to be distinct and an individual: and at this point Berube refers sympathetically to Rawls. He argues that the idea at the heart of the Individuals With Disabilities Education Act (IDEA)-the idea that every child has the right to an "appropriate education" in the "least restrictive environment" possible, based on an "Individualized Education Plan"-is a profoundly liberal idea, an idea about individuality and freedom. One of the most important kinds of support mentally disabled children need is the support required to be free choosing adults, each in his or her own way. Insofar as Kittay suggests that we downplay or marginalize such liberal notions in favor of a conception of the state that makes it the parental supporter of its "children’s needs, I thinks he goes too far, misconceiving what justice would be for both the disabled and the elderly. Even for Sesha, who will never vote or write, doesn't a full human life involve a kind of freedom and individuality namely, a space in which to exchange love and enjoy light and sound, free from confinement and mockery?

So I believe that the problem we have investigated shows us that liberal theory needs to question some of its most traditional starting points-questioning, in the process, the Kantian notion of the person. But that does not disable liberalism: it just challenges us all to produce a new form of liberalism, more attentive to need and its material and institutional conditions. The liberal ideas of freedom and of the human need for various types of liberty of action are precious ideas that feminist philosophers, it seems to me, should cherish and further develop, creating theories that make it possible for all citizens to have the support they need for the full development of their human capabilities.

#### Chinese dominance turns their impact.

Dai Wangyun 17. Researcher, graduated from East China Normal University with a doctorate in folklore, 12/2/17. “Invisible Millions: China’s Unnoticed Disabled People.” https://www.sixthtone.com/news/1001285/invisible-millions-chinas-unnoticed-disabled-people

For some time, disabled people in China were referred to as canfei, a combination of two characters meaning “incomplete or deficient” and “useless.” From the 1990s onward, people started using the word canji, changing the latter character to one meaning “disease or sickness.” This term is still used today.

Canfei carries a strongly pejorative implication and is rightly no longer being used. However, the term canji is not perfect either, as it insinuates that disabled people have some kind of incurable ailment that renders them abnormal. Unfortunately, this is how many Chinese still view disability today.

As the disabled community has reframed the debate in human rights terms, though, alternative terminology has been proposed. More and more signs now describe disabled people as canzhang (replacing the second character with one meaning “obstacle or barrier”) or use a completely new phrase: shenxin zhang’ai, or “physically or mentally obstructed.”

The emergence of these new words is a positive development, as they emphasize that it is society that highlights our flaws much more clearly than our own bodies. Disabled people face obstacles precisely because social institutions are unable to effectively accommodate the physical and mental differences among people. It’s not that people with disabilities are inherently flawed; it’s that our environment is not accessible enough.

There is, of course, a tangible aspect to the idea of accessibility — that is, the facilities in public places that are baseline guarantees of mobility for disabled people. Even in China’s most developed cities, many streets pose challenging obstacles for people with disabilities: Sidewalks end abruptly, ramps are so steep that wheelchairs sometimes overturn, accessible elevators stay locked, and bathrooms are jammed full of cleaning supplies. One reason that disabled people are rarely visible in public is simply because it is too difficult to go out. Accessible facilities thus sit unused, fall into disrepair, and are often abandoned.

At the same time, technology has dramatically improved the lives of many disabled people: Screen-reader software and cochlear implants are two such examples. Yet if we refuse to deepen our understanding of accessibility, technology will also have its limitations and even create new hindrances. A wheelchair-using friend once described how she was trying to use an ostensibly disability-friendly video teller machine, similar to an ATM, that allowed bank customers to manage their accounts without waiting for counter service. The machine told her to face the built-in camera and take a picture to verify her identity, but she couldn’t sit high enough to frame her face. A friend and a bank clerk had to physically lift her up to take the picture, an experience she found very demeaning.

It is difficult for able-bodied people to empathize with their disabled counterparts, as the latter represent a minority. The less often disabled people show up in public, the less their needs are seen or heard. To adapt to a world in which most people carry an “able-ist” mindset, they force themselves to try to overcome their disability at the expense of their dignity. Another friend of mine told me that she avoids going to the bathroom whenever she leaves the house: “I want to go, but can’t find anywhere that I can use, which makes me feel a little less human.”

The accessibility that we see in public life is a manifestation of how our institutions frame the very notion of access. These institutional hindrances force many disabled people into another, more deeply structural, kind of invisibility.

When it comes to understanding people with disabilities, the Chinese media usually tout two diametrically opposite ideas. The first is the so-called encouragement model, represented by the current CDPF chairman, Zhang Haidi, as well as a number of Paralympic champions. This model stresses that disabled people might be “broken in body, but strong in spirit” and lauds exceptional individual efforts to achieve things despite their disabilities.

The second approach is the hardship model, which depicts disabled people as physically frail victims of misfortune who need society’s help. This view imbues the culture around disabled people with a feeling of pity and seeks to generate public empathy for their plight.

In both of these models, the vast majority of disabled people — commonplace individuals trying to live normal lives — are largely absent. These gaps in understanding lead to prejudices about people with disabilities. For instance, social media users commenting on stories related to disability regularly express sentiments such as, “If disabled people can do it, then I have no excuse to slack off,” or “With all your health problems, it’s better to stay home and rest than to go out.”

Such remarks have prompted Xie Renci — a Chinese disability advocate who made headlines earlier this year for publicly displaying her prosthetic leg while traveling to the country’s remote regions — to speak out against becoming “inspiration porn,” channeling the remarks made by Australian disability rights activist Stella Young during a 2014 TED talk.

Chinese people should be directing our efforts at shattering the notion that disability is abnormal. Disabled people should have the same expectations as able-bodied people. If we assume that disabled people somehow lack the ability to live and work normally, then they will face discrimination when it comes to everyday life and work. Similarly, if we assume that disabled people can excel through sheer willpower, then we risk eroding China’s systems for safeguarding disabled rights.

While 85 million Chinese identified as disabled in 2010, only 32 million people were certified as disabled as of last year. In China, legal recognition of disability comes in the form of a certificate issued by the CDPF. That certificate effectively functions as a kind of identification allowing disabled people to access a range of national and regional benefits.

These policies vary because disabilities are ranked according to severity, but they primarily include living allowances, access to medical services, social security initiatives, tax breaks, and scholarships for disabled students, and employment support.

There are a range of legal incentives for companies to hire people with disabilities, but significant numbers of uncertified disabled people are rejected from jobs because their disabilities don’t conform to the set standards. Without greater institutional protection and assistance, millions of disabled Chinese will continue to face significant barriers to access and remain invisible to the rest of society.

#### The aff provides a course correction to capitalism---unfettered free markets result in consolidation, but state intervention can promote creative destruction.

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Let’s face it: Capitalism has a bad reputation these days. While it is still seen as the “least awful” of alternatives, many accuse it of having led to exploding inequality, disastrous climate change and fractured societies. For some, these consequences are enough to advocate abandoning it altogether.

In The Power of Creative Destruction, economists Philippe Aghion, Céline Antonin and Simon Bunel argue that abolishing capitalism is not the solution. Historically, a market economy has proved to be a formidable engine of prosperity, enabling societies to develop in ways that were unimaginable even two centuries ago. However, market forces cannot be given free rein. The state and civil society both have a role to play in guiding the forces of disruptive innovation that underpin growth.

Creative destruction refers to the process by which innovations continually displace existing technologies and ways of doing things. New firms continually step up to the plate and new jobs replace obsoleted ones. In sum, the new destroys the old. This constant innovation is the driving force of capitalism and the catalyst of long-term growth. However, feats of innovation aren’t heaven-sent. They are achieved by entrepreneurs motivated by the prospect of dominating over a given market. The problem is that once they manage that, they often use their might to maintain the status quo and block the natural Darwinian process.

The originator of the notion of creative destruction, Joseph Schumpeter (1883-1950), was pessimistic about the future of capitalism. He believed that powerful incumbents – think conglomerates – would eventually dominate every sector. By stifling competition, they would kill innovation and growth softly. On the strength of about 30 years of global research that yielded the body of theory and empirical evidence that Schumpeter lacked, Aghion and his co-authors are unquestionably more upbeat. Advocating a fighting optimism, their book shows there are ways to reward growth-creating innovators and, at the same time, prevent them from entrenching themselves.

Revisiting the main enigmas of economic history

History has left us with some enigmas about economic growth. Among them: Why did economic growth suddenly pick up from 1820, after being negligible for close to 2000 years? Why do some countries start to converge to the standards of living of developed countries but sputter mid-way? And why have technological revolutions so far not brought about the mass unemployment feared by the Luddites in 19th-century England and by John Maynard Keynes in 1930? The body of knowledge accumulated around creative destruction helps us solve all these enigmas and more, as shown by the following three vignettes.

The 1820 starting point of growth: The world per capita GDP was the same in the year 1000 as in the year 1 CE. From there, the average rate of yearly growth barely reached one twentieth of 1 percent. But in 1820, in the United Kingdom and then in France, economic growth suddenly picked up, reaching about 0.5 percent per year for 50 years. Why? Because of the convergence of four factors: greater transfer of knowledge (e.g. the Encyclopaedists, the weakening of overprotective guilds), effective protection of property rights, healthy competition between European nations (inventors not welcome in one country could take their brilliance elsewhere) and the development of financial instruments that dynamised innovation and risk taking.

The middle-income trap: Developing countries must implement investment-focused policies to catch up initially, but at some point, they must switch to innovation-promoting policies to compete within the world of developed economies. A crisis can help with that painful transition to a more Darwinian setting. If not, the nation’s growth stalls as the well-fed incumbents guard their turf and block new competition.

Technology as the end of jobs: The fear that machines will destroy human jobs began long ago. When William Lee presented a stocking-knitting machine to Queen Elizabeth I in 1589 (in order to get a patent), she refused, declaring: “Consider what thy invention could do to my poor subjects. It would assuredly bring them ruin by depriving them of employment, thus making them beggars.” However, we now have data to show that the impact of automation on jobs is not only positive, but it also increases over time. A 1 percent increase in automation in a plant today increases employment by 0.25 percent after two years and by 0.4 percent after ten years. This effect holds even for unskilled manufacturing workers. Automation generates productivity gains that benefit employees, consumers (via lower prices) and firms (via increased sales).

Questioning some common bits of wisdom

Creative destruction also gives us a useful lens through which to assess policy prescriptions. For instance, some believe that taxation is the sole method of making growth more inclusive. Along the same line of thinking, some insist we should tax robots, especially since they will (allegedly) create mass unemployment. Others view a complete ban on growth as the best way to fight climate change.

Aghion and his co-authors believe these policies are misguided and explain why in the book. Taxation is but one economic tool; it is just as important for the state to promote innovation to boost social mobility and raise standards of living. The focus should be on investing in education and science. More recently, the state has emerged as an investor in innovation. This is a smart move.

Taxing robots, or any new technology for that matter, goes against innovation. The state should always preserve the free entry of goods and services in the market. Will some jobs be displaced in the process? Of course, and that is why creative destruction has an important caveat, or perhaps corollary: The state must insure employees against the potentially adverse consequences of job loss.

Zero or negative growth is not the best response to climate change. Green innovation is. However, a laissez-faire economy doesn’t move spontaneously towards green innovation. On the contrary, polluting firms will naturally prefer to innovate in the same polluting technologies. So, the state must provide incentives to redirect innovation efforts. Several levers can achieve this: a carbon tax, subsidies for green innovation, technology transfers to developing countries and carbon tariffs to discourage pollution havens. Civil society also has an important role to play to persuade firms to pursue green technologies.

Rethinking the future of capitalism

Lastly, the creative destruction paradigm helps us rethink capitalism. The Covid crisis has revealed the pitfalls of capitalism, which turn out to be very different across countries. The United States has a great model of innovation, but its social model is broken. Europe (broadly) offers social welfare, but its innovation model is inadequate. The book explains how we should work towards a model of capitalism that combines the dynamism of the US innovation with the social protections afforded by a country like Denmark.

Despite Schumpeter’s initial gloom, capitalism isn’t doomed. There are ways to overcome its apparent curse. But just like innovation isn’t heaven-sent, fixing capitalism will require coordinated action, based on a solid understanding of the determinants of economic growth and prosperity.

States should pursue two types of policies simultaneously: protecting intellectual property rights on innovation on the one hand and safeguarding competition on the other. Merger and acquisition policies should also take into account the impact on innovation. The entry of smaller, potentially more innovative players, cannot be left to the good will (or distraction) of the incumbents.

Optimal innovation policies will never please the firms that have already achieved market dominance. Proper separation of power, supported and enforced by a strong civil society, is required to ensure minimal collusion between behemoth firms and the executive power. Think of it as a “magic triangle” that includes the state, the market and civil society acting as a watchdog.

Does fixing capitalism somehow involve getting rid of the 1%? The short answer is no. While innovation does help the top 1% get richer, it doesn’t impact the Gini coefficient (an index of wealth inequality within a nation). This is because innovation lifts society as a whole through promoting social mobility. This contrasts with lobbying, which also helps the rich get richer, but does nothing for innovation on top of increasing the Gini coefficient. In sum, society can reward innovators, but should never leave them in charge of policymaking.

## 1AR

### Adv

#### 1AC said CCP was bad, not China---there’s a distinction

Josh Rogin 21. Columnist covering foreign policy and national security. George Washington University, BA in International Affairs 2001; Sophia University, Tokyo "Opinion: The United States must confront the Chinese Communist Party and racism at the same time". Washington Post. 3-25-2021. https://www.washingtonpost.com/opinions/global-opinions/the-united-states-must-confront-the-chinese-communist-party-and-racism-at-the-same-time/2021/03/25/63fe8308-8d9c-11eb-9423-04079921c915\_story.html

The United States must compete with China and confront the Chinese government on a range of issues while simultaneously combating the rise of anti-Asian racism at home. These two missions are not at odds with each other, as the Chinese Communist Party (CCP) would have you believe. In fact, they must go hand in hand.

In Alaska last weekend, Chinese government leaders sought to stoke our country’s racial divisions, accusing the United States of having “slaughtered” African Americans, to deflect criticism over Beijing’s mass atrocities against its Uyghur Muslim population. Meanwhile, CCP propaganda outlets have been using the killing last week in the Atlanta area of eight innocent people (six of them Asian) to cast aspersions on those who are condemning the Chinese government’s atrocities. Beijing’s goal is to conflate and confuse two related but distinct issues: challenging the Chinese government and the need to fight racism in the United States. But their gambit amounts to presenting a false choice between doing one or the other.

“It is part of a broader strategy that the Chinese Communist Party is enacting to undermine our democracy,” Rep. Stephanie Murphy (D-Fla.) told me in an interview. “So when you see them creating that false equivalency . . . it is their way to sow discord in our society, because they understand when we are not united, we are weaker in leading the world in confronting their bad behavior.”

Murphy, a former Pentagon official who came to the United States as a child refugee from Vietnam, said that the use of racist language by former president Donald Trump and other GOP officials plays into the CCP’s hands. Yet at the same she emphasized that U.S. leaders have to be able to speak honestly and critically about the CCP’s negative behaviors, including its mishandling of the covid-19 pandemic.

The rise of racism against Asian Americans not only hurts the United States’ ability to deal with China, but also it harms efforts to make common cause with our regional allies and partners such as Japan, South Korea and Vietnam. Those governments’ ability to join the United States in confronting China is hurt when members of their diaspora communities are mistreated in the United States.

“We have to be able to make a very clear distinction that our adversary and competitor is the Chinese Communist Party, not the Chinese people, and certainly not the Asian Americans who live here and who have contributed so much to this country,” Murphy said. “When we attack Americans of Asian descent, we attack ourselves.”

Some American commentators argue that the effort to confront the Chinese government’s behavior has fueled the staggering rise in hate and violence directed at Asians and Asian Americans in the United States. It’s certainly true that Trump’s racist rhetoric regarding the coronavirus fueled hate and conflated the two issues, tragically. And U.S. government efforts to confront CCP influence operations in our country have at times unfairly targeted people of Chinese origins.

Such targeting of Asians and Asian Americans makes us weaker at home and abroad. We must learn from, not repeat, examples from history when U.S. foreign policy negatively affected American minorities, including the mass internment of U.S. citizens and noncitizens of Japanese descent during World War II and the mistreatment of Arab and Muslim Americans after 9/11.

Rep. Ro Khanna (D-Calif.), the son of Indian immigrants, told me that the United States has to out-compete China without replicating the paradigms of the Cold War. But, he said, we must also stand up to the authoritarian and repressive model the Chinese government is putting forward without ceding our moral authority.

“That has to be the balance, enhance America’s strategic interest but clearly reject provocative rhetoric that’s intended to play to a base,” he said. “There’s a way to frame our moral position as a liberal democracy . . . without coming off as demonizing an entire civilization in a way that hurts Chinese or Chinese Americans.”

Khanna and Rep. Mike Gallagher (R-Wis.) have co-sponsored a bill, the Endless Frontier Act, to revamp the National Science Foundation to try to out-compete China through technological innovation. Senate Majority Leader Charles E. Schumer (D-N.Y.) and Sen. Todd C. Young (R-Ind.) are cooperating on companion legislation in the Senate. These efforts will be a major test of whether bipartisan cooperation on the China challenge is possible.

It’s not the drive to confront China that is fueling hate and racism against Asians in America. Political opportunists are abusing that effort by fueling bigotry to score political points. This makes a unified strategy to confront the Chinese government only more difficult to achieve. In fact, addressing racism at home is crucial to winning the competition with China in the long run.

“We have to be aggressive in our policies and working with our allies to combat the violations the Chinese are making, but at the same time, we can hold the CCP accountable without scapegoating Asian Americans,” Murphy said. “And we have a responsibility to do that.”

#### No self-fulfilling prophesy---securitizing the danger of US-China war creates the caution and risk-aversion necessary to avoid it.

Wang 20, Professor of Political Science at Western Michigan University. He holds a Ph.D. in political science from the University of Chicago. (Yuan-kang, 11/9/20, "Roundtable 12-2 on *Thucydides’s Trap? Historical Interpretation, Logic of Inquiry, and the Future of Sino-American Relations*", *H-Diplo | ISSF*, https://issforum.org/roundtables/12-2-thucydides)

Throwing the Baby Out with the Bathwater? Chan warns that the discourse on Thucydides’s Trap and power transition can create a self-fulfilling prophecy. If leaders believe in Thucydides’s Trap and act accordingly, it may create the anticipated conditions that make war more likely. Talking and thinking in terms of Thucydides’s Trap will influence the state’s construction of its identity as well as its definition of interests and preferences. The discourse is harmful because it encourages ‘othering’ the opponent and contributes to confrontation. Should we, then, throw out the proposition that war is more likely when the system is undergoing a power transition? It might be worthwhile to go back to what Thucydides’s Trap refers to: “the severe structural stress caused when a rising power threatens to upend a ruling one. In such conditions, not just extraordinary, unexpected events, but even ordinary flashpoints of foreign affairs, can trigger large-scale conflict.”[112] Instead of creating a self-fulfilling prophecy, this statement should induce caution from leaders in Beijing and Washington. Understanding the danger of war is the first step to avoid being trapped in it. Like Chan, Allison seeks to offer “a set of principles and strategic options for those seeking to escape Thucydides’s Trap and avoid World War III.”[113] Obviously, historical analogies cannot completely capture an ongoing event. Allison himself cautions against “facile analogizing” and emphasizes that “the differences matter at least as much as the similarities.”[114] The purpose of analogizing Thucydides’s Trap is not to shoehorn China and the United States into the roles of Athens and Sparta respectively, as Chan suggests (17-18), but to underscore the enduring feature of international politics throughout the ages. The dynamics of conflict highlighted by Thucydides remain as relevant today as it was two thousand years ago. Many scholars accuse structural theory of determinism, as Chan does, (14, 34), even though structuralists do not adopt it. States can go to war for a variety of reasons. Attempting to isolate a single cause for all wars is impossible. The proposition that war tends to break out during a power transition is better understood as a probabilistic—not deterministic—statement. The structural tensions cause by power shifts can substantially increase the probabilities of war, much like dry leaves waiting for a spark, but it does not mean that war will inevitably break out. Properly understood, Thucydides’s Trap cautions us to be prepared for the danger of war during a power transition. Overall, Chan’s book provides a stronger critique of power transition theory than of Thucydides’s Trap. Students of power shifts should take his argument seriously and avoid the pitfalls he identifies. We should not, however, hastily dismiss the warnings of Thucydides’s Trap.

### K

#### Humanism is good

Lester 12 – Alan Lester, Director of Interdisciplinary Research, Professor of Historical Geography, and Co-Director of the Colonial and Postcolonial Studies Network at the University of Sussex, 2012 (*Humanism, Race and the Colonial Frontier*, Published of the Institute of British Geographers, Volume 37, Issue 1, p. 132-148) //Xain

Anderson argues that it is not an issue of extending humanity to … negatively racialised people, but of putting into question that from which such people have been excluded – that which, for liberal discourse, remains unproblematised. (2007, 199) I fear, however, that if we direct attention away from histories of humanism’s failure to deal with difference and to render that difference compatible with its fundamental universalism, and if we overlook its proponents’ failed attempts to combat dispossession, murder and oppression; if our history of race is instead understood through a critique of humanity’s conceptual separation from nature, **we dilute the political potency of universalism. Historically, it was not humanism** that gave rise to racial innatism, it was the **specifically anti-humanist politics** of settlers forging new social assemblages through relations of violence on colonial frontiers. Settler communities became established social assemblages in their own right **specifically** **through the rejection of humanist interventions**. Perhaps, as Edward Said suggested, **we can learn from the implementation of humanist universalism in practice**, and insist **on its potential to combat racism**, and perhaps we can insist on the contemporary conceptual hybridisation of human–non-human entities too, without necessarily abandoning all the precepts of humanism (Said 2004; Todorov 2002). We do not necessarily need to accord a specific value to the human, separate from and above nature, in order to make a moral and political case for a fundamental human universalism that can be wielded strategically against racial violence. Nineteenth century humanitarians’ universalism was fundamentally conditioned by their belief that British culture stood at the apex of a hierarchical order of civilisations. From the mid-nineteenth century through to the mid-twentieth century, this ethnocentrism produced what Lyotard describes as ‘the flattening of differences, or the demand for a norm (“human nature”)’, that ‘carries with it its own forms of terror’ (cited Braun 2004, 1352). The intervention of Aboriginal Protection demonstrates that humanist universalism has the potential to inflict such terror (it was the Protectorate of Aborigines Office reincarnated that was responsible, later in the nineteenth and twentieth centuries, for Aboriginal Australia’s Stolen Generation, and it was the assimilationist vision of the Protectors’ equivalents in Canada that led to the abuses of the Residential Schools system). But we must not forget that **humanism’s alternatives,** founded upon principles of difference rather than commonality, **have the potential to do the same and even worse**. In the nineteenth century, Caribbean planters and then emigrant British settlers emphasised the multiplicity of the human species, **the absence of any universal ‘human nature’**, the **incorrigibility of difference**, in their **upholding of biological determinism**. Their assault on any notion of a fundamental commonality among human beings has **disconcerting points of intersection with the radical critique of humanism today**. The scientific argument of the nineteenth century that came closest to post-humanism’s insistence on the hybridity of humanity, promising to ‘close the ontological gap between human and non-human animals’ (Day 2008, 49), was the evolutionary theory of biological descent associated with Darwin, and yet this theory was adopted in Aotearoa New Zealand and other colonial sites **precisely to legitimate the potential extinction of other, ‘weaker’ races** in the face of British colonisation on the grounds of the natural law of a struggle for survival (Stenhouse 1999). Both the upholding and the rejection of human–nature binaries can thus result in racially oppressive actions, **depending on the contingent politics of specific social assemblages**. Nineteenth century colonial humanitarians, inspired as they were by an irredeemably ethnocentric and religiously exclusive form of universalism, at least combatted exterminatory settler discourses and practices at multiple sites of empire, and provided spaces on mission and protectorate stations in which indigenous peoples could be shielded to a very limited extent from dispossession and murder. They also, unintentionally, reproduced discourses of a civilising mission and of a universal humanity that could be deployed by anticolonial nationalists in other sites of empire that were never invaded to the same extent by settlers, in independence struggles from the mid-twentieth century. Finally, as Whatmore’s (2002) analysis of the Select Committee on Aborigines reveals, they provided juridical narratives that are part of the arsenal of weapons that indigenous peoples can wield in attempts to claim redress and recompense in a postcolonial world. The politics of humanism in practice, then, was riddled with contradiction, fraught with particularity and latent with varying possibilities. It could be relatively progressive and liberatory; it could be dispossessive and culturally genocidal. Within its repertoire lay potential to combat environmental and biological determinism and innatism, however, and **this should not be forgotten in a rush to condemn humanism’s universalism** as well as its anthropocentrism. It is in the tensions within universalism that the ongoing potential of an always provisional, **self-conscious, flexible and strategic humanism** – one that now recognises the continuity between the human and the non-human as well as the power-laden particularities of the male, middle class, Western human subject – resides.

#### Biological death outweighs

Paterson 3 – Department of Philosophy, Providence College, Rhode Island (Craig, “A Life Not Worth Living?”, Studies in Christian Ethics, <http://sce.sagepub.com>)

Contrary to those accounts, I would argue that it is death per se that is really the objective evil for us, not because it deprives us of a prospective future of overall good judged better than the alter- native of non-being. It cannot be about harm to a former person who has ceased to exist, for no person actually suffers from the sub-sequent non-participation. Rather, death in itself is an evil to us because it ontologically destroys the current existent subject — it is the ultimate in metaphysical lightening strikes.80 The evil of death is truly an ontological evil borne by the person who already exists, independently of calculations about better or worse possible lives. Such an evil need not be consciously experienced in order to be an evil for the kind of being a human person is. Death is an evil because of the change in kind it brings about, a change that is destructive of the type of entity that we essentially are. Anything, whether caused naturally or caused by human intervention (intentional or unintentional) that drastically interferes in the process of maintaining the person in existence is an objective evil for the person. What is crucially at stake here, and is dialectically supportive of the self-evidency of the basic good of human life, is that death is a radical interference with the current life process of the kind of being that we are. In consequence, death itself can be credibly thought of as a ‘primitive evil’ for all persons, regardless of the extent to which they are currently or prospectively capable of participating in a full array of the goods of life.81 In conclusion, concerning willed human actions, it is justifiable to state that any intentional rejection of human life itself cannot therefore be warranted since it is an expression of an ultimate disvalue for the subject, namely, the destruction of the present person; a radical ontological good that we cannot begin to weigh objectively against the travails of life in a rational manner. To deal with the sources of disvalue (pain, suffering, etc.) we should not seek to irrationally destroy the person, the very source and condition of all human possibility.82

#### They’re just wrong

Alex Berezow 17, Senior Fellow of Biomedical Science, 5/4/17, “No, Stephen Hawking, We Won't Have To Abandon Earth In 100 Years”, https://www.acsh.org/news/2017/05/04/no-stephen-hawking-we-wont-have-abandon-earth-100-years-11231

So, it shouldn't come as a complete surprise that Dr. Hawking has a dire pronouncement for humanity. In an upcoming documentary, he says that humans will need to find a new planet on which to dwell within 100 years if we want to survive. Why? According to International Business Times, humans must abandon Earth "to survive situations like climate change, asteroid strikes, epidemics and overpopulation."¶ He's wrong on every single count.¶ Climate change. There isn't a single worst-case scenario in which our planet becomes too hot for humans to inhabit. Earth is not about to become Venus... or Waterworld.¶ Asteroid strikes. The astrophysicist Ethan Siegel once commented, "It is very, very likely that we will have no major asteroid impacts on Earth over the next 1,000 years, let alone the next 100. It is very likely that there will be no species-threatening impacts over the next 10 million years. [Original emphasis]"¶ Epidemics. Because of economic development and advances in public health, infectious diseases will decline, not increase. We have already eradicated smallpox, and polio may go extinct, too. Emerging infectious diseases, like Ebola, can be scary but will come nowhere near threatening the existence of humanity. The biggest threats are from pandemic influenza and antibiotic-resistant bacteria, but neither represents a threat to the survival of mankind. (Even the Black Death only managed to kill 1/3 of Europe.)¶ Overpopulation. Demographers believe that the human population will hit approximately 11 billion in the year 2100. However, because population growth is slowing (and has been for decades), it is likely that the human population will peak and then decline sometime thereafter. In other words, humans are not cockroaches; we will not keep reproducing until we're out of food.

#### Growth boosts well-being---outweighs inequality

Goklany 14 — Indur Goklany (science and technology policy analyst for the United States Department of the Interior, has represented the United States at the IPCC, was a rapporteur for the Resource Use and Management Subgroup of Working Group III of the IPCC First Assessment Report), “A Note from Indur Goklany”, 8-18-14, http://cafehayek.com/2014/08/a-note-from-indur-goklany.html

I would say that what matters most is not “living standards” but “quality of life”, and either matters more than income/wealth. [I recognize that "quality of life" is a subjective measure and, therefore, less amenable to quantitative analysis than "living standards", which can, for the most part, be measured indirectly. In my lexicon, the term “well-being” embraces both “living standards” and “quality of life”.] For the vast majority neither income nor wealth are ends in themselves; but they are desired because they provide them the wherewithal to afford a higher living standard and, more importantly, a higher “quality of life” [which I would equate to having the ability to live their own dreams rather than someone else's, no matter how well-intentioned that person or person's might be]. You may be interested in my take on this, summarized in The Globalization of Human Well-Being. Its Executive Summary goes as follows: “Controversy over globalization has focused mainly on whether it exacerbates income inequality between the rich and the poor. But, as opponents of globalization frequently note, human well-being is not synonymous with wealth. The central issue, therefore, is not whether income gaps are growing but whether globalization advances well-being and, if inequalities in well-being have expanded, whether that is because the rich have advanced at the expense of the poor.” More direct measures of human well-being than per capita income include freedom from hunger, mortality rates, child labor, education, access to safe water, and life expectancy. Those indicators generally advance with wealth, because wealth helps create and provide the means to improve them. In turn, those improvements can stimulate economic growth by creating conditions conducive to technological change and increasing productivity. Thus, wealth, technological change, and well-being reinforce each other in a virtuous cycle of progress. During the last half century, as wealth and technological change advanced worldwide, so did the well-being of the vast majority of the world’s population. Today’s average person lives longer and is healthier, more educated, less hungry, and less likely to have children in the work-force. Moreover, gaps in these critical measures of well-being between the rich countries and the middle- or low-income groups have generally shrunk dramatically since the mid-1900s irrespective of trends in income inequality. However, where those gaps have shrunk the least or even expanded recently, the problem is not too much globalization but too little. The rich are not better off because they have taken something away from the poor; rather, the poor are better off because they benefit from the technologies developed by the rich, and their situation would have improved further had they been better able to capture the benefits of globalization. A certain level of global inequality may even benefit the poor as rich countries develop and invest in more expensive medicines and technologies that then become affordable to the poor.”

#### The economy is sustainable---market mechanisms facilitate necessary breakthroughs in tech that solve the environment

Bosch 19 (Stephan Bosch, PhD, Institute of Geography, University of Augsburg; Matthias Schmidt, PhD, Institute of Geography, Chair for Human Geography, University of Augsburg; “Is the post-fossil era necessarily post-capitalistic? – The robustness and capabilities of green capitalism”, Ecological Economics, 161, 270–279. doi:10.1016/j.ecolecon.2019.04.001)

6. Conclusion

In this paper, we argued that capitalism is not only much more robust than presumed by its critics, but moreover features promising capabilities with regard to solving the environmental crisis.

At the beginning, we elucidated that capitalism is able to prevail even given the end of fossil energy carriers and to maintain its productivity also within a regenerative energy system. Innovative concepts of storage, direct current transmission, and smart grids play a core role herein. Moreover, we were able to show that crisis is an essential element of the capitalist social order, with critical situations even being able to provide the necessary preconditions for the economy's transformation towards sustainability. Innovation is an essential ingredient of this process. We argued that precisely the preconditions given in competitive capitalism generate innovations. Therefore, in our view, the decisive social advantage of a competition-oriented capitalist system is this: as expressed by Schumpeter's concept of creative destruction, it offers maximum incentive for entrepreneurial initiatives. According to the theory of economic development, this incentive cannot be given within the socialist markets or degrowth-oriented societies favoured, but not more specifically detailed, by Harris (2013) and Kallis (2011). Yet this stimulus is crucial as it is accompanied by greater innovational strength, thus providing more auspicious preconditions for groundbreaking innovations, e.g. regarding aspects of technology, education, vocational training, research, social infrastructure, medicine, and nature protection (Schumpeter, 1994; Iversen, 2005; Wangler, 2013). However, we again want to point out the numerous social problems of the deployment of renewable energies (e.g. Aitken, 2010), especially concerning large-scale infrastructure projects (e.g. Avila, 2018).

In the context of competitive capitalism as described by Schumpeter, the promising capabilities of green capitalism were presented in detail. Nevertheless, the predominant criticism of capitalism scarcely assumes the Schumpeterian concept of ‘creative destruction’. Rather, it focuses on a much later stage of evolution of the economic system, in which the socio-economic disparities as a result of economic, but also of other factors have manifested themselves distinctly and with great complexity (cf. trustified capitalism). The pure criticism of capitalism thus seems to us to be too superficial as an explanatory model, which relies on arguments that disregard precisely those fertile approaches to surmounting the energetic and environmental crisis that presently arise from numerous processes of creative destruction. The cradle-to-cradle approach illustrated above is only one example of a concept that, by means of innovation, abandons the old and establishes the new. Yet we also think that competition and the market alone will not suffice to concertedly solve the global environmental crisis. This calls for political action that, by creating suitable institutional frame conditions, succeeds in pooling society's forces with regard to the ecological questions of our time, thus specifically promoting innovation.

We demonstrated that the usefulness of state measures always also depends on the respective specific national and economic context. An objection to capitalist social orders in general disregards this diversity of contexts and is at risk of overlooking important determinants of crisis management. The decisive difference in the various capitalist systems' innovative strength lies in the degree to which the cooperation of the major market players – state, enterprises, science, and civil society – is institutionalised. This implies that a central part falls to the state in embedding the actions of the most important players into appropriate institutional structures. Only thereby will it be possible to shoulder the heavy load of material, costs, work, and coordination required for the energy system's transformation. A non-committal state runs the risk of failing this task. E.g., Solomon and Krishna (2011) showed that the intended transformation of the energy system in the USA after the oil crisis was unsuccessful due to the lack of suitable preconditions for innovation in niche markets. Moreover, Ćetković and Buzogány (2016) found that in liberal manifestations of capitalism, the deficiency of political and institutional instruments inhibits the necessary orchestration of activities on the part of state, industry, and financial sector.

In sum, even though fossil fuels and the capitalist system based upon them have given rise to the environmental crisis, surmounting the crisis does not necessarily call for surmounting market-based approaches; rather, market economies based on regenerative energy systems that are competition-oriented and guided by state measures may develop great ecological and socio-economic effectivity.

#### Only cap creates political will for mitigation and allocates resources to R&D.

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According to the scale effect, given the level of technology, more resources and inputs are employed to produce more commodities at the beginning of economic growth path. Hence, more energy resources and production will induce more waste and pollutant emissions, and the level of environmental quality will get worse (Torras and Boyce [11], Dinda [2], Prieur [12]). The structural effect states that the economy will have a structural transformation, and economic growth will affect environment positively along with continuation of growth. In other words, as national production grows the structure of economy changes, and the share of less polluting economic activities increases gradually. Besides, an economy experiences a transition from capital-intensive industrial sectors to service sector and reaches technology-intensive knowledge economy (the final stage of the structural change). Due to the fact that technology-intensive sectors utilize fewer natural sources, the impact of these sectors on environmental pollution will be less. The last channel of the growth process is the technological effect channel. Since a high-income economy can allocate more resources for research and development expenditures, the new technological processes will emerge. Thus, the country will replace old and dirty technologies with new and clean technologies, and environmental quality will deepen (Borghesi [13], Copelan and Taylor [14]). Consequently, environmental pollution initially increases and later decreases as a result of scale, structural and technological effect emerging along with growth path.

Some studies of EKC hypothesis consider income elasticity of clean environment demand (Beckerman [15], Selden and Song [16], McConnel [17], Panayotou [18], Carson et al. [19], Brock and Taylor [20]). Accordingly, the share of low-income people’s expenditures for food and basic necessities is higher than that of high-income societies’ expenditures for the same type of commodities (Engel’s Law). As income level and life standards rise in conjunction with economic growth, the societies’ demand for clean environment advances. Besides, societies make often pressure on policy makers to protect the environment through new regulations. One might argue that, because of these reasons, clean environment is a luxury commodity and the demand elasticity of clean environment is higher than unity (Dinda [2]).

#### Social stigma and emphasis on higher education

Luanjiao Aggie Hu 21, 10-1-2021, doctoral student at the University of Maryland, College Park. "Gender and Disability in Chinese Higher Ed," Inside Higher Ed, https://www.insidehighered.com/blogs/world-view/gender-and-disability-chinese-higher-ed

Disability in Higher Education

Higher education is considered a prerequisite for success in the labor market in the era of the knowledge society. China underwent a great expansion of higher education enrollment starting in 1999, the same year Mi was admitted as a young college freshman. Today it is even more crucial for people to obtain higher education credentials than it was in 1999. The tradition of education as a means of social mobility is embedded in the Chinese way of thinking and results in a tendency to invest heavily in it.

Since the late 1990s, the higher education system in China has experienced a process of rapid massification witnessing continued and unprecedented enrollment growth. The gross enrollment ratio of participation in higher education of 15 percent in 2003 climbed to 40 percent by 2015. From 2000 to 2010, the number of higher education institutions doubled, from 1,041 to 2,358.

While the number of students admitted into higher education reached 6.85 million in 2012 only 8,363 people with disabilities (PWD) were admitted that year. This presents a striking contrast considering that people with disabilities account for 6.34 percent of China’s 1.3 billion population. While it is possible that there are students with undisclosed disabilities included in the 6.85 million, PWD remain hugely underrepresented in Chinese higher education. Worse yet, for those millions of admitted students, acquiring a disability during college can also end one’s right to continue enrollment in higher education.

Gender and Education

The expansion of Chinese higher education along with the country’s success in expanding primary and secondary attendance in recent decades has brought about new opportunities for girls and women. Like many other more developed countries, women in China represent larger percentages of education completion at all education levels. By 2012, Chinese women made up half of all undergraduate students and almost half of all master degree students. Women students are beginning to outnumber men in undergraduate programs even though men outnumbered women by about 33 million in the population as a whole by 2014.

Despite the evidence of women faring better generally in higher education, girls and women with disabilities remain at a disadvantage at all levels compared to both their female and male peers without disabilities. In 2015, among all graduates at all education levels with disabilities, females accounted for only 34 percent of that cohort.

Women with disabilities in higher education include those with disabilities present before enrolling as well as those who acquired a disability (due to an accident or medical condition) after enrolling at a postsecondary institutions. Though available data are limited, one can confidently predict that among the 8,363 students with disabilities who were admitted into higher education in 2012, a small percentage will be women.

Ableism and Sexism

“Ableism” is defined as discrimination and social prejudice against people with disabilities, as well as the ideas, practices, institutions, and social relations that presume able-bodied-ness. As a result, people with disabilities are often marginalized and largely invisible “others”. Ableism views people with disabilities as inferior, less valuable, sometimes even less than human. Ableist views and comments can be condescending and often view people with disabilities as worthy of pity. China is a profoundly ableist society. People with disabilities are largely invisible in public spheres and too often excluded from social inclusion due to long-standing infrastructure and attitudinal barriers and often seen as persons presenting inconvenience and burdens to society. Sadly, many infants with disabilities are abandoned at birth. It is estimated that about 98 percent of abandoned children in China may have disabilities.