# kentucky round 6

## 1ac

### Inequality---1AC

#### Advantage 1 is Inequality---

#### Labor market concentration is increasing.

Brian Callaci 9/28/21. Chief Economist, Open Markets Institute. Testimony Before the Committee on the Judiciary, Subcommitee on Antitrust, Commercial, and Administrative Law United States House of Representatives. September 28, 2021. Hearing on Reviving Competition, Part 4: 21st Century Antitrust Reforms and the American Worker. https://docs.house.gov/meetings/JU/JU05/20210928/114057/HHRG-117-JU05-Wstate-CallaciB-20210928.pdf

However, over the past few decades, while attacks on unions and the declining value of the minimum wage have removed key countervailing forces to monopsony power, antitrust jurisprudence and policy have taken us a step backwards towards the conditions that so outraged Adam Smith centuries ago. In particular, antitrust has: • Looked the other way as large corporations have consolidated buyer, or monopsony, power over both local labor markets and entire supply chains; • Allowed employers to supercharge their power over employees through restrictive contracts like noncompete clauses, mandatory arbitration, and no-poaching agreements; and • Facilitated large corporations’ efforts to deny their workers employment rights, by sanctioning the use of restrictive contracts to dominate non-employee independent contractors and small business owners, subjecting them to tight corporate control virtually equivalent to that of employees. This has led to the creation of a so-called “gig economy” of workers without rights, and of “fissured workplaces” where workers have some rights, but not against the company that really pulls the strings controlling their working conditions. To return balance to the economy, Congress should act to make it harder for corporations to merge and abuse their dominant position, ban coercive contracts like noncompetes, expand the antitrust labor exemption to independent contractors, and close the loopholes allowing corporations avoid labor and employment obligations by substituting restrictive contracts for employment relationships. 1. Monopsony Labor market concentration has increased since 1977. 3 The majority of US labor markets are currently highly concentrated according to traditional antitrust criteria. The government’s Horizontal Merger Guidelines assess market concentration according to a number called the Herfindahl-Hirschman Index (HHI), calculated as the sum of the squares of the market shares of each firm in the market. According to the guidelines, a market is “moderately concentrated” if the HHI is above 1,500, and “highly concentrated” if above 2,500. Recent research has found that the average labor market HHI in the US is 3,953, equivalent to just 2.5 firms hiring at equal market shares. Rural areas are especially likely to have highly concentrated labor markets.4 High concentration is associated with lower wages for job postings and lower job quality. On average, a 10 percent increase in concentration is associated with a 0.3 percent to 1.3 percent decrease in wages.5 Labor market concentration is also associated with violations of labor rights.6 Unfortunately, antitrust enforcement has all but ignored the effects of decreases in competition on workers. No court has ever blocked a merger because of its effects on labor markets. It’s not just direct employees who are affected by increasing concentration. Since 1981, concentration across economic sectors has increased.7 Horizontal concentration has increased the power of large buyers, like Walmart and Amazon, over supply chains.8 Buyer power not only squeezes the profits of small businesses upstream from the large buyer, 9 it also reduces the wages of workers at upstream suppliers.10 In many instances monopsonistic wage suppression is associated with lower output and higher prices, and would be condemned under a consumer welfare standard. However, that is not always the case. In some cases monopsony leads to a reduction in labor’s share without shrinking the size of the overall pie. Antitrust enforcement should expand its focus beyond harm to consumers or output, to take into account effects on workers and suppliers as well. 11 2. Coercive Contracts Imposed on Employees Not content with increased monopsony power over workers through concentration, or with decreased worker bargaining power through deunionization and the declining value of the minimum wage, employers have gone further and imposed restrictive contracts on workers that restrict their mobility, creating artificial monopsony power. A particularly egregious example of these restrictive contracts is what is known as a noncompete clause. These contracts prevent workers from leaving their job for another employer in the same industry. In 2016, eighteen percent of workers were bound by noncompete clauses, and forty percent had been bound by one at some point in their careers. Only ten percent of employees actually negotiated over their noncompete, and one-third were presented with their noncompete after having already accepted their job offer.12 These contracts suppress wages. A recent study found that an Oregon law making noncompetes unenforceable for hourly workers raised wages for all hourly workers—not just those subject to noncompetes—by two to three percent.13 Another, more comprehensive study found that stricter enforceability reduced earnings for female and for non-white workers by twice as much as for white male workers.14 The Open Markets Institute, along with over sixty signatories, has petitioned the Federal Trade Commission to ban these restrictive contracts.15

#### Labor monopsony causes rising income inequality---revising antitrust doctrine solves.

Eric A. Posner 8/13/21. Kirkland & Ellis Distinguished Service Professor at University of Chicago. How Antitrust Failed Workers. Oxford University Press, 2021.

In the United States, and much of the Western world, economic growth has slowed, inequality has risen, and wages have stagnated. Academic research has identified several possible causes, ranging from structural shifts in the economy to public policy failure. One possible cause that has received increasing attention from economists is labor market power, the ability of employers to set wages below workers’ marginal revenue product.1 New evidence suggests that many labor markets around the country are not competitive but instead exhibit considerable market power enjoyed by employers, who use their market power to suppress wages. This phenomenon—the power of employers to suppress wages below the competitive rate—is known among economists as labor monopsony, or simply labor market power. Wage suppression enhances income inequality because it creates a wedge between the incomes of people who work in concentrated and competitive labor markets. Wage suppression also reduces the incomes of workers relative to those of people who live off capital, and the latter are almost uniformly wealthier than the former. Wage suppression also interferes with economic growth since it results in underemployment of labor and, while it may seem to raise the return on capital, actually depresses it, as capital must lie idle to take advantage of monopsony power. With wages artificially suppressed, qualified workers decline to take jobs, and workers may underinvest in skills and schooling. Many workers exit the workforce and rely on government benefits, including disability benefits that have become a hidden welfare system.2 This in turn costs the government both in lost taxes and in greater expenditures. One estimate finds that monopsony power in the U.S. economy reduces overall output and employment by 13% and labor’s share of national output by 22%.3 The claim that labor market power raises inequality and reduces growth mirrors another claim that has received attention lately—that the product market power of firms has contributed to rising inequality and faltering growth.4 A product market is a collection of products defined by frequent consumer substitution. When a small number of sellers or one seller of these products exist, we say that each seller has product market power, which enables it to charge a price higher than marginal cost, or the price that would prevail in a competitive market. When a small number of employers hire from a pool of workers of a certain skill level within the geographic area in which workers commute, the employers have labor market power. One major source of market power in both types of markets is thus concentration, where only a few firms operate in a given market. Imagine, for example, a small town with only a few gas stations. Each gas station sets the price of gas to compete with the prices of the other gas stations. When a gas station lowers its price, it may obtain greater market share from the other gas stations—which increases profits—but it also receives less revenue per sale. If only a single gas station exists, it will maximize profits by charging a high (“monopoly”) price because the gains from buyers willing to pay the price exceed the lost revenue from buyers who stay away. If only a few gas stations exist, they might illegally enter a cartel in which they charge an above-market price and divide the profits, or they might informally coordinate, which is generally not illegal, though the social harm is the same. In contrast, if many gas stations compete, prices will be bargained down to the efficient level—the marginal cost—resulting in low prices for consumers and high aggregate output of gasoline. Labor market concentration creates monopsony (or, if more than one employer, oligopsony, but I use these terms interchangeably) where labor market power is exercised by the buyer rather than (as in the example of gas stations) the seller. Employers are buyers of labor who operate within a labor market. A labor market is a group of jobs (e.g., computer programmers, lawyers, or unskilled workers) within a geographic area where the holders of those jobs could with relative ease switch among the jobs. The geographic area is usually defined by the commuting distance of workers. A labor market is concentrated if only one or a few employers hire from this pool of workers. For example, imagine the gas stations employ specialist maintenance workers who monitor the gas-pumping equipment. If only a few gas stations exist in that area, and no other firms (e.g., oil refineries) hire from this pool of workers, then the labor market is concentrated, and the employers have market power in the labor market. To minimize labor costs, the employers will hold wages down below what the workers would be paid in a competitive labor market—their marginal revenue product. Faced with these low wages, some people qualified to work will refuse to. But the employers gain more from wage savings than they lose in lost output because of the small workforce they employ. Antitrust law does not distinguish monopoly and monopsony (including labor monopsony): firms that achieve monopolies or monopsonies through anticompetitive behavior violate antitrust law. But product market concentration has received a huge amount of attention by courts, researchers, and regulators, while labor market concentration has received hardly any attention at all.5 The Department of Justice (DOJ) and Federal Trade Commission’s (FTC) Horizontal Merger Guidelines, which are used to screen potential mergers for antitrust violations, provide an elaborate analytic framework for evaluating the product market effects of mergers. Yet, while the Merger Guidelines state that there is no distinction between seller and buyer power,6 they say nothing about the possible adverse labor market effects of mergers. Similarly, while there are thousands of reported cases involving allegations that firms have illegally cartelized product markets, there are few cases involving allegations of illegally cartelized labor markets.7 This historic imbalance between what I will call product market antitrust and labor market antitrust has no basis in economic theory. From an economic standpoint, the dangers to public welfare posed by product market power and labor market power are the same. As Adam Smith recognized, businesses gain in the same way by exploiting product market power and labor market power—enabling them to increase profits by raising prices (in the first case) or by lowering costs (in the second case).8 For that reason, businesses have the same incentive to obtain product market power and labor market power. Hence the need—in both cases—for an antitrust regime to prevent businesses from obtaining product and labor market power except when there are offsetting social gains.

#### Antitrust law is the largest factor.

Sandeep Vaheesan 18. Legal director at the Open Markets Institute. “How Contemporary Antitrust Robs Workers of Power” LPE Project. 07-19-18. <https://lpeproject.org/blog/how-contemporary-antitrust-robs-workers-of-power/>

The political economist Albert Hirschman developed the idea that members of an organization can exercise power in two ways—through exit and voice. Market activity is associated with exit: consumers unhappy with the price or quality of service of their current wireless carrier can switch to a rival carrier offering lower rates or better service. Elections exemplify voice: voters can replace a corrupt or ineffective incumbent officeholder with a challenger promising to make the government work for ordinary people. For workers, both exit (joining a new employer) and voice (making demands of a current employer) are important. Despite the pro-worker aims of the framers of the Sherman and Clayton Acts, **antitrust law** today is an **enemy of both exit and voice for workers.** For more than a generation, antitrust enforcers have permitted **labor markets to** **become highly concentrated** and have also **interfered with the efforts** of a large segment of workers to build collective power. Through their labor market actions, the Department of Justice (DOJ) and Federal Trade Commission (FTC) reinforce, rather than tame, corporate power. To create a progressive, pro-worker antitrust, legislators and policymakers must adopt a radically different vision for the field. Tens of millions of American workers **wield little or no power** in their place of work. In many parts of the country, workers lack meaningful exit. They **face concentrated local labor markets** in which only a handful of employers compete (at least theoretically) for their services. In some labor markets, employees have only one actual or prospective employer. In other words, many Americans, at least in their capacity as workers, may experience what we often think of as a relic of a bygone era—the company town. As recent studies have shown, employer-side concentration is **associated with significantly lower wages**. And other research has found that concentration at one level of a supply chain can **depress wages further upstream.** In addition to concentrated markets, approximately **30 million workers** are subject to **non-compete clauses**, which prevent them from accepting a new job or starting a business in the same line of work. Non-compete clauses, regardless of whether they are enforced, can signal to workers that their choice is **either stay at their current job or suffer extended unemployment.** Along with possessing few exit options, most workers cannot assert effective voice in the workplace. Big business’s legal and political war on labor’s power has severely weakened unions. In contrast to the 1950s when roughly a third of wage and salary workers were unionized, only a small percentage of workers are members of labor unions today—around one in ten among all workers, and one in sixteen among workers in the private sector. This decline in union density **explains a significant fraction of the forty-year stagnation in wages and increase in income inequality**. Moreover, even if wage gains had kept pace with productivity, the collapse of organized labor means that workers lost say over numerous workplace issues. While employees can speak up as individuals, this type of voice is no substitute for the collective voice that comes from a democratic union. Given that most individual workers are dispensable and replaceable for their employers, a lone voicing of grievance often can easily be ignored or even invite retaliation from an employer. And, beyond the site of employment, unorganized workers are less able to exercise voice in electoral politics and check the dominant influence of corporations. Antitrust enforcers have allowed labor markets to grow more concentrated across the country. Just as labor law has been rewritten to cripple labor organizing, the executive branch and courts have remade antitrust to be much friendlier to capital over the past four decades. Influenced by the writings of Robert Bork, the Supreme Court has held that the **antitrust laws are a “consumer welfare prescription.”** Although the Supreme Court and the antitrust agencies counterintuitively state that consumer welfare accounts for harms to workers and other sellers of services, the DOJ and the FTC focus their enforcement on mergers and practices harmful to consumers. In developing enforcement priorities, the federal antitrust agencies have relied on simplistic economic theory. Instead of directing their economists to study the structure of labor markets, the DOJ and the FTC have adopted an Econ 101 view of the world and assumed that labor markets are generally competitive on the employer side. Embracing this fiction, the agencies have never stopped a merger on labor market grounds. **Due to antitrust inaction** (and other factors), labor market **concentration has increased** since the late 1970s.

#### Inequality undermines US soft power.

Kurt M.Campbell 14**.** Chairman and chief executive of the Asia Group investment and consulting firm was assistant secretary of state for East Asian and Pacific Affairs from 2009 to 2013. “How income inequality undermines U.S. power” The Washington Post. https://www.washingtonpost.com/opinions/how-income-inequality-undermines-us-power/2014/11/28/53fab4e4-74e5-11e4-9d9b-86d397daad27\_story.html?utm\_term=.40bd11b21cf7

Much has been written about the domestic consequences of growing income inequality in the United States — how **inequality depresses growth**, puts downward pressure on the middle class, accentuates wage stagnation and creates added difficulty paying for a college education and buying a home — but much less has been said about how inequality will affect America’s role in the world. How will the social science experiment of allowing wealth to settle so unequally between the top 1 percent and rest of the United States impact the foundations and contours of U.S. foreign policy? In fact, there are likely to be subtle and **direct consequences of growing inequality** both for the United States’ **international standing** and its activism. In most critical respects, the **United States has helped to create and underwrite the global operating system** since the end of World War II. This required a citizen’s sense of external responsibility and belief that the United States had **something unique** and valuable to confer to the world. Americans over these generations have regularly demonstrated in word and deed that they were prepared to bear burdens and advance ideas. Coinciding with this era was a general sense of overarching optimism that reinforced a post-World War II period of unprecedented American activism on the global scene. It is likely that as a **growing segment of the population strains just to get by**, it will increasingly view foreign policy — foreign assistance and military spending alike — as a kind of **luxury ripe for cuts** and a reduction in ambition. It is possible to see early indicators of these sentiments on the right and left, in the form of both tea party isolationism and Occupy Wall Street suspicion that corporate interests drive America’s foreign entanglements. It is also the case that other countries have long emulated aspects of the American Way in designing their own development models. Having access to higher education, **creating conditions that support innovation and allowing for greater upward mobility** have all been deeply attractive qualities to many nations. But it is the construction of a **durable U.S. middle class** that has been perhaps **most compelling** to highly stratified societies across Latin America, Asia and Africa. Now, however, the United States is moving in the other direction, toward an **unstable society divided between astronomically rich elites** and everyone else. This **undermines a critical component of U.S. soft power** and is a model for societal engineering that few would choose to emulate. It is also the case that the most recent era of U.S. exertion on the global stage has involved nearly 15 years of conflict in the Middle East and South Asia. The most important features of these largely military engagements have involved refinements in counterinsurgency technique and adaptations in military technology. A different 1 percent of the U.S. population has been primarily involved in this struggle: the U.S. military and others associated with the defense establishment. Aside from clapping when a uniformed military member greets an emotional family at an airport homecoming, the vast majority of the population has been largely unaffected by these conflicts. They neither paid for nor fought these wars. The next phase of intense global engagement is likely to demand much more from a larger share of the population. The lion’s share of 21st-century history will play out in Asia, with its thriving and **acquisitive middle classes driving innovation, nationalist competitions, military ambitions, struggles over history and identity, and simple pursuit of power.** The United States is in the midst of a **major reorientation** of its foreign policy and commercial priorities that will draw it more closely to Asia in the decades ahead. The competition for power and prestige there rests on comprehensive aspects of national power — as much to our product and service offerings, the strength of our educational system and the health and vitality of our national infrastructure as to the quality of U.S. military capabilities. Each of these efforts require **substantial and sustained longer-term investments**; all face funding shortfalls due to myriad challenges. A corresponding **consequence of growing inequality has been a reduction** in support for these building blocks for comprehensive and sustained **international engagement.** The worrisome dimensions of income inequality on the quality of domestic American life should be enough to cause us to **consider enacting remedies**. However, the potential negative implications on U.S. performance internationally can only add to the case. Ultimately, a sustained and purposeful American internationalism is inextricably linked to the health of our domestic life, to which **gaping inequality is the biggest threat.**

#### And causes neo-isolationist nativism---undermines global coop.

Charles A. Kupchan and Peter L. Trubowitz May/June 21. Charles A. Kupchan is a Senior Fellow at the Council on Foreign Relations, Professor of International Affairs in the School of Foreign Service and the Government Department at Georgetown University. Peter L. Trubowitz is Professor of International Relations at the London School of Economics and Political Science and an Associate Fellow at Chatham House. “The Home Front: Why an Internationalist Foreign Policy Needs a Stronger Domestic Foundation”. https://www.foreignaffairs.com/articles/united-states/2021-04-20/foreign-policy-home-front

U.S. President Joe Biden has declared that under his leadership, “America is back” and once again “ready to lead the world.” Biden wants to return the country to its traditional role of catalyzing international cooperation and staunchly defending liberal values abroad. His challenge, however, is primarily one of politics, not policy. Despite Biden’s victory in last year’s presidential election, his internationalist vision faces a deeply skeptical American public. The political foundations of U.S. internationalism have collapsed. The domestic consensus that long supported U.S. engagement abroad has come apart in the face of mounting partisan discord and a deepening rift between urban and rural Americans. An inward turn has accompanied these growing divides. President Donald Trump’s unilateralism, neo-isolationism, protectionism, and nativism were anathema to most of the U.S. foreign policy establishment. But Trump’s approach to statecraft tapped into public misgivings about American overreach, contributing to his victory in 2016 and helping him win the backing of 74 million voters in 2020. An “America first” approach to the world sells well when many Americans experience economic insecurity and feel that they have been on the losing end of globalization. A recent survey by the Pew Research Center revealed that roughly half the U.S. public believes that the country should pay less attention to problems overseas and concentrate more on fixing problems at home. Redressing the hardships facing many working Americans is essential to inoculating the country against “America first” and Trump’s illiberal politics of grievance. That task begins with economic renewal. Restoring popular support for the country’s internationalist calling will entail sustained investment in pandemic recovery, health care, infrastructure, green technology and jobs, and other domestic programs. Those steps will require structural political reforms to ease gridlock and ensure that U.S. foreign policy serves the interests of working Americans. What Biden needs is an “inside out” approach that will link imperatives at home to objectives abroad. Much will depend on his willingness and ability to take bold action to rebuild broad popular support for internationalism from the ground up. Success would significantly reduce the chances that the president who follows Biden, even if he or she is a Republican, would return to Trump’s self-defeating foreign policy. Such future-proofing is critical to restoring international confidence in the United States. In light of the dysfunction and polarization plaguing U.S. politics, leaders and people around the world are justifiably questioning whether Biden represents a new normal or just a fleeting reprieve from “America first.”

#### Multilat solves extinction---it’s the pivotal moment to avert breakdown.

Edith M. Lederer 9/11/2021. Associated Press. "UN chief: World is at `pivotal moment' and must avert crises". Washington Post. 6-24-2021. https://www.washingtonpost.com/world/un-chief-world-is-at-pivotal-moment-and-must-avert-crises/2021/09/11/ff58806c-1323-11ec-baca-86b144fc8a2d\_story.html

UNITED NATIONS — U.N. Secretary-General Antonio Guterres issued a dire warning that the world is moving in the wrong direction and faces “a pivotal moment” where continuing business as usual could lead to a breakdown of global order and a future of perpetual crisis. Changing course could signal a breakthrough to a greener and safer future, he said. The U.N. chief said the world’s nations and people must reverse today’s dangerous trends and choose “the breakthrough scenario.” The world is under “enormous stress” on almost every front, he said, and the COVID-19 pandemic was a wake-up call demonstrating the failure of nations to come together and take joint decisions to help all people in the face of a global life-threatening emergency. Guterres said this “paralysis” extends far beyond COVID-19 to the failures to tackle the climate crisis and “our suicidal war on nature and the collapse of biodiversity,” the “unchecked inequality” undermining the cohesion of societies, and technology’s advances “without guard rails to protect us from its unforeseen consequences.” In other signs of a more chaotic and insecure world, he pointed to rising poverty, hunger and gender inequality after decades of decline, the extreme risk to human life and the planet from nuclear war and a climate breakdown, and the inequality, discrimination and injustice bringing people into the streets to protest “while conspiracy theories and lies fuel deep divisions within societies.” In a horizon-scanning report presented to the General Assembly and at a press conference Friday, Guterres said his vision for the “breakthrough scenario” to a greener and safer world is driven by “the principle of working together, recognizing that we are bound to each other and that no community or country, however powerful, can solve its challenges alone.” The report -- “Our Common Agenda” -- is a response to last year’s declaration by world leaders on the 75th anniversary of the United Nations and the request from the assembly’s 193 member nations for the U.N. chief to make recommendations to address the challenges for global governance. In today’s world, Guterres said, “Global decision-making is fixed on immediate gain, ignoring the long-term consequences of decisions -- or indecision.” He said multilateral institutions have proven to be “too weak and fragmented for today’s global challenges and risks.” What’s needed, Guterres said, is not new multilateral bureaucracies but more effective multilateral institutions including a United Nations “2.0” more relevant to the 21st century. “And we need multilateralism with teeth,” he said. In the report outlining his vision “to fix” the world, Guterres said immediate action is needed to protect the planet’s “most precious” assets from oceans to outer space, to ensure it is livable, and to deliver on the aspirations of people everywhere for peace and good health. He called for an immediate global vaccination plan implemented by an emergency task force, saying “investing $50 billion in vaccinations now could add an estimated $9 trillion to the global economy in the next four years.” The report proposes that a global Summit of the Future take place in 2023 that would not only look at all these issues but go beyond traditional security threats “to strengthen global governance of digital technology and outer space, and to manage future risks and crises,” he said. It would also consider a New Agenda for Peace including measures to reduce strategic risks from nuclear weapons, cyber warfare and lethal autonomous weapons, which Guterres called one of humanity’s most destabilizing inventions.

#### Soft power solves global existential risks.

Joseph S. Nye Jr. 20. Harvard University Distinguished Service Professor, Emeritus. "COVID-19’s Painful Lesson About Strategy and Power". War on the Rocks. 3-26-2020. https://warontherocks.com/2020/03/covid-19s-painful-lesson-about-strategy-and-power/

In 2017, President Donald Trump announced a new National Security Strategy that focused on great-power competition with China and Russia. While the plans also note the role of alliances and cooperation, the implementation has not. Today, COVID-19 shows that the strategy is inadequate. Competition and an “America First” approach is not enough to protect the United States. Close cooperation with both allies and adversaries is also essential for American security. Under the influence of the information revolution and globalization, world politics is changing dramatically. Even if the United States prevails in the traditional great-power competition, it cannot protect its security acting alone. COVID-19 is not the only example. Global financial stability is vital to U.S. prosperity, but Americans need the cooperation of others to ensure it. And while trade wars have set back economic globalization, there is no stopping the environmental globalization represented by pandemics and climate change. In a world where borders are becoming more porous to everything from drugs to infectious diseases to cyber terrorism, the United States must use its soft power of attraction to develop networks and institutions that address these new threats. For example, this administration proposed halving the U.S. contribution to the World Health Organization’s budget — now we need it more than ever. A successful national security strategy should start with the fact that “America First” means America has to lead efforts at cooperation. A classic problem with public goods (like clean air, which all can share and from which none can be excluded) is that if the largest consumer does not take the lead, others will free-ride and the public goods will not be produced. As the technology expert Richard Danzig summarizes the problem: Twenty-first century technologies are global not just in their distribution, but also in their consequences. Pathogens, AI systems, computer viruses, and radiation that others may accidentally release could become as much our problem as theirs. Agreed reporting systems, shared controls, common contingency plans, norms and treaties must be pursued as a means of moderating our numerous mutual risks. Tariffs and border walls cannot solve these problems. While American leadership is essential because of the country’s global influence, success will require the cooperation of others. On transnational issues like COVID-19 and climate change, power becomes a positive-sum game. It is not enough to think of American power over others. We must also think in terms of power to accomplish joint goals, which involves power with others. On many transnational issues, empowering others helps us to accomplish our own goals. The United States benefits if China improves its energy efficiency and emits less carbon dioxide, or improves its public health systems. In this world, institutional networks and connectedness are an important source of information and of national power, and the most connected states are the most powerful. Washington has some sixty treaty allies while China has few. Unfortunately, as Mira Rapp-Hooper recently argued, the United States is squandering that power resource. In the past, the openness of the United States enhanced its capacity to build networks, maintain institutions, and sustain alliances. But will that openness and willingness to engage with the rest of the world prove sustainable in the current populist mood of American domestic politics? Even if the United States possesses more hard military and economic power than any other country, it may fail to convert those resources into effective influence on the global scene. Between the two world wars, America did not and the result was disastrous.

#### Prioritizing worker welfare solves inequality.

Suresh Naidu et al 18. \*Suresh Naidu is an Associate Professor of International and Public Affairs and Economics, Columbia University. \*\*Eric Posner is a Kirkland & Ellis Distinguished Service Professor of Law, University of Chicago Law School. \*\*\*E. Glen Weyl is a Principal Researcher, Microsoft Research New England and Visiting Senior Research Scholar, Yale University Department of Economics and Law School “**Antitrust Remedies for Labor Market Power**” University of Chicago Law School. 2018. <https://chicagounbound.uchicago.edu/cgi/viewcontent.cgi?article=13776&context=journal_articles>

Most of the principles naturally carry over, in suitably modified form, to the analysis of merger effects on labor markets, though a few subtle issues arise. Many of the same factors that could act as efficiencies on the product side are also efficiencies on the labor side. By analogy to the “consumer welfare” standard, we believe that **mergers that trigger scrutiny by reducing** **labor market competition** should be subject to a “**worker welfare” standard**.213 The fact that the merger might raise firm profits more than it harms workers **should not be sufficient to excuse the merger**. Instead, the merger would be permitted if the merger sufficiently increases worker productivity (workers’ marginal revenue product) in a way that will not fully be absorbed by lower prices or increased employer profits. Thus, harms from reduced competition are more than fully offset, and **therefore workers’ wages, benefits, or conditions will improve because of the merger.** This is not to say that mergers that harm workers should never be approved. The losses to workers could be offset by gains elsewhere in the economy. Indeed, the merger of two firms that operate in a frictionless labor market should not greatly harm workers even if it does result in significant layoffs, because in a competitive labor market **the laid-off workers can easily find equally good jobs.**214 In contrast, a merger that does create competitive concern should not be excused simply on the basis that it **allows the firm to cut costs by destroying jobs**. In such cases, antitrust doctrine does not allow efficiency gains in other markets to offset losses in one market.215 Thus, typically, **the worker-surplus implications of a merger will indicate its competitive effects**, just as in product markets consumer surplus is a strong but not perfect proxy for competitive effects. In some cases, a merger may **prove overall competitively harmful in labor markets** (thus **reducing worker welfare**) and beneficial in product markets (thus increasing consumer welfare). Such cases should be treated roughly like ones where competitive harm occurs in one product market but there are competitive benefits in another product market. To the extent possible, antitrust authorities should try to find remedies that address the competitive harms while preserving the benefits, such as requiring the spinning off of critical units that would allow an increase in market power. However, **the frequency of such cases should not be exaggerated**; mergers that increase labor market power and thus raise effective costs will not usually bring lower prices to consumers, and mergers increasing product market power and thus reducing sales will not typically create great jobs. As we noted in section I.A.3, enforcers should **not believe** the canard that the monopsonist’s lower labor costs are **passed on to consumers as lower prices**.216 Monopsony power raises the effective marginal cost a firm faces and thus should almost always lead to increased prices. Similar analysis applies to the merger-specificity of the efficiency gains: productivity gains that could be achieved absent the anticompetitive effects of the merger should not play a role in merger analysis.

### Modeling---1AC

#### Advantage 2 is Modeling---

#### Competition standards around the world focus on consumer welfare.

Marianela Lopez-Galdos 17. “Antitrust in 60 Seconds: Is the Consumer Welfare Standard Appropriate?” Disruptive Competition Project. 11-17-17. https://www.project-disco.org/competition/111717-antitrust-in-60-seconds-is-the-consumer-welfare-standard-appropriate/

In the rest of the world, including the European Union, most competition systems were put in place in the post-war periods. As such, the pursuit of pluralistic goals guided by public interest concerns through the competition system was a method by which these toddling democracies sought to boost and defend their nascent democratic process. That being said, competition systems have evolved, and mature ones have **narrowed the antitrust analysis to focus on consumer welfare.** In this context, it is noteworthy that the UN and OECD have **separately concluded** that many competition systems **pursue consumer welfare as the primary competition goal.** In 1995, UNCTAD concluded that “There has in fact been an increasing convergence in the provisions or the application of competition laws over the laws two decades. Competition systems in many countries are now placing relatively greater emphasis upon the protection of competition, as well as **upon efficiency and competitiveness criteria**, rather than upon other public interest goals”.

**Replacing the federal consumer welfare standard solves.**

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After World War II, the United States engaged in a historic effort to rebuild Europe and Japan through the Marshall Plan. While the story of the Marshall Plan is well known, what is less commonly understood is that the United States exported aggressive antitrust laws to Europe during those post-war years. The Marshall Plan antitrust advisors believed that the **massive consolidation in the German economy facilitated** and sustained **fascism**, and they argued that a **democratic society required a democratic economy**.26 Today, in the context of increasing concentration, rising authoritarianism, and foreign governments commingling state and markets through state-owned enterprises and state capitalism, **promoting economic democracy** abroad should be an **essential foreign policy objective**. And yet, the text of the Trans-Pacific Partnership, a trade agreement designed by the Obama Administration, established the objectives of competition policy as “economic **efficiency and consumer welfare**,” a narrowly drawn and ideological conception of the purposes of **antitrust** law that has no basis in U.S. statutory law.27 Presidents and their administrations should **abandon these cramped views of antitrust** and instead encourage the adoption of more aggressive antitrust laws **abroad**.

#### Global use of the consumer welfare standard fuels populism.

Frederic Jenny 19. ESSEC Business School and OECD Competition Committee. “POPULISM, FAIRNESS AND COMPETITION: SHOULD WE CARE AND WHAT COULD WE DO?” The Japanese Economic Review. Vol. 70, No. 3, September 2019. https://onlinelibrary.wiley.com/doi/full/10.1111/jere.12232

Other competition legal scholars have called attention to the fact the socioeconomic social contract is breaking down. For example, Gal (2019) argues that: A growing number of citizens believe that the promises of the competition based market system, which form an important part of the implicit social contract, are not fulfilled and that capitalistic markets are no longer working in their favour. Indeed, statistics indicate that social mobility is low; that wealth is aggregated disproportionately in the hands of the already well-off; that wealth inequality keeps rising; that several large firms dominate the digital economy, thereby blocking at least some of the promises that technological changes were thought to bring about; that technological changes such as robotics create significant disruption effects and have negative implications on the labor market; or that education and social security do not create viable solutions for workers in order to ensure that wide geographic areas or demographic groups are not significantly and irreparably harmed. If one recognises the fact that the unfairness of the result of competition may be one of the sources of populism and that a rebalancing of the benefits of the competitive process is in order to make economic competition tolerable, the question is how to achieve it. Because the redistributive tools we have do not seem to be adequate, some of the hotly debated issues are whether we should be more cautious about entering into trade agreements with countries having widely different social and economic environments or rules and, at the domestic level, whether antitrust or competition law enforcement should concern itself with the fairness of the competitive process. Concerning antitrust or competition law enforcement three main arguments have been put forward against the inclusion of fairness considerations in the enforcement of anti- trust and competition law. First, the concept of fairness is vague; second, taking into consideration fairness would entail a social cost in terms of efficiency; and third, competition authorities are not equipped to trade fairness against efficiency considerations. Trebilcock and Ducci (2017) consider the vagueness of the notion of fairness and the necessity to specify the notions of fairness which could be relevant for competition. They usefully distinguish different notions of fairness that are pertinent to domestic markets: vertical fairness (between producers and consumers); horizontal fairness on the demand side (between consumers); horizontal fairness on the supply side (between producers); and procedural fairness (due process and private enforcement). One can easily show that antitrust is congruent with fairness with respect to horizontal fairness among suppliers in the sense that competition or antitrust law enforcement aims at eliminating the barriers to entry or to development, which prevent competitors from entering new markets or competing on the merits with established firms. This dimension of competition does not seem particularly problematic from the standpoint of fairness. One can also mention the fact that competition law, to the extent that it aims at eliminating discriminatory practices (as in the European competition law where article 102 prohibits firms with market power from directly or indirectly imposing unfair purchase or selling prices or other unfair trading conditions, or from applying dissimilar conditions to equivalent transactions with other trading parties, thereby placing them at a competitive disadvantage), goes some way toward meeting the horizontal fairness condition for consumers. The question of whether the way in which competition laws are implemented meet vertical fairness criteria is more complex. Some, like Trebilcock and Ducci, argue that the goal of protecting consumer welfare assigned in most countries to competition law is a somewhat clumsy attempt to bring into competition law fairness issues which are alien to what which competition law should be concerned with. For example, they write: Despite being usually justified by a distributive justice rationale, we believe that the consumer welfare standard does not vindicate distributional equity concerns for consumers vis-a-vis producers, and we believe that such choice of welfare standard does not represent an optimal tool for redistributive goals. On the contrary, we view the consumer welfare standard as resulting from a mix of poorly defined distributive concerns and more political economy-oriented explanations. Under the latter perspective, the ascendance of the consumer welfare standard may be interpreted as a political bargain between self-interested groups of producers (primarily large firms defending the efficiency benefits of economies of scale) and consumers (including final consumers, small buyers, farmers), where the concept of ‘consumer welfare’ can be seen as a more acceptable form of welfare standard for non-specialist audiences, which would politically allow the advancement of economic goals in the competition policy domain.

#### Extinction.

Alex de Waal 16. Executive Director of the World Peace Foundation at the Fletcher School at Tufts University. 12-5-2016. “Garrison America and the Threat of Global War.” http://bostonreview.net/war-security-politics-global-justice/alex-de-waal-garrison-america-and-threat-global-war

Trump’s promises have been so vague that it will be hard for him to disappoint. Nonetheless, many of his supporters will wake up to the fact that they have been duped, or realize the futility of voting for a wrecker out of a sense of alienated desperation. The progressives’ silver lining to the 2016 election is that, had Clinton won, the Trump constituency would have been back in four years’ time, probably with a more ruthless and ideological candidate. Better for plutocratic populism to fail early. But the damage inflicted in the interim could be terrible—even irredeemable if it were to include swinging a wrecking ball at the Paris Climate Agreement out of simple ignorant malice. Polanyi recounts how economic and financial crisis led to global calamity. Something similar could happen today. In fact we are already in a steady unpicking of the liberal peace that glowed at the turn of the millennium. Since approximately 2008, the historic decline in the number and lethality of wars appears to have been reversed. Today’s wars are not like World War I, with formal declarations of war, clear war zones, rules of engagement, and definite endings. But they are wars nonetheless. What does a world in global, generalized war look like? We have an unwinnable “war on terror” that is metastasizing with every escalation, and which has blurred the boundaries between war and everything else. We have deep states—built on a new oligarchy of generals, spies, and private-sector suppliers—that are strangling liberalism. We have emboldened middle powers (such as Saudi Arabia) and revanchist powers (such as Russia) rearming and taking unilateral military action across borders (Ukraine and Syria). We have massive profiteering from conflicts by the arms industry, as well as through the corruption and organized crime that follow in their wake (Afghanistan). We have impoverishment and starvation through economic warfare, the worst case being Yemen. We have “peacekeeping” forces fighting wars (Somalia). We have regional rivals threatening one another, some with nuclear weapons (India and Pakistan) and others with possibilities of acquiring them (Saudi Arabia and Iran). Above all, today’s generalized war is a conflict of destabilization, with big powers intervening in the domestic politics of others, buying influence in their security establishments, bribing their way to big commercial contracts and thereby corroding respect for government, and manipulating public opinion through the media. Washington, D.C., and Moscow each does this in its own way. Put the pieces together and a global political market of rival plutocracies comes into view. Add virulent reactionary populism to the mix and it resembles a war on democracy. What more might we see? Economic liberalism is a creed of optimism and abundance; reactionary protectionism feeds on pessimistic scarcity. If we see punitive trade wars and national leaders taking preemptive action to secure strategic resources within the walls of their garrison states, then old-fashioned territorial disputes along with accelerated state-commercial grabbing of land and minerals are in prospect. We could see mobilization against immigrants and minorities as a way of enflaming and rewarding a constituency that can police borders, enforce the new political rightness, and even become electoral vigilantes. Liberal multilateralism is a system of seeking common wins through peaceful negotiation; case-by-case power dealing is a zero-sum calculus. We may see regional arms races, nuclear proliferation, and opportunistic power coalitions to exploit the weak. In such a global political marketplace, we would see middle-ranking and junior states rewarded for the toughness of their bargaining, and foreign policy and security strategy delegated to the CEOs of oil companies, defense contractors, bankers, and real estate magnates. The United Nations system appeals to leaders to live up to the highest standards. The fact that they so often conceal their transgressions is the tribute that vice pays to virtue. A cabal of plutocratic populists would revel in the opposite: applauding one another’s readiness to tear up cosmopolitan liberalism and pursue a latter-day mercantilist naked self-interest. Garrison America could opportunistically collude with similarly constituted political-military business regimes in Russia, China, Turkey, and elsewhere for a new realpolitik global concert, redolent of the early nineteenth-century era of the Congress of Vienna, bringing a façade of stability for as long as they collude—and war when they fall out. And there is a danger that, in response to a terrorist outrage or an international political crisis, President Trump will do something stupid, just as Europe’s leaders so unthinkingly strolled into World War I. The multilateral security system is in poor health and may not be able to cope. Underpinning this is a simple truth: the plutocratic populist order is a future that does not work. If illustration were needed of the logic of hiding under the blanket rather than facing difficult realities, look no further than Trump’s readiness to deny climate change. We have been here before, more or less, and from history we can gather important lessons about what we must do now. The importance of defending civility with democratic deliberation, respecting human rights and values, and maintaining a commitment to public goods and the global commons—including the future of the planet—remain evergreen. We need to find our way to a new 1945—and the global political settlement for a tamed and humane capitalism—without having to suffer the catastrophic traumas of trying everything else first.

#### Specifically, the Philippines mirrors the US consumer welfare standard.

Jose Maria L. Marella 18. J.D., University of the Philippines (UP) College of Law. “ADMINISTRATIVE WILL TO POWER: ARTICULATING THE GOALS OF ANTITRUST AND PROPOSING THEREFOR A REGULATORY FRAMEWORK” Philippine Law Journal. Vol. 91. 2018.

The complexities of modern government have often led Congress- whether by actual or perceived necessity-to legislate broad policy goals and general statutory standards, leaving the specific policy options to the discretion of an administrative body. 2 In this regard, the Philippine Competition Commission ("PCC")-the administrative body mandated to implement the Philippine Competition Act -has taken great strides in **advancing the policy objectives of economic efficiency and consumer welfare**. That the two policy objectives figure greatly in the exercise of the PCC's mandate is evident from its regulatory issuances and participation in relevant proceedings. A. Regulatory Issuances In its Implementing Rules and Regulations ("IRR"), the PCC adopts the "substantial lessening of competition" ("SLC") test,4 a Jurisprudential standard crafted and **developed by foreign jurisdictions to weigh the anticompetitive effects of certain transactions.** By assessing market indicators such as firm rivalry, prices, quality, and availability of goods and services, the SLC test filters out agreements that reduce competitive pressure among firms and disincentivize them from becoming more efficient and innovative.5 The IRR also allows the PCC to forbear-or desist from applying the provisions of the PCA-when, among other considerations, forbearance is consistent with the benefit and welfare of the consumers. 6 Economic efficiency and **consumer welfare also take center stage** in the PCC's Rules on Enforcement Procedure ("Enforcement Rules"), the rules and regulations governing hearings, investigation, and other proceedings on anti-competitive agreements, abuse of dominant market position, and other violations of the PCA.7 Preliminary inquiries-the PCC proceedings that parallel the prosecutor's preliminary investigation in criminal cases-are to be conducted with due regard to consumer welfare.8 Interim measures may be issued against entities when their acts would result in a material and adverse effect on consumers or competition in the market.9 Upon termination of enforcement proceedings, the PCC will determine the propriety of imposing conclusive remedies with the aim of maintaining, enhancing, or restoring competition in the market.10 Similar to the IRR, the PCC's Rules on Merger Procedure ("Merger Rules") employs the SLC test in determining whether a proposed merger or acquisition will, post-transaction, **reduce economic efficiency or impair consumer welfare**; in determining the appropriateness of imposing interim measures; 12 or in considering whether, before clearing a merger or acquisition, the parties must abide by certain conditions to remedy, prevent, or mitigate competitive harm. 13 In addition, pursuant to its market surveillance function, the PCC is empowered to motu proprio conduct a review of mergers that are reasonably foreseen to breach the SLC test. 14 Intervening by way of an amicus curiae brief, the PCC apprised the Supreme Court of the competition issue intertwined with the legal question in a pending case that assailed, as an ultra vires expansion of statutory language, the regulation issued by the Philippine Contractors Accreditation Board that created a nationality restriction that was unsupported by the governing statutory text.15 The PCC supported striking down the regulation, arguing that, on the basis of economic literature and empirical data, the nationality restriction constituted a regulatory barrier to entry that unduly favored domestic contractors to the detriment of foreign contractors. In its argument that the regulation inordinately restricts market competition, the PCC enunciated the following principles: Consumer welfare, which in this case refers to the welfare of both households and other businesses, is maximized when competition allows consumers to access and choose the most efficient producers, regardless of the service provider's nationality. Indeed, it is a settled principle in economics that if there are many players in the market, healthy competition will ensue. The competitors will try to outdo each other in terms of quality and price in order to survive and profit. Competition therefore results in better quality products and competitive prices, which redound to the benefit of the public.16 In its recent bid to take its legal scuffle with Globe and PLDT17 to the Supreme Court,18 the PCC donned its mantle "to level the playing field across all markets; to review the competitive implications of large transactions; and to actively investigate, prosecute, and sanction cases of cartelistic behaviors that prevent, restrict, or lessen market competition." 19 These mandates would be carried out to "[encourage] innovation among market players, [reward] their efficient and productive use of resources, and ultimately [redound] to the benefit of consumers by lowering prices and enhancing their right of choice over goods and services offered in the market. 20 Significantly, the general public has acquiesced to the perception that the PCC champions economic efficiency and consumer welfare. News reports have consistently adverted to the PCA as a landmark piece of legislation that will enhance and promote these two policy objectives. Even lawmakers have acknowledged the PCC's critical role in improving market competition. Senator Juan Miguel Zubiri, addressing PCC's representative, Commissioner Johannes Bernabe, in a legislative hearing concerning the telecommunications sector, stated: "I'm really one with you [...] So you guys have to help us out [...] We are fighting giants. But as I said, the least that can happen is [that they] shape up and give us better service[,] or the best is that more players can come in and give us the best service[.]"21 But are such policy objectives all there is to the PCA? Or does the statutory text, alone or in conjunction with related legal materials, admit of other governing principles? Addressing such questions is crucial as the PCA may also cover other goals that have not been explicitly recognized. The law, after all, admits of different interpretations. 22 This then requires stakeholders and other government bodies to defer to the "sound discretion of the government agency entrusted with the regulation of activities coming under [its] special and technical training and knowledge[.]" 23 In such case, the PCC might be **undercutting its own potential to make even greater strides in other aspects of national development.** Recognizing these **other objectives** will greatly influence the PCC's exercise of its mandate and, more importantly, could **translate to better gains in national development.** By no means does this Note claim that the PCC is severely limiting the exercise of its functions-whether consciously or subconsciously. Rather, it simply articulates other equally **important antitrust considerations** which can be construed from the statutory text-considerations which the PCC **must also devote attention** to, and which the public, considering the incipient but technical field of competition law, 24 must appreciate.

#### Antitrust is key to combat weakened growth and rising income inequality

Jose Maria L. Marella 18. J.D., University of the Philippines (UP) College of Law. “ADMINISTRATIVE WILL TO POWER: ARTICULATING THE GOALS OF ANTITRUST AND PROPOSING THEREFOR A REGULATORY FRAMEWORK” Philippine Law Journal. Vol. 91. 2018.

2. Income Inequality in the Philjopines Philippine economic literature establishes that market concentration, and conversely, weak market competition, **lead to limited growth and productivity.** The interplay of behavioral, regulatory, and structural constraints fosters within numerous industries the rise of an exclusive circle of dominant players.1 47 Antitrust analysis relies on economic indicators such as the price- cost margin ("PCM") and the Herfindahl-Hirschman Index ("HHI), a ratio used to determine industrial concentration, to compare the monopolistic price markup and competitive prices. "In the presence of market power, the firms will be able to set prices above those prevailing under competitive conditions, leading to excessive economic profits or 'rents'." 148 These measures **directly affect the distribution of wealth**. A high HHI means that the industry is concentrated; only a few firms deliver the bulk of industry output and reap the profits therein. On the other hand, a high PCM means that firms are effectively denying to consumers what they could have enjoyed under competitive conditions. Using such economic tools in conjunction with industry analysis, one study found that: (i) deliberate government coddling led to concentration in telecommunications, power, manufacturing, textiles, and cement; (ii) cartel-like behavior persists in flour milling, cement, and inter-island shipping; (iii) entry barriers led to comparatively high domestic prices when compared to border prices; and (iv) entry barriers **sustained the operation of inefficient firms and allowed them to generate monopoly rents.** 149 The flipside of the issue is that more inclusive industries lead to lower figures of the HHI and PCM. One of the Philippines' best chronicled "success stories" on the matter relates to the airline industry. Owing to the various trade liberalization measures implemented during the 1990s-among them the deregulation of aviation-PCMs declined from 67% to 48%. The entry of new firms served to depress monopolistic prices and disperse the 150 profits enjoyed by a previous monopoly. The income inequality concern becomes **even more alarming** when one considers the interests of those within the poorest income strata in the Philippines. Latest statistics indicate that poverty incidence 51 **is at 21.6%.** This figure expresses that, as a fraction of the total number of individuals in the Philippines, around one-fifth live below the poverty threshold. The hardest-hit sectors are the farmers, fisher folk, and children, with poverty incidences at 3 4 .3 %, 3 4 .0%, and 3 1. 4 %, respectively. 152 Moreover, total family expenditure is broken down into food at 42.8%; housing, water, 945 electricity, and other fuels at 1 .1%; and education at . %. Such **figures spell destitution, especially considering that basic commodities are prone to cartelization** while electricity and fuels industries are lorded over by oligopolies. Thus, the stage is **set for antitrust and competition policy to step in.** In order to include redistributive justice as among its "final causes," 154 the law's advocates must identify the specific mechanisms through which economic wealth can be equitably distributed.

#### Equitable growth in the Philippines prevents piracy.

Kenneth Yeo Yaoren et al 21. Kenneth Yeo Yaoren is a Research Analyst with the International Centre for Political Violence and Terrorism Research (ICPVTR) of the S. Rajaratnam School of International Studies at the Nanyang Technological University. Rueben Ananthan Santhana Dass is a Research Analyst with ICPVTR. Jasminder Singh is a Senior Analyst with ICPVTR. “Maritime Malice in Malaysia, Indonesia and the Philippines: The Asymmetric Maritime Threat at the Tri-Border Area”. International Centre for Counter-Terrorism – The Hague. April 2021. https://icct.nl/app/uploads/2021/04/maritime-terrorism-southeast-asia-policy-brief.pdf

The Sulu-Celebes Sea is one of the major shipping routes of Southeast Asia.64 Annually, US$40 billion worth of goods pass through the Sulu-Celebes Sea, creating great economic opportunities for inhabitants of the region in logistics management, ship maintenance, and other complementary sectors.65 Moreover, its marine biodiversity66 generates economic opportunities for eco-tourism67, fish farming, and reef-sourced biomedical products.68 However, the threats arising from crime, piracy and terrorism have significantly impacted investors’ confidence in that region. Notwithstanding these opportunities, the labour force participation rate of the Bangsamoro Autonomous Region of Muslim Mindanao (BARMM) is only 62.3 percent for individuals who are above 15 years old, signalling a high unemployment figure despite the reported 3.8 percent unemployment rate. 69 More critically, low levels of formal education in the BARMM have led to limits on workforce development.70 Non-Governmental Organisations have identified coastal **poverty71** **and relative economic depression72** as the **key factors** that may induce grievances and lead to a sense of relative deprivation and injustice for which affected individuals feel the need to rebel against. This then drives **individuals into engaging in illicit activities and political violence.**73 While comprehensive data on the youth unemployment rates in the region is unavailable, the high intensity of conflict and low formal education attainment reduces economic opportunities among youth. Based on the youth bulge theory, spaces with high youth population and high youth unemployment are more prone to civil conflict.74 The poor economic outlook, coupled with existing political grievances, facilitates the continuous recruitment of disgruntled youth **into militancy**.75 The coasts of the Sulu-Celebes Seas has observed high proportion of youth participating in Abu Sayyaf activities. This includes the infamous Ajang Ajang unit, which comprised sons of deceased Abu Sayyaf members. Much of the Abu Sayyaf militant strength is derived from its youth. Notable leaders like Isnilon Hapilon (49 years old when killed), leader of the Islamic State’s East Asian Wilayah, participated in militancy since he was 17.76 Amin Baco (35 years old when killed), who was touted to succeed Hapilon, participated in Islamist insurgencies since he was 16.77 Nonetheless, more research onto this topic is required to investigate the relationship between the high youth recruitment and economic deprivation at the region. The COVID-19 pandemic has decimated the economies of the TCA member states. Youth unemployment for the Philippines, Indonesia, and Malaysia has risen significantly as a result of measures to curtail the spread of the virus.78 This trend **worsens the existing socio-political grievances** of the population, thereby **increasing** youth **participation in regional militancy**.79 Ultimately, governments must adopt both hard and soft power to build lasting peace in the region.

#### Goes nuclear---terrorist-piracy nexus guarantees escalation.

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The terrorism-piracy nexus and port security In assessing the nature of maritime terrorist activity in Asia, it is important to study the terrorism-piracy nexus – not least because pirates have in the past financed terrorist activity.[59]Evidence of a linkage between the terrorists and pirates first emerged in May 2003, when the M/V Pen rider, a Malaysian-registered oil tanker, was attacked off the coast of Malaysia, and three crew members were taken hostage.[60] After ship owners paid $100,000 to free the crew, it emerged that the attackers were associated with the Free Aceh Movement, an insurgent group operating in Indonesia. The receipt of a ransom of $1.2 million by the Somali pirates to free a Spanish fishing vessel and 26 hostages in 2008 provided more proof of a possible link between terrorists and pirates; reportedly, the Al-Shabaab had received a five-percent cut. A year later, when the terror group hired pirates to smuggle in members of Al Qaeda to Somalia, the terror-piracy linkage seemed virtually certain.[61] In recent years, terrorists and pirates have appeared to draw closer, even if the exact nature of their collaboration is not clear. Somali pirates and terrorists are said to have worked together in arms trafficking, and Al-Shabaab is said to have even have trained pirates for ‘duties’ at sea.[62]An investigation by the United Nations (UN) in 2017 found evidence of collusion between pirates and the Al Shabaab, including the possibility that pirates helped the latter smuggle weapons and ammunition into Somalia.[63] As discussed earlier, in Southeast Asia, the Abu Sayaff’s turn to piracy has resulted in millions earned via ransom payments.[64] Its cadres have used the revenue earned for pirate activity to expand the radical organisation’s presence in Southeast Asia. The terror-piracy linkage is important because it highlights the causal mechanism behind rising violence at sea. The task of maritime security agencies becomes harder, however, when the lines between terrorism and piracy begin blurring, particularly in Southeast Asia, where the Abu Sayyaf has alternated between piracy and terrorism. Today’s pirates are trained fighters onboard speedboats, armed not only with automatic weapons, hand-held missiles and grenades but also and global positioning systems; professional mercenaries that loop effortlessly between rent-seeking and violent acts. Their objectives are as much ideological, as they are material. ISPS code and littoral security While most discussions around maritime terrorism presume a threat to sea-borne assets, port security constitutes the bigger challenge. Terrorists have long had seaports on their crosshairs, because of the latter’s role in trade and economic development. In recent years, there has been a significant increase in freight traffic, with key ports in Asia transformed into global trading hubs. In keeping with the growing importance of port-enabled trade, regional governments have taken better measures to protect ships and onshore facilities. In many ports, authorities have increased guards, gates, and security cameras, even introducing identification card programs to screen those with access to critical port infrastructure. The installation of radiation detectors has been particularly helpful in screening critical cargo and identifying suspicious shipments. Yet, not even the best ports in Asia are able to track and monitor large containers comprehensively. With a rising quantum of cargo to be handled every day, port authorities find it impractical to scan each and every container being offloaded from cargo ships.[65]Container scanning in many ports is in fact a largely random exercise, with authorities insisting that shippers provide manifests of what is contained in cargo bins.[66] The lack of effective checks on ports brings up the possibility of the use of containers as weapons to smuggle in arms, explosive materials or the terrorists themselves. While terrorists would not possibly target cargo ships directly, the latter could be used to transport weapons or to sabotage commercial operations. A dirty-bomb in an illicit cargo container of a cargo ship could cause a port shutdown and huge commercial disruption.[67] Even a failed attempt to smuggle a device into a major transshipment hub would significantly impact port operations. After the 9/11 incident in the United States, the International Maritime Organization (IMO) had established the International Ship and Port Facility Security (ISPS) Code—a set of maritime regulations designed to help detect and deter threats to international shipping. The code subjects ships to a system of survey, verification, certification and control to ensure that the security measures prescribed by the IMO are implemented by member countries. It also provides a standardised, consistent framework for evaluating risk and gauging vulnerabilities of ships and ports facilities, laying down principles and guidelines for governments, port authorities and shipping companies, making compliance mandatory.[68] The code, however, has not been effective in a way originally intended.[69]Firstly, the code is based on the experience of 9/11 and early piracy activity off Somalia. No amendments or revisions have been made with regard to new types of security threats encountered in recent years. The exclusion of vessels less than 500 tonnes, and all fishing vessels regardless of their size, is a further impediment in the code’s implementation, as terrorists have sought to use smaller boats to smuggle weapons and ammunition rarely subject to regulation.[70] Another shortcoming is that the code does not include official monitoring procedures for security matters. Unlike the International Safety Management Code (ISM) that prescribes office audits by internal and external sources, the ISPS enumerates general guidelines and precautions—a standardised template for evaluating risks on many different types, sizes and categories of vessels and facilities.[71] The code also does not specify ways to strengthen capability to protect against new forms of terrorism, such as drone attacks.[72] With no legal obligation to implement regulations, port authorities are unwilling to make necessary investments in security measures. The lack of national legislation/guidelines is another hurdle in the code’s implementation. Regional governments have neither enacted necessary domestic legislation to fight terrorists nor allotted resources to implement security measures.[73] In India, for instance, there is no comprehensive maritime security policy for protection of the commercial maritime infrastructure and supply chains.[74]A new Merchant Shipping Bill[75] in 2016 improved transparency and effective delivery of services, but has failed to address security concerns. Given the complicated mix of variables contributing to port security, a study of security measures adopted by the civil aviation industry might offer some useful pointers. The latter’s efforts to prevent hijackings of commercial aircraft over the past four decades has been widely hailed as a success. Developed in the late 1960s, the international legal regime governing civilian flight operations was significantly upgraded after the attacks of 11 September 2001. The United States’ efforts to bring in legislation to regulate foreign airlines and flights from foreign airports have been particularly helpful. In concert with other international conventions drafted by the UN International Civil Aviation Organization (ICAO), the regulatory regime has deterred terrorists and criminals from targeting aircraft.[76] This may hold important lessons for port security; in particular, approaches used in the international legal regime governing civil aviation to eliminate safe havens for pirates and terrorists by ensuring legal accountability. A study of security in the aviation sector could offer important tips on how port security systems could be mobilised to encourage best management practices; the importance of freezing assets of those who fund piracy enterprises; and the utility of enhancing communication and coordination among the various stakeholders relevant to the fight against piracy and terrorism.[77] A next terrorist attack: Gauging the odds To design policies that help combat maritime terrorism it is important to assess the likely nature of future attacks and their probable targets. Future terrorist attacks could be directed against four kinds of targets: warships, supertankers, passenger ships and port facilities. The most vulnerable and attractive targets remain tankers out at sea. The recent attacks on tankers in the Persian Gulf revealed that the threat is evolving and could now include unmanned vehicles.[78] More damaging would be the seizure and sinking of an oil-carrying tanker in a congested space, crippling the flow of maritime traffic. To get a sense of the extent of damage such an attack would cause, the Limburg incident in 2002 caused a massive spillage of oil (almost 90,000 tonnes) that took many weeks to clear.[79] Another kind of attack could be on cruise ships out at sea. Big cruise ships are a lucrative target since they are lightly defended and relatively easily accessible.[80]An enquiry into the Achille Lauro incident in October 1984 highlighted fundamental deficiencies in safety procedures. Apparently, checks on passengers in the run-up to that fateful incident had not been foolproof. Despite acting nervously and even displaying anti-social behaviour, the Palestinian hijackers did not arouse the suspicions of passengers and crew.[81] While safety procedures have since improved, security procedures at ports and aboard cruise ships (with certain exceptions) are far from immaculate. During the Super Ferry incident in the Philippines in 2004, Abu Sayyaf operatives disguised as tourists smuggled 20 sticks of explosives that were stored inside an emptied out TV set.[82] There is some evidence that cruise shipping companies in Asia and Africa continue with the same lax approach that enabled that devastating attack. The most likely venue of a future terrorist strike, however, might be inside a port facility, and it could possibly involve a ‘lone wolf’ with a loose affiliation to a bigger terrorist group. Ports are an attractive target because many of the tactical problems that terrorists face in orchestrating attacks on ships in the high seas do not apply to harbors, ports, or shore-based maritime facilities. Terrorists realise that the containerised supply chain is complex, and creates many opportunities for isolated acts of terrorism. An ineffective point of check, for instance, could allow a jihadi inside a container to detonate a vast quantity of explosives or a low-grade nuclear device; inadequate surveillance in a vessel could lead a jihadi diver to plant an explosives improvised explosive device (IED). While many ports have installed radiation detectors to combat the threat of IED, the pace of installation has been slow, and smaller ports remain vulnerable.

#### Extinction.

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The escalating threats between North Korea and the United States make it easy to forget the “nuclear nightmare,” as former US Secretary of Defense William J. Perry put it, that could result even from the use of just a single terrorist nuclear bomb in the heart of a major city. At the risk of repeating the vast literature on the tragedies of Hiroshima and Nagasaki—and the substantial literature surrounding nuclear tests and simulations since then—we attempt to spell out here the likely consequences of the explosion of a single terrorist nuclear bomb on a major city, and its subsequent ripple effects on the rest of the planet. Depending on where and when it was detonated, the blast, fire, initial radiation, and long-term radioactive fallout from such a bomb could leave the heart of a major city a smoldering radioactive ruin, killing tens or hundreds of thousands of people and wounding hundreds of thousands more. Vast areas would have to be evacuated and might be uninhabitable for years. Economic, political, and social aftershocks would ripple throughout the world. A single terrorist nuclear bomb would change history. The country attacked—and the world—would never be the same. The idea of terrorists accomplishing such a thing is, unfortunately, not out of the question; it is far easier to make a crude, unsafe, unreliable nuclear explosive that might fit in the back of a truck than it is to make a safe, reliable weapon of known yield that can be delivered by missile or combat aircraft. Numerous government studies have concluded that it is plausible that a sophisticated terrorist group could make a crude bomb if they got the needed nuclear material. And in the last quarter century, there have been some 20 seizures of stolen, weapons-usable nuclear material, and at least two terrorist groups have made significant efforts to acquire nuclear bombs. Terrorist use of an actual nuclear bomb is a low-probability event—but the immensity of the consequences means that even a small chance is enough to justify an intensive effort to reduce the risk. Fortunately, since the early 1990s, countries around the world have significantly reduced the danger—but it remains very real, and there is more to do to ensure this nightmare never becomes reality. Brighter than a thousand suns. Imagine a crude terrorist nuclear bomb—containing a chunk of highly enriched uranium just under the size of a regulation bowling ball, or a much smaller chunk of plutonium—suddenly detonating inside a delivery van parked in the heart of a major city. Such a terrorist bomb would release as much as 10 kilotons of explosive energy, or the equivalent of 10,000 tons of conventional explosives, a volume of explosives large enough to fill all the cars of a mile-long train. In a millionth of a second, all of that energy would be released inside that small ball of nuclear material, creating temperatures and pressures as high as those at the center of the sun. That furious energy would explode outward, releasing its energy in three main ways: a powerful blast wave; intense heat; and deadly radiation. The ball would expand almost instantly into a fireball the width of four football fields, incinerating essentially everything and everyone within. The heated fireball would rise, sucking in air from below and expanding above, creating the mushroom cloud that has become the symbol of the terror of the nuclear age. The ionized plasma in the fireball would create a localized electromagnetic pulse more powerful than lightning, shorting out communications and electronics nearby—though most would be destroyed by the bomb’s other effects in any case. (Estimates of heat, blast, and radiation effects in this article are drawn primarily from Alex Wellerstein’s “Nukemap,” which itself comes from declassified US government data, such as the 660-page government textbook The Effects of Nuclear Weapons.) At the instant of its detonation, the bomb would also release an intense burst of gamma and neutron radiation which would be lethal for nearly everyone directly exposed within about two-thirds of a mile from the center of the blast. (Those who happened to be shielded by being inside, or having buildings between them and the bomb, would be partly protected—in some cases, reducing their doses by ten times or more.) The nuclear flash from the heat of the fireball would radiate in both visible light and the infrared; it would be “brighter than a thousand suns,” in the words of the title of a book describing the development of nuclear weapons—adapting a phrase from the Hindu epic the Bhagavad-Gita. Anyone who looked directly at the blast would be blinded. The heat from the fireball would ignite fires and horribly burn everyone exposed outside at distances of nearly a mile away. (In the Nagasaki Atomic Bomb Museum, visitors gaze in horror at the bones of a human hand embedded in glass melted by the bomb.) No one has burned a city on that scale in the decades since World War II, so it is difficult to predict the full extent of the fire damage that would occur from the explosion of a nuclear bomb in one of today’s cities. Modern glass, steel, and concrete buildings would presumably be less flammable than the wood-and-rice-paper housing of Hiroshima or Nagasaki in the 1940s—but many questions remain, including exactly how thousands of broken gas lines might contribute to fire damage (as they did in Dresden during World War II). On 9/11, the buildings of the World Trade Center proved to be much more vulnerable to fire damage than had been expected. Ultimately, even a crude terrorist nuclear bomb would carry the possibility that the countless fires touched off by the explosion would coalesce into a devastating firestorm, as occurred at Hiroshima. In a firestorm, the rising column of hot air from the massive fire sucks in the air from all around, creating hurricane-force winds; everything flammable and everything alive within the firestorm would be consumed. The fires and the dust from the blast would make it extremely difficult for either rescuers or survivors to see. The explosion would create a powerful blast wave rushing out in every direction. For more than a quarter-mile all around the blast, the pulse of pressure would be over 20 pounds per square inch above atmospheric pressure (known as “overpressure”), destroying or severely damaging even sturdy buildings. The combination of blast, heat, and radiation would kill virtually everyone in this zone. The blast would be accompanied by winds of many hundreds of miles per hour. The damage from the explosion would extend far beyond this inner zone of almost total death. Out to more than half a mile, the blast would be strong enough to collapse most residential buildings and create a serious danger that office buildings would topple over, killing those inside and those in the path of the rubble. (On the other hand, the office towers of a modern city would tend to block the blast wave in some areas, providing partial protection from the blast, as well as from the heat and radiation.) In that zone, almost anything made of wood would be destroyed: Roofs would cave in, windows would shatter, gas lines would rupture. Telephone poles, street lamps, and utility lines would be severely damaged. Many roads would be blocked by mountains of wreckage. In this zone, many people would be killed or injured in building collapses, or trapped under the rubble; many more would be burned, blinded, or injured by flying debris. In many cases, their charred skin would become ragged and fall off in sheets. The effects of the detonation would act in deadly synergy. The smashed materials of buildings broken by the blast would be far easier for the fires to ignite than intact structures. The effects of radiation would make it far more difficult for burned and injured people to recover. The combination of burns, radiation, and physical injuries would cause far more death and suffering than any one of them would alone. The silent killer. The bomb’s immediate effects would be followed by a slow, lingering killer: radioactive fallout. A bomb detonated at ground level would dig a huge crater, hurling tons of earth and debris thousands of feet into the sky. Sucked into the rising fireball, these particles would mix with the radioactive remainders of the bomb, and over the next few hours or days, the debris would rain down for miles downwind. Depending on weather and wind patterns, the fallout could actually be deadlier and make a far larger area unusable than the blast itself. Acute radiation sickness from the initial radiation pulse and the fallout would likely affect tens of thousands of people. Depending on the dose, they might suffer from vomiting, watery diarrhea, fever, sores, loss of hair, and bone marrow depletion. Some would survive; some would die within days; some would take months to die. Cancer rates among the survivors would rise. Women would be more vulnerable than men—children and infants especially so. Much of the radiation from a nuclear blast is short-lived; radiation levels even a few days after the blast would be far below those in the first hours. For those not killed or terribly wounded by the initial explosion, the best advice would be to take shelter in a basement for at least several days. But many would be too terrified to stay. Thousands of panic-stricken people might receive deadly doses of radiation as they fled from their homes. Some of the radiation will be longer-lived; areas most severely affected would have to be abandoned for many years after the attack. The combination of radioactive fallout and the devastation of nearly all life-sustaining infrastructure over a vast area would mean that hundreds of thousands of people would have to evacuate. Ambulances to nowhere. The explosion would also destroy much of the city’s ability to respond. Hospitals would be leveled, doctors and nurses killed and wounded, ambulances destroyed. (In Hiroshima, 42 of 45 hospitals were destroyed or severely damaged, and 270 of 300 doctors were killed.) Resources that survived outside the zone of destruction would be utterly overwhelmed. Hospitals have no ability to cope with tens or hundreds of thousands of terribly burned and injured people all at once; the United States, for example, has 1,760 burn beds in hospitals nationwide, of which a third are available on any given day. And the problem would not be limited to hospitals; firefighters, for example, would have little ability to cope with thousands of fires raging out of control at once. Fire stations and equipment would be destroyed in the affected area, and firemen killed, along with police and other emergency responders. Some of the first responders may become casualties themselves, from radioactive fallout, fire, and collapsing buildings. Over much of the affected area, communications would be destroyed, by both the physical effects and the electromagnetic pulse from the explosion. Better preparation for such a disaster could save thousands of lives—but ultimately, there is no way any city can genuinely be prepared for a catastrophe on such a historic scale, occurring in a flash, with zero warning. Rescue and recovery attempts would be impeded by the destruction of most of the needed personnel and equipment, and by fire, debris, radiation, fear, lack of communications, and the immense scale of the disaster. The US military and the national guard could provide critically important capabilities—but federal plans assume that “no significant federal response” would be available for 24-to-72 hours. Many of those burned and injured would wait in vain for help, food, or water, perhaps for days. The scale of death and suffering. How many would die in such an event, and how many would be terribly wounded, would depend on where and when the bomb was detonated, what the weather conditions were at the time, how successful the response was in helping the wounded survivors, and more. Many estimates of casualties are based on census data, which reflect where people sleep at night; if the attack occurred in the middle of a workday, the numbers of people crowded into the office towers at the heart of many modern cities would be far higher. The daytime population of Manhattan, for example, is roughly twice its nighttime population; in Midtown on a typical workday, there are an estimated 980,000 people per square mile. A 10-kiloton weapon detonated there might well kill half a million people—not counting those who might die of radiation sickness from the fallout. (These effects were analyzed in great detail in the Rand Corporation’s Considering the Effects of a Catastrophic Terrorist Attack and the British Medical Journal’s “Nuclear terrorism.”) On a typical day, the wind would blow the fallout north, seriously contaminating virtually all of Manhattan above Gramercy Park; people living as far away as Stamford, Connecticut would likely have to evacuate. Seriously injured survivors would greatly outnumber the dead, their suffering magnified by the complete inadequacy of available help. The psychological and social effects—overwhelming sadness, depression, post-traumatic stress disorder, myriad forms of anxiety—would be profound and long-lasting. The scenario we have been describing is a groundburst. An airburst—such as might occur, for example, if terrorists put their bomb in a small aircraft they had purchased or rented—would extend the blast and fire effects over a wider area, killing and injuring even larger numbers of people immediately. But an airburst would not have the same lingering effects from fallout as a groundburst, because the rock and dirt would not be sucked up into the fireball and contaminated. The 10-kiloton blast we have been discussing is likely toward the high end of what terrorists could plausibly achieve with a crude, improvised bomb, but even a 1-kiloton blast would be a catastrophic event, having a deadly radius between one-third and one-half that of a 10-kiloton blast. These hundreds of thousands of people would not be mere statistics, but countless individual stories of loss—parents, children, entire families; all religions; rich and poor alike—killed or horribly mutilated. Human suffering and tragedy on this scale does not have to be imagined; it can be remembered through the stories of the survivors of the US atomic bombings of Hiroshima and Nagasaki, the only times in history when nuclear weapons have been used intentionally against human beings. The pain and suffering caused by those bombings are almost beyond human comprehension; the eloquent testimony of the Hibakusha—the survivors who passed through the atomic fire—should stand as an eternal reminder of the need to prevent nuclear weapons from ever being used in anger again. Global economic disaster. The economic impact of such an attack would be enormous. The effects would reverberate for so far and so long that they are difficult to estimate in all their complexity. Hundreds of thousands of people would be too injured or sick to work for weeks or months. Hundreds of thousands more would evacuate to locations far from their jobs. Many places of employment would have to be abandoned because of the radioactive fallout. Insurance companies would reel under the losses; but at the same time, many insurance policies exclude the effects of nuclear attacks—an item insurers considered beyond their ability to cover—so the owners of thousands of buildings would not have the insurance payments needed to cover the cost of fixing them, thousands of companies would go bankrupt, and banks would be left holding an immense number of mortgages that would never be repaid. Consumer and investor confidence would likely be dramatically affected, as worried people slowed their spending. Enormous new homeland security and military investments would be very likely. If the bomb had come in a shipping container, the targeted country—and possibly others—might stop all containers from entering until it could devise a system for ensuring they could never again be used for such a purpose, throwing a wrench into the gears of global trade for an extended period. (And this might well occur even if a shipping container had not been the means of delivery.) Even the far smaller 9/11 attacks are estimated to have caused economic aftershocks costing almost $1 trillion even excluding the multi-trillion-dollar costs of the wars that ensued. The cost of a terrorist nuclear attack in a major city would likely be many times higher. The most severe effects would be local, but the effects of trade disruptions, reduced economic activity, and more would reverberate around the world. Consequently, while some countries may feel that nuclear terrorism is only a concern for the countries most likely to be targeted—such as the United States—in reality it is a threat to everyone, everywhere. In 2005, then-UN Secretary-General Kofi Annan warned that these global effects would push “tens of millions of people into dire poverty,” creating “a second death toll throughout the developing world.” One recent estimate suggested that a nuclear attack in an urban area would cause a global recession, cutting global Gross Domestic Product by some two percent, and pushing an additional 30 million people in the developing world into extreme poverty. Desperate dilemmas. In short, an act of nuclear terrorism could rip the heart out of a major city, and cause ripple effects throughout the world. The government of the country attacked would face desperate decisions: How to help the city attacked? How to prevent further attacks? How to respond or retaliate? Terrorists—either those who committed the attack or others—would probably claim they had more bombs already hidden in other cities (whether they did or not), and threaten to detonate them unless their demands were met. The fear that this might be true could lead people to flee major cities in a large-scale, uncontrolled evacuation. There is very little ability to support the population of major cities in the surrounding countryside. The potential for widespread havoc and economic chaos is very real. If the detonation took place in the capital of the nation attacked, much of the government might be destroyed. A bomb in Washington, D.C., for example, might kill the President, the Vice President, and many of the members of Congress and the Supreme Court. (Having some plausible national leader survive is a key reason why one cabinet member is always elsewhere on the night of the State of the Union address.) Elaborate, classified plans for “continuity of government” have already been drawn up in a number of countries, but the potential for chaos and confusion—if almost all of a country’s top leaders were killed—would still be enormous. Who, for example, could address the public on what the government would do, and what the public should do, to respond? Could anyone honestly assure the public there would be no further attacks? If they did, who would believe them? In the United States, given the practical impossibility of passing major legislation with Congress in ruins and most of its members dead or seriously injured, some have argued for passing legislation in advance giving the government emergency powers to act—and creating procedures, for example, for legitimately replacing most of the House of Representatives. But to date, no such legislative preparations have been made. In what would inevitably be a desperate effort to prevent further attacks, traditional standards of civil liberties might be jettisoned, at least for a time—particularly when people realized that the fuel for the bomb that had done such damage would easily have fit in a suitcase. Old rules limiting search and surveillance could be among the first to go. The government might well impose martial law as it sought to control the situation, hunt for the perpetrators, and find any additional weapons or nuclear materials they might have. Even the far smaller attacks of 9/11 saw the US government authorizing torture of prisoners and mass electronic surveillance. And what standards of international order and law would still hold sway? The country attacked might well lash out militarily at whatever countries it thought might bear a portion of responsibility. (A terrifying description of the kinds of discussions that might occur appeared in Brian Jenkins’ book, Will Terrorists Go Nuclear?) With the nuclear threshold already crossed in this scenario—at least by terrorists—it is conceivable that some of the resulting conflicts might escalate to nuclear use. International politics could become more brutish and violent, with powerful states taking unilateral action, by force if necessary, in an effort to ensure their security. After 9/11, the United States led the invasions of two sovereign nations, in wars that have since cost hundreds of thousands of lives and trillions of dollars, while plunging a region into chaos. Would the reaction after a far more devastating nuclear attack be any less?

#### The plan solves---US antitrust law is modeled---the stakes are huge.

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The “shot in the dark” that was the **U.S. antitrust law system** is today no longer solely a domestic field of law. It is now also a **critically important component of global economic policy!** The system that U.S. judges had evolved to deal with purely domestic problems and that relied on little more than confidence in the capacity of courts to develop reasonable responses to conflicts has been transformed into the central player in efforts to respond effectively to economic and other forms of globalization. It is now a U.S. export product, and the **stakes are enormous.** What directions and forms will the **rules of competition** take? Treatment of these issues will be a **factor in the future of many countries**, including the U.S., and for more than two decades Chicago-Kent has brought transnational competition law to our students, and Chicago-Kent faculty have contributed to the international discussion of these issues. A. Foreign Interactions and Perceptions **U.S. antitrust now plays on a global stage**, and much will depend on how foreign experts, lawyers, government officials and business leaders **see U.S. antitrust**. They will make **decisions about what to do in their own countries** and on the international level. This means that their perspectives on the U.S. system are critical to its roles both at home and abroad, and foreign images of U.S. antitrust have changed radically. Prior to the Second World War, those in Europe who knew anything about U.S. antitrust law (and they were few) generally considered it a mistake. They tended to see it as a failure that actually created more harm than good by forcing companies to merge rather than cooperate. This view predominated in large measure until after the Second World War. The Europeans were developing a different concept of competition law that emphasized administrative control of dominant firms. This conception of competition was spreading rapidly in Europe in the 1920s, but depression and war led to its virtual abandonment. After that war ended, however, U.S. antitrust law became associated with U.S. economic dominance in the “free world.” The real and imagined connections between economic concentration and military expansion in both Germany and Japan convinced many that **U.S.-style antitrust law should be used** to combat such concentrations. U.S. occupation forces in Germany and Japan imposed U.S. antitrust ideas during the occupation period, and the U.S. insisted that both countries either enact or maintain competition law after the occupation. This increased awareness of these ideas abroad. Perhaps more important, however, was the **perception that antitrust was a source of strength for the U.S. economy** and thus a potential spur to growth that other countries could employ. U.S.-style antitrust did not, however, always fit well with European legal traditions and institutions, and in most European countries skepticism toward the U.S. model limited progress in protecting competition. In Germany, however, a separate set of ideas about how to protect competition developed in the 1930s and 1940s in the underground, and after the war it became the basis for German antitrust law. From here it spread to the European level and became part of the process of Euro- pean integration. The basic idea of U.S. antitrust law—i.e., protecting the competitive process from restraints—was part of this model of competition law, but the model itself was conceptually and institutionally quite distinct. European scholars and officials in these areas often looked to U.S. antitrust for comparisons and insights into problems, but there was relatively little interaction between U.S. and European forms of competition law until the 1990s. In the 1990s these relationships became far closer and more important for both the U.S. and Europeans. Moreover, the fall of the Soviet Union precipitated widespread interest in market-based approaches around the world and revived the messianic tenor of the U.S. antitrust law community. Many countries that had socialist or other command-based approaches to the organization of economic activity now introduced antitrust laws or significantly increased their investment in the enforcement of such laws. Often they looked to U.S. antitrust officials, lawyers and scholars for help in implementing or evaluating their new activities.

### Democracy---1AC

#### Advantage 3 is Democracy---

#### Congressional inaction shifts power to less democratic institutions.

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It is disappointing that the U.S. Congress has more often focused on the minutiae of competition law and policy or conducted hearings on high profile mergers that, by design, cannot affect the eventual enforcement actions of the agencies. 160 There have been no major amendments of the antitrust laws since the 1970s. 16 1 Criminal penalties have been increased, but the private treble damage remedies as a whole have been largely left unchanged. 162 Exemptions and immunities have been expanded and contracted at the margins. 16 3 Budgets have been increased and lowered depending on the era and the overall political zeitgeist. Unfortunately, much of Congressional attention to competition law has involved minor issues and outright petty matters. For example, Congress effectively killed a proposal that would have rationalized cooperation between the Antitrust Division and the FTC because it affected which Congressional committee had "jurisdiction" over the work of these agencies. 164 Even more petty was the unsuccessful effort of one Congressman to force the FTC to vacate its headquarters for an expansion of the national art museum.165 The opportunity costs for each hearing on such marginal issues, for example, whether professional baseball should continue to enjoy a partial exemption from the antitrust laws or grandstanding for constituents over the fate of a particular merger with a pronounced local effect, is high. Congress sacrifices time, money, and attention better used to study more important, broader issues of competition law and policy. Stated enforcement policy over unilateral conduct and merger policy have changed substantially between administrations and over time. Important guidelines and stated enforcement priorities have changed as well with little substantive Congressional involvement. 16 6 Critical decisions by the United States Supreme Court have changed the law in dramatic and subtle ways without significant Congressional input either before or after the decisions. 167 Perhaps Congress simply does not care about, or actually approves of, the continued evolution of United States antitrust law and policy in all its complexity. However, this silence or indifference has important consequences. It shifts power from the most democratic elected institutions to the more distant, less democratic institutions of agencies and courts to craft fundamental economic policy free from all but the most macro-level interventions or corrections.

#### That collapses court legitimacy and constitutional separation of powers.

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White’s announcement of the rule of reason was not without its critics on the Court. Justice John Marshall Harlan, author of the Court’s opinion in the Northern Securities case, delivered a passionate dissent which, in the period immediately following announcement of the Court’s ruling in the Standard Oil case, was more widely covered in the press than White’s majority opinion. For Harlan, the real issue of the case was whether or not the Court would resist the temptation to amend the Sherman Act by a process of judicial legislation.28 Harlan places the decision in the context of the failed arguments of defendants in the Trans-Missouri and Joint Traffic arguments, who twice attempted to persuade the Court to amend or interpret the text of Sherman §1 prohibition of all agreements in restraint of trade to read all agreements ‘in unreasonable restraint of trade,’ and twice failed to do so.29 Given such precedents, Harlan found White’s decision now to incorporate the standard of reasonableness into the Court’s interpretation of the statute troubling not only because this would seem to **raise constitutional concerns** about judicial legislation, but also because it seemed to show such **blatant disregard** for stare decisis, and would thus help to **weaken** an important source of **institutional power** for the judiciary over time. 30 Finally, Harlan explained that he was worried that White’s adoption of a rule of reason would have **profound constitutional implications in future generations**, particularly the danger of judicial encroachment on the legislative power, and the danger that the Court, by something so small as inserting the word ‘reasonable’ into the Sherman Act’s prohibition of restraints of trade, might eventually come to **erect itself into a superlegislature**, just as Brutus and the Anti-Federalists had feared. Emphasizing the three “separate, equal and coordinate departments” erected by the Constitution, Harlan stresses the danger posed to our institutions should any one branch of the federal government begin to usurp the powers of another, and that this danger was all the more **prevalent and pernicious** in cases involving attempts to transcend constitutional powers in the name of the common good. Harlan closes with a passionate exhortation to resist this temptation to pursue the public good or further the legislative intent of Congress by surpassing the powers granted the Court in Article III. After many years of public service at the National Capital, and after a somewhat close observation of the conduct of public affairs, I am impelled to say that there is abroad in our land a most harmful tendency to bring about the amending of constitutions and legislative enactments by means alone of judicial construction. As a public policy has been declared by the legislative department in respect of interstate commerce, over which Congress has entire control, under the Constitution, all concerned must patiently submit to what has been lawfully done until the People of the United States—the source of all National power—shall, in their own time, upon reflection and through the legislative department of the Government, require a change of that policy.31 Though Harlan’s warning tends to be lightly dismissed by later critics, it must be remembered that at the time, federal involvement in regulation of the economy was minimal, and therefore the Court tended to defer to the political branches. Harlan’s reluctance to accept a court-made rule of reason was in part, then, an attempt to protect the Court from the political backlash that would likely result from being positioned at the vanguard of Progressive reforms. The Sherman Act was controversial enough as a statement of national economic policy without the Court adding to it an additional layer of discretionary power for the judiciary.

#### Antitrust is key to democratic legitimacy---sets a precedent.

Daniel A. Crane 21. Frederick Paul Furth, Sr. Professor of Law, University of Michigan. "Antitrust Antitextualism " Notre Dame Law Review. 1-28-2021. https://scholarship.law.nd.edu/cgi/viewcontent.cgi?article=4952&context=ndlr

3. Implications for Interpretation The phenomenon of antitrust antitextualism is important for understanding the U.S. antitrust system, its history, and the possibilities for its reform, but it also has significance for more general understandings of how statutes are written and how their interpretation functions or should function. Scholars have argued that Congress sometimes means statutory language to be purely expressive, indeed that it means for the courts not to give that language legal effect.262 But the story of antitrust antitextualism goes far beyond judicial excision of stray words or phrases from the antitrust statutes. In important instances, particularly with respect to the FTC and Robinson-Patman Acts, the courts have entirely rewritten the textual meaning and legislative purpose of the statute.263 Through a chronic cycle of legislative enactment, judicial disregard, and implicit legislative acquiescence, Congress and the courts have constituted the common-law system that judges and scholars across the political spectrum now consider normalized and perhaps even inevitable. This pattern of judicial/legislative engagement (with the executive playing an enabling role) raises both analytical and normative questions for the jurisprudence of statutory interpretation. Analytically and descriptively, is antitrust law sui generis, or do other statutory domains exhibit a similar, but perhaps unrecognized, dynamic? Do the antitrust laws idiosyncratically operate in a space of equipoise between Jeffersonian idealism and Hamiltonian pragmatism, with Congress implicitly assigning itself the role of idealist orator while acquiescing as the courts provide pragmatic counterbalance? Or is this yin and yang phenomenon, disguised in the interpretive rhetoric of broad delegations and common-law method, a more general one, in maybe unappreciated ways? Once a pattern is observed in one legal domain, it tends to be observed soon in others as well. Finding a recurrence of the antitrust pattern elsewhere could provide new insights on statutory interpretation, separation of powers, and the de facto institutional roles of the legislative and judicial branches. Normatively, there is much to question about the democratic legitimacy of the implicit system of legislative declaration and judicial reformation described in this Article. There seems little in it that either a committed textualist or a committed purposivist could defend, since the system entails the courts honoring neither what Congress wrote nor what it meant. To rehabilitate the system’s democratic legitimacy, a subtle purposivist might say that what Congress actually meant—in a deep sense—must be gathered from the norms of the system itself rather than from conventional evidence such as floor statements by members of Congress, committee reports, or other contemporaneous sources of public meaning. Perhaps members of Congress legislate against a backdrop of expectation that the courts will continue to read down new statutes to accommodate pragmatic efficiency interests, and consenting to this implicit system, the members feel liberated to express more in the statute than they actually mean as prescriptive. But if that is wholesome democratic practice, that case is yet to be made.

#### Judicial activism collapses democracy.

James Muffett 14. Founder & President of Student Statesmanship Institute and President of Citizens for Traditional Values. “The Danger Of Judicial Activism”. Michigan All Rise. 9-8-14. <https://michiganallrise.org/resources/the-danger-of-judicial-activism/>

There is a battle in our nation between those who believe that judges should follow the law as intended by the legislature, and those who think judges have latitude to interpret the law according to their view of what the law ought to be. The latter are referred to as, “activist judges.” When judges insert their own personal bias, they usurp the role of the legislators whom the citizens elect to represent them in deciding disputed, difficult policy issues. Thus, judicial activism **undermines the very basis of our representative democracy.** It can be argued that activist judges have done more damage to traditional, Judeo-Christian values than the other branches of government combined. The areas of greatest damage include free enterprise, human life, marriage, personal freedoms, property rights and religious liberty. Judges who usurp the authority of the people are **not merely incorrect; they are themselves unconstitutiona**l. And they are unjust. In fact, Justice White in his Roe v. Wade dissent opinion, wrote that the court had acted “**not in constitutional interpretation**, but in the unrestrained imposition of its own, **extra-constitutional value preferences**.” In addition to short-circuiting the democratic process, this judicial approach creates an environment of unpredictability which ultimately leads to **destabilization and more litigation.** When judges exercising the power of judicial review are guided by the text, logic, structure, and original understanding of the Constitution and the law, they deserve our respect and gratitude. By operating with this type of judicial oversight, they are playing their part to make constitutional republican government a reality. But where judges usurp democratic legislative authority by imposing on the people their moral and political preferences, under the guise of fairness or empathy, they should be severely criticized and resolutely opposed. It is time for all citizens to wake up to this **crisis** and work to elect “Rule of Law” judges who exercise constitutional authority only to enforce the law as written and ensure that laws apply to everyone equally.

#### Democratic backsliding in the US spills over.

Larry Diamond 21. Senior Fellow at the Hoover Institution and the Freeman Spogli Institute for International Studies at Stanford University. "A World Without American Democracy?". Foreign Affairs. 7-2-2021. https://www.foreignaffairs.com/articles/americas/2021-07-02/world-without-american-democracy?utm\_medium=referral&utm\_source=www-foreignaffairs-com.cdn.ampproject.org&utm\_campaign=amp\_kickers

Aprolonged global democratic recession has, in recent years, morphed into something even more troubling: the **“third reverse wave” of democratic breakdowns** that the political scientist Samuel Huntington warned could follow the remarkable burst of “third wave” democratic progress in the 1980s and the 1990s. Every year for the past 15 years, according to Freedom House, significantly more countries have seen declines in political rights and civil liberties than have seen gains. But since 2015, that already ominous trend has turned sharply worse: 2015–19 was the first five-year period since the beginning of the third wave in 1974 when more countries **abandoned democracy**—twelve—than transitioned to it—seven. And **the trend continues.** Illiberal populist leaders are **degrading democracy** in countries including Brazil, India, Mexico, and Poland, and **creeping authoritarianism** has already moved Hungary, the Philippines, Turkey, and Venezuela out of the category of democracies altogether. In Georgia, the dominance of the Georgian Dream Party has led to the steady decline of electoral processes and a breakdown in the rule of law. In Myanmar, the military overthrew the elected government of Aung San Suu Kyi, ending an experiment in partial democracy. In El Salvador, president Nayib Bukele staged an executive coup by removing the attorney general and Supreme Court justices who were obstacles to his consolidation of power. In Peru, democracy hangs from a thread as the right-wing autocrat Keiko Fujimori advances vague claims of election fraud in a bid to overturn her narrow electoral defeat to left-wing opponent Pedro Castillo. What is especially striking about this last case is that Fujimori’s gambit bears a grim resemblance to the lie perpetuated by former U.S. President Donald Trump and his followers about the 2020 presidential election. This is no coincidence. As the journalist and historian Anne Applebaum has observed, fictitious claims of fraud and “stop the steal” tactics are becoming a common means by which autocratic populists try to obstruct democracy. Such tactics have long been a source of instability in countries struggling to develop democracy. But the fact that the most recent iteration of the antidemocrat’s playbook draws heavily on precedents in the **world’s most important and powerful democracy** marks the start of a **dangerous new era.** Today, the United States confronts a **growing antidemocratic movement**, not just from the ranks of fringe extremists but also from a substantial group of officeholders—a movement that is challenging the very foundations of electoral democracy. Should this effort succeed, the United States could become the first ever advanced industrial democracy to fail—that is, to no longer meet the minimum conditions for free and fair elections as political scientists and other scholars of democracy define them. The **failure of American democracy would be catastrophic** not only for the United States; it would also have **profound global consequences** at a time when freedom and democracy are already **under siege**. As Huntington noted, the diffusion of democratic movements and ideas from one country to another has helped drive positive democratic change. Antidemocratic norms and practices can **spread in a similar fashion**—especially when they emanate from powerful countries. That is why the acceleration of a democratic recession into a democratic depression happened largely on Trump’s watch. And it is why no development would **more gravely damage the global democratic cause** than the democratic backsliding of its **most important champion.**

#### Democracy solves every impact---it’s comparatively more stable than autocracies.

Kroenig 20 Matt. 4/3. Professor of government and foreign service at Georgetown University – you know who he is. “Why the U.S. Will Outcompete China” <https://www.theatlantic.com/ideas/archive/2020/04/why-china-ill-equipped-great-power-rivalry/609364/>) 1/20/2021

National-security analysts see China as one of the greatest threats facing the United States and its allies. According to an emerging conventional wisdom, China has the leg up on the U.S. in part because its authoritarian government can strategically plan for the long term, unencumbered by competing branches of government, regular elections, and public opinion. Yet this faith in autocratic ascendance and democratic decline is contrary to historical fact. China may be able to put forth big, bold plans—the kinds of projects that analysts think of as long term—but the visionary projects of autocrats don’t usually pan out. Watch White Noise, the inside story of the alt-right The Atlantic’s first feature documentary ventures into the underbelly of the far-right movement to explore the seductive power of extremism. Stream Now Yes, democratic governments are obligated to answer to their citizens on regular intervals and are sensitive to public opinion—that’s actually democracies’ greatest source of strength. Democratic leaders have a harder time advancing big, bold agendas, but the upside of that difficulty is that the plans that do make it through the system have been carefully considered and enjoy domestic support. Historically speaking, once a democracy comes up with a successful strategy, it sticks with the plan, even through a succession of leadership. Washington has arguably followed the same basic, three-step geopolitical plan since 1945. First, the United States built the current, rules-based international system by providing security in important geopolitical regions, constructing international institutions, and promoting free markets and democratic politics within its sphere of influence. Second, it welcomed into the club any country that played by the rules, even former adversaries, like Germany and Japan. And, third, the U.S. worked with its allies to defend the system from those countries or groups that would challenge it, including competitors such as Russia and China, rogue states such as Iran and North Korea, and terrorist networks. America can pursue long-term strategy in part because it enjoys domestic political stability. While new politicians seek to improve on their predecessor’s policies, the United States is unlikely to see the drastic shifts in strategy that come from the fall of one political system and the rise of another. Democratic elections may be messy, but they’re not as messy as coups or civil wars. Daniel Blumenthal: The Unpredictable Rise of China Open societies have many other advantages as well. They facilitate innovation, trust in financial markets, and economic growth. Because democracies tend to be more reliable partners, they are typically skillful alliance builders, and they can accumulate resources without frightening their neighbors. They tend to make thoughtful, informed decisions on matters of war and peace, and to focus their security forces on external enemies, not their own populations. Autocratic systems simply cannot match this impressive array of economic, diplomatic, and military attributes. David Leonhardt recently wrote in The New York Times, “Chinese leaders stretching back to Deng Xiaoping have often thought in terms of decades.” Commonly cited examples of that long-term thinking include the Belt and Road Initiative, a program that invests in infrastructure overseas; Made in China 2025, an effort to subsidize China’s giant tech companies to become world leaders in 21st-century technologies, such as artificial intelligence; and Beijing’s promise to be a global superpower by 2049. Since putting in place sound economic reforms in the 1970s, China has seen its economy expand at eye-popping rates, to become the world’s second largest. Many economists predict that China could even surpass the United States within the decade, and some have suggested that China’s model of state-led capitalism will prove more successful, in terms of economic growth, than the U.S. template of free markets and open politics. I doubt these predictions. Because autocratic leaders are unconstrained and do not have to contend with a legislature or courts, they have an easier time taking their countries in new and radically different directions. Then, when the dictator changes his mind, he can do it again. Mao’s autocratic China ricocheted from one failed policy to another: the Great Leap Forward, then the Hundred Flowers Campaign, then the Cultural Revolution. Mao aligned with the Soviet Union in 1950 only to nearly fight a nuclear war with Moscow in the next decade. Beginning in the time of Deng Xiaoping, China pursued a fairly constant strategy of liberalizing its economy at home and “hiding its capabilities and biding its time” abroad. But President Xi Jinping abandoned these dictums when he took over. As the most powerful leader since Mao—he has changed China’s constitution to set himself up as dictator for life—he could once again jerk China in several new directions, according to his whims, and back again. According to the Asia Society, he has stalled or reversed course on eight of 10 categories of economic reform promised by the Chinese Communist Party (CCP) itself. Moreover, Xi is baring China’s teeth militarily, taking contested territory from neighbors in the South China Sea and conducting military exercises with Russia in Europe. The problem for Beijing is that stalled reforms will stymie its economic potential and its confrontational policies are provoking an international coalition to contain them. The 2017 U.S. National Security Strategy declared great-power competition with China the foremost security threat to the U.S.; the European Union labeled China a “systemic rival”; and Japan, Australia, India, and the United States have formed a new “quad” of powers to balance China in the Pacific. Furthermore, the plans often cited as evidence of China’s farsighted vision, the Belt and Road Initiative and Made in China 2025, were announced by Xi only in 2013 and 2015, respectively. Both are way too recent to be celebrated as brilliant examples of successful, long-term strategic planning. A certain level of domestic political stability is a prerequisite for charting a steady strategic course in foreign and domestic affairs. But autocratic regimes are notoriously brittle. While institutionalized political successions in democracies typically lead to changes of policy, political successions in autocracies are likely to result in regime collapse and war. China’s “5,000 years of history” were pockmarked by rebellion, revolution, and new dynasties. Fearing internal threats to domestic political stability—consider the protests this year in Hong Kong and Xinjiang—the CCP spends more on domestic security than on its national defense. If you follow the money, the CCP is demonstrating that the government is more afraid of its own people than of the Pentagon. This domestic fragility will frustrate China’s efforts to design and execute farsighted plans. If threats to Chinese domestic stability were to materialize and the CCP were to collapse tomorrow, for example, Chinese grand strategy could undergo another seismic shift, including possibly opting out of competition with the United States altogether. Shadi Hamid: China Is Avoiding Blame by Trolling the World Autocracies have other vulnerabilities as well. State-led planning has never produced high rates of economic growth over the long term. Autocrats are poor alliance builders who fight with their supposed allies more than with their enemies. And the highest priority of autocratic security forces is repressing their own people, not defending the country. The world has undergone drastic changes in just the past few years, but these enduring patterns of international affairs have not. Some fear that Trump’s nationalist tendencies will erode the U.S. position, but the momentum of America’s successful grand strategy has kept the country on a fairly steady course. Despite Trump’s criticism of NATO, for example, two new countries have joined the alliance on his watch, including North Macedonia this week. The coronavirus has upended a sense of security in the U.S., leading many people into the familiar trap of lauding autocratic China’s firm response in contrast to the halting and patchwork measures in the United States. But there is good reason to believe that this assessment will be updated in America’s favor with the benefit of hindsight. Already we are seeing evidence that conditions are much worse in China than CCP officials are letting on and that China’s attempts at international “disaster diplomacy” are backfiring. It has been revealed that the CCP has continually misrepresented the numbers of COVID-19 infections and deaths in China, and European nations have rejected and returned faulty Chinese coronavirus testing kits.

#### 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.

#### preventing existential risk is good

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Visionary pragmatism is driven by a political ethos that accents radical receptivity and a sense that a greater degree of wildness in our efforts is indispensable for transformative democratic movements. While some of my earlier works accented the ethical character of receptive generosity in political life, Visionary Pragmatism argues that receptivity is indispensable for generating democratic power – precisely because receptivity involves vulnerability, relationship formation, capacities to modulate, and learning in unexpected ways amidst difficult differences. Drawing on my engagements with the movement for democratic action research in Northern Arizona, I argue that receptive practices engender remarkable capacities for fostering grassroots critique and alternatives, powerful political assemblages across differences, and transformative dynamics in the face of what otherwise appear to be intractable problems. Our best and most powerful possibilities for co-creating urgent democratic change almost always advance along pathways engendered partly through relationships of careful attentiveness to what we initially took to be oblique, unintelligible – or, perhaps, even odious.

For these reasons, my political, theoretical, and pedagogical engagements move across many different configurations and a wider range of situations, ideologies, modes, and commitments than most. Eschewing a single subject position, in Visionary Pragmatism, I experiment with first-person plurals in which the ‘we’ morphs in relation to the different loci of initiative that animate my reflections. Sometimes ‘we’ refers to proponents of radical and ecological democracy very broadly, sometimes to scholars in higher education, sometimes to political theorists, sometimes to the action research movement that formed among people at Northern Arizona University and its community partners, sometimes to a specific action research team, sometimes to all people facing the possibility of planetary ecological collapse. Among the many things I find compelling about the writing of James Baldwin is how he shifts his pronouns without notice – for example, sometimes using ‘we’ to represent black people, sometimes as an uncanny member of the white-majority United States. This rhetorical shiftiness encroaches upon and pulls his readers – especially white readers – beyond the ‘innocence that constitutes the crime’ of their assumed individual and collective white subjectivities in ways that work in visceral, relational, and conceptual registers (Baldwin, 1992, p. 6). Such uncertainty has significant capacity to erode habits and defences, as one finds oneself unexpectedly drawn into perspectives, locations, energies, and tendencies that unsettle and reorient one’s own subjectivity. Much of my work has theorized ‘moving democracy’, and my rhetorical shifting of the first-person plural is a textual practice that aims to enhance this in ways that facilitate reflection.

Throughout Visionary Pragmatism, I argue that there are powerful reasons for active hope. At the same time, we do not live far from tipping points beyond which planetary ecological collapse, globalizing neoliberal fascism, and violent chaos may overwhelm our efforts. I do not think so much in terms of pessimism or optimism as I do about seizing and co-creating opportunities for catalysing dynamic changes in theory and practice that foster a powerful movement of receptive democracy, for complex democratic commonwealth and ecological flourishing. In one sense, as Walter Benjamin’s discussion of Paul Klee’s ‘Angelus Novus’ makes poignantly clear, it is always ‘too late’ for so much and so many, as catastrophic history keeps piling wreckage at our feet. At the same time, there are what Benjamin (1968) calls ‘weak messianic powers’ that emerge as the retroactive force of salvaged aspects of past struggles ignite sparks with emerging struggles to explode the continuum of progress. In this sense, up to our day, it is never altogether too late. With the language of ‘game-transformative practice’, I argue that a visionary-pragmatic movement of radical democracy must do something analogous in response to the fierce urgency of now, to avoid a sixth extinction in which this possibility could well become a casualty.

#### The plan is key to reverse erroneous court judgement that distorted the purpose of antitrust law.

Daniel Hanley 21. A policy analyst at the Open Markets Institute. "Slate - How Antitrust Lost Its Bite" Open Markets Institute. 4-21-2021. https://www.openmarketsinstitute.org/publications/slate-how-antitrust-lost-its-bite

Antitrust is about determining and allocating the rights, privileges, and duties of all economic actors. When Congress originally enacted the Sherman Act, the law was intended to protect consumers, workers, and democracy from excessive concentrations of corporate power. Because of this reality, it is an inherently political area of law. The shift toward rooting it in economics, and making its application substantially more obscure than a bright-line rule, is effectively a means by the judiciary to strip the historical foundations of antitrust from the record and instead substitute its own judgment on what the priorities are for the economy and how it should be structured. When combined with the rule of reason, the judiciary’s consumer welfare framework effectively erases Congress’ intent for the antitrust laws to operate as a “comprehensive charter of economic liberty” that “does not confine its protection to consumers, or to purchasers, or to competitors, or to sellers.” Such values are best determined by members of the elected legislature rather than unelected judges, a point ironically acknowledged by the Supreme Court in 1972. Lower federal courts today continue to push the consumer welfare standard even further by, in violation of controlling Supreme Court precedent, weighing the competitive harms of a dominant firm’s conduct against one group to the benefits provided to another group. In ongoing litigation against the NCAA that was heard by the Supreme Court last week, the district court judge ruled that the NCAA’s compact with universities to set a ceiling on the amount of compensation that student-athletes can receive is legal because of the reputed benefit consumers derive from watching athletes knowing there is a cap on their compensation. The court employed the rule of reason to arrive at this result. In an alternative enforcement regime, the NCAA would be a per se illegal employer cartel that is suppressing workers’ wages. Comprehensive empirical analysis has revealed that the rule of reason has been a rubber stamp for even the most egregious antitrust conduct. A 2009 analysis revealed that 97 percent of cases analyzed under the rule of reason result in victories for defendants. That means corporations are effectively shielded from most antitrust violations. Part of the reason for such a skewed result in favor of antitrust defendants is that dominant firms have access to high-salaried economists that are able to manipulate analyses to mask the corporation’s conduct to look like it is operationally efficient instead of engaging in predatory practices. Such a situation also deters antitrust litigation because a plaintiff will also have to incur the cost of an economist—which can cost several thousand dollars and, in some cases, several hundred thousand dollars. Thus, the battle over the legality of a business tactic under a consumer welfare framework and rule of reason legal analysis depends on access to immense financial capital and judicial appeasement of policies that favor corporate integration rather than common notions of fairness, equity, and deconcentrated markets—which was the original purpose of the antitrust laws. Despite controlling Supreme Court precedent prohibiting the use of economics in certain antitrust violations, courts now routinely use it to justify corporate consolidation. For example, in the context of merger analysis, the economization of antitrust has led courts to believe and depend on theoretical assumptions on how mergers are beneficial for society and consumers. In the case of AT&T and its pursuit of acquiring Time Warner in 2018, the corporation stated its merger would produce efficiencies and save customers money. District Court Judge Richard Leon was persuaded by AT&T’s statements holding that vertical integration is able to shrink its costs and will “lead to lower prices for consumers.” But such assumptions have been categorically repudiated by researchers. In one example, the economist John Kwoka found that 80 percent of studied mergers led to high prices and even reduced output. Other studies have found equivalent results. In the context of AT&T, subsequent evidence showed that AT&T did raise prices on consumers. As Congress considers enacting new legislation, it must start by reclaiming control over antitrust by enacting laws with clear rules that could deter exclusionary conduct and greatly simplify the litigation process for plaintiffs. Moreover, instead of just restoring many of the historical bright-line rules that the judiciary has eroded over the last 60 years, new laws should go further to ensure that markets remain deconcentrated and to promote economic fairness. For example, Congress could enact strict prohibitions on firms entering certain lines of business, such as AT&T being prohibited from entering the computer industry in 1956, or ban the use of specific competitive practices outright, such as noncompetes that restrict the mobility of workers. Rules like these ensure the markets are structured by publicly accountable institutions to incentivize socially beneficial corporate conduct, such as investments in research and development and product quality. Importantly, rules-based laws would also ensure the judiciary is adhering to Congress’ directive to keep markets deconcentrated and acknowledge that the judiciary is not a reliable safeguard for smaller independent firms and workers who often do not have access to significant amounts of capital to litigate an antitrust lawsuit. In fact, in commonly applied rules for how judges interpret Congress’ laws, the judiciary views ambiguity as an opportunity to fill any legal gaps with its interpretation and ideology. History has consistently shown that only bright-line rules will lead to an effective and vigorous enforcement environment, as they do in other areas of law, and prevent the judiciary from favoring dominant economic enterprises and distorting the antitrust laws to preference increased concentration. The Supreme Court’s original development of the rule of reason and its subsequent gutting of the enforcement of the Clayton Act in the 1930s is particularly illustrative of why bright-line rules are necessary.

### Plan---1AC

#### The United States Federal Government should prohibit private sector business practices that violate an antitrust worker welfare standard.

### Solvency---1AC

#### Contention 4 is Solvency.

#### Replacing consumer welfare with worker considerations lets labor win---alternatives legalize exploitation and ban collective bargaining.

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Introduction

This paper offers a critical investigation of the law and economics of competition law enforcement in conflicts between workers and employers in the European Union (hereinafter EU) and the US. In such cases competition law comes into direct conflict with the principle of worker solidarity: according to the principle of market competition individuals are expected to take independent economic decisions and actions, whereas workers need to take collective economic actions and decisions to protect their interests. This conflict is particularly obvious in the context of the so-called gig economy,1 in which employers keep casualised workers at legal arms’ length to reduce labour and regulatory costs.2 If gig workers take collective action against their working conditions, they might face attack from competition law, because legally they might be considered independent service providers, rather than workers.3 The legal conundrum facing gig workers has become an increasingly popular subject in the law and economics literature.4 Nevertheless, the more fundamental question of how the enforcement of competition rules affects the overall position of workers beyond the limited case of the gig economy remains largely unexplored. This paper aims to investigate this broader and more fundamental question. In order to provide a sufficiently global answer, the paper focuses on the legal positions of the EU and US, as the leading competition law jurisdictions and primary competition policy exporters.5 The EU–US comparison shows that despite the slightly different legal tests applied in these polities, competition rules constitute nearly equally disciplining mechanisms against collective worker action on either side of the Atlantic. This paper also makes an original contribution to the emerging debate on whether and how competition law can contribute to wealth equality between citizens in the post-2008 crisis economy. The existing debate on the competition law–equality relationship takes the ‘consumer welfare’ standard as its main reference point: it focuses exclusively on the distribution of wealth between consumers and producers; as a result, it overlooks the production process that takes place before consumers meet products and services, and the position of workers within it.6 This is a natural result of competition law's reliance on a limited area of neoclassical economics called ‘equilibrium economics’ that understands efficiency exclusively as a market mechanism in which the price manifests itself where supply meets demand.7 Departing from the mainstream competition law and economics methodology, this paper builds its investigation on a holistic theoretical foundation, looking beyond equilibrium economics at labour exploitation theory as established in neoclassical as well as Marxian models. This analysis shows that despite standing at opposing ends of the political spectrum and whilst having some fundamental differences, Marxist and neoclassical models agree that collective worker action is economically beneficial and socially necessary. As a result, a critical analysis of the current legal situation on both sides of the Atlantic in light of this holistic framework illustrates how competition law's hostility towards collective worker action is not only unjust but also economically unsound. This paper demonstrates that the key problem in competition law's treatment of labour stems from the application of the consumer welfare standard in cases involving the competition–solidarity conflict without paying any attention to the idiosyncratic qualities of labour that render it naturally open to exploitation. Similarly, the consumer welfare standard overlooks the fact that consumers and workers are essentially the same group of people and one's welfare cannot be increased or decreased without affecting the other's.8 Even if worker exploitation could result in reduced labour costs and decreased prices, this cannot be deemed efficient as it reduces the workers’ welfare and results in broader negative socio-economic effects. Similarly, collective worker action resulting in higher labour costs and potentially higher prices cannot automatically be deemed inefficient, because although this might increase the prices consumers pay, they benefit from higher wages and better working conditions in their position as workers. As a result of this critical analysis, the paper proposes an original and more inclusive ‘citizen welfare’ standard that takes into account the economic effects of anti-competitive behaviour on workers as well as consumers. The citizen welfare standard could also potentially be applied in other contexts to solve long-standing conflicts between competition and other policy objectives, such as industrial, environmental and social policy objectives,9 although this paper primarily focuses on the application of citizen welfare to the competition–solidarity conflict. The structure of the paper is as follows: the next section provides an opening discussion of competition law, consumer welfare and equality. This is followed by a discussion of the economic theory of labour exploitation. Then, the paper investigates how competition law approaches the competition–solidarity conflict in the EU and the US. The fourth section critically discusses the EU and US legal positions in light of economic theory. This section also develops the citizen welfare approach as an alternative to consumer welfare for the resolution of the competition–solidarity conflict. This is finally followed with conclusions. Regarding terminology, this paper uses the term ‘worker’ (rather than employee) as a non-legal, generic term encompassing all individuals who make a living by providing labour power as a production factor in the production process of goods and services. Similarly, the term ‘labour’ is used to refer to the contribution of the workers to the production process as an abstract human factor. However, if the courts or authorities in question use a different term (such as employee) in a specific case, the paper uses the same term in the discussion of that specific case.

#### Antitrust law must prioritize worker welfare---workers suffer a greater loss than consumers.

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As this Note has already stated, the purpose of antitrust law is to protect competition, but the **meaning of competition is nebulous**.136 Regardless of whether total welfare or the consumer welfare standard is the appropriate measure of net competitive effect,137 a body of law that protects competition should **not allow firms to engage in conduct that restricts trade severely** in one part of the supply chain merely because it prioritizes end customer benefits.138 As a class of consumers, **workers also deserve protection from anticompetitive employer agreements.** Congressional intent **supports prioritizing the interests of workers** over customers when analyzing anticompetitive restraints in labor markets. Unions are inherently anticompetitive; a union is a combination of workers jointly setting wages and other work conditions, just as a cartel is a combination of firms setting prices together.139 As a result, the existence of unions increases the wages that firms pay their workers, which in turn results in price increases for customers.140 Nonetheless, labor law staunchly defends the ability of workers to create unions. When antitrust restrictions would deter union conduct, Congress has decided that **labor law carries more weight.**141 Thus, the labor exceptions to antitrust law142 demonstrate a congressional decision that the welfare gains to workers from increased wages and other improved terms of employment outweigh the costs to customers in the output market from the resulting increased prices. Given that Congress protects workers in one class of anticompetitive conduct, it is reasonable to **structure antitrust law to protect workers from conduct with parallel effects**. Restraints of trade in labor markets are the converse of unions, trading lower wages for lower prices. However, it is possible that Congressional intent extends only to weighing the interests of workers over customers in the special case of union activity. Even though unions engage in political activies, the aims of unions are primarily economic.143 Thus, Congress supports the economic mission of unions (advancing the welfare of workers despite the potential economic effects on firms and customers) by favoring them in antitrust law. Unions are only special in antitrust because Congress has expressed a legislative preference for workers over other economic actors. It is thus **appropriate for courts to weigh workers over other actors** when firms engage in conduct that affects workers at the expense of other groups. Further, the welfare economics of restricting competition in employment markets supports worker protection. Economists generally agree that individuals exhibit diminishing marginal utilities of wealth—that is, each additional dollar an individual receives makes them a little less well off than the previous dollar did.144 **Diminishing marginal utility of wealth** thus implies that when two individuals lose equivalent amounts of money, the individual for whom the loss was a greater portion of his or her wealth **suffers a greater loss**.145 Generally, the wages that workers lose as a result of anticompetitive conduct will be larger than the price cuts for customers.146 Where the monopsonist also has market power in the output market, the price decrease passed on to customers will be even smaller than in a competitive output market.147 Because wages likely represent a larger portion of workers’ wealth than the additional wealth consumers gain from lower prices, workers lose more welfare than customers gain. Moreover, behavioral economics suggest that the losses to workers from wage reductions will **hurt workers more** than the gains that customers will receive from lower prices.148 Behavioral economists have recognized that individual utility is relative to a reference point like the status quo; losses relative to that reference point **cause a welfare loss about twice the size of the welfare gain** from an equivalent gain.149 Put simply, losses hurt more than equivalent gains feel good. Because monopsonistic conduct results in losses for workers and gains for customers relative to the competitive equilibrium, the **total net effect on welfare that consumers experience is even more likely to be negative.** To be sure, behavioral economics has not been universally welcomed in antitrust law.150 But courts have entertained behavioral economics arguments in antitrust before, generally in cases where neoclassical economic analysis would sharply diverge from what the court believes a “real” customer would do.151 Here, it is unlikely that customers weigh price decreases in the same way that workers weigh wage increases because wages are the primary source of most workers’ incomes; as a result, equivalent economic losses to workers likely outweigh the gain.152

#### Worker welfare can easily be assessed.

Eugene K. Kim 20. J.D. 2020; Yale College, B.A. 2016. “Labor’s Antitrust Problem: A Case for Worker Welfare” The Yale Law Journal. 2020. https://www.yalelawjournal.org/pdf/130.2Kim\_q1s8bt8t.pdf

Just as consumer welfare can be measured through economic factors like price, output, quality, and innovation, **courts and economic experts can assess worker welfare through a set of analogous factors:** wages and benefits, hours, working conditions,65 and training. One major tension between these two standards is that workers benefit from higher wages while consumers benefit from lower prices, but these factors capture **similar characteristics of equilibria in both markets**.66 Wages and hours are the labor-market analogs of price and quantity, and benefits can be considered along with wages as a type of compensation. **Working conditions reflect heterogeneity within a single type of employment**, just as quality reflects heterogeneity within a single type of product. And training reflects how labor markets can be dynamic, just as innovation reflects how product markets can be dynamic: that is, labor productivity can improve over time, just as firm productivity can improve over time. As in product-market analysis, courts and economic experts can assess how a contested activity (e.g., a merger) **affects these factors and estimate the net effect on worker welfare.** A worker welfare standard would be similar to a consumer welfare standard in that much of its application would fall on economic experts, whose work would be assessed and weighed by courts. Of course, some cases will be clearer and may be amenable to per se analysis, like an agreement between firms to fix wages. But, as in product markets, other cases will be subtle, and economics will have a role to play. **Just as economic models are used to forecast** the effects of certain market events on price and quantity, and aggregate those effects to estimate net effects on consumer welfare,67 economics will also be instrumental in forecasting the effects of market events on wages and hours, and aggregating those effects to estimate net effects on worker welfare. Antitrust analysis is highly technical in the status quo,68 and **a worker welfare standard would not be any different in its reliance on economics**. The main difference is that a worker welfare standard **focuses attention on the interests of workers, who are often neglected** despite their vulnerability to rent-extractive firm behavior, and recognizes that advancing the interests of workers may **require more than advancing the interests of consumers.**

#### Considering alternative futures is key.

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The desire to anticipate what the future holds is not new. The Delphic oracle in the eighth century BC held a prestigious and authoritative position in the Greek world, providing predictions and guidance to both city-states and individuals. In 1555, Nostradamus’ Les Propheties attracted an enthusiastic following, and even today many credit him with predicting many major world events. During the Cold War, techniques designed to anticipate the future were instrumental in informing strategic decisions. Analysts at the RAND Corporation, for example, pioneered the development of foresight methods such as scenario development to predict the Soviet Union’s nuclear strategy during the Cold War in their seminal 1988 report, “How Nuclear War Might Start”. However, just as the Cold War ended, so too did the close relationship between foresight and nuclear weapons. Other sectors utilized and expanded upon futures methods in their work. The most well-known example is the use of scenario planning at Royal Dutch Shell, which has been in use since the 1970s to better prepare for an eventful decade of oil crises and economic turmoil. The objective of Shell-style scenario planning is **breaking** the habit of **assuming that the future will look much like the present.** Today, many parts of the private and public sectors increasingly use strategic foresight to explore the future as part of their decision-making process. In comparison, futures methods are no longer in the mainstream of nuclear policy making, **even though nuclear risks are rising**. This dearth of strategic foresight in nuclear policy making is **dangerous**, but fortunately there are some easy remedies. A fundamental challenge faces nuclear policy makers and scholars today: It is now **more important than ever** to anticipate what the future might hold due to the **uncertainty surrounding tomorrow’s strategic environment.** Moreover, the inherent—and growing—complexity of systems and new actors has made it increasingly difficult to predict the future simply by extrapolating from the past. Futures methods provide the tools to address this challenge, along with a good dose of humility about how much we can control our world. These methods can help **develop foresight**—insight into how and why the future could be different than today—which, in turn, helps to **improve policy, planning, and decision making**, all of which play an integral part in a world with nuclear weapons. We talk about futures in the plural because the objective is not to predict a single future, but to explore alternative futures. By **envisioning alternative futures**, we can **better sense, shape, and adapt** to the one that is emerging. Singapore’s foresight practice is an excellent example of how foresight readies us for change. For over 40 years, foresight has helped the Singapore government go beyond prevailing assumptions, better manage risk and uncertainty, and develop greater resilience to possible shocks. Futures methods also help to **engender ‘knowledge humility’**, where instead of seeking to deny or eliminate uncertainty, we learn to **live with it through reflexive governance.**

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

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8. Global ethics must respond to mass extinction. In late 2014, the Worldwide Fund for Nature reported a startling statistic: according to their global study, 52% of species had gone extinct between 1970 and 2010.60 This is not news: for three decades, conservation biologists have been warning of a ‘sixth mass extinction’, which, by definition, could eliminate more than three quarters of currently existing life forms in just a few centuries.61 In other words, it could threaten the practical possibility of the survival of earthly life. Mass extinction is not simply extinction (or death) writ large: **it is a qualitatively different phenomena that demands its own ethical categories.** It cannot be grasped by aggregating species extinctions, let alone the deaths of individual organisms. Not only does it erase diverse, irreplaceable life forms, their **unique histories** and **open-ended possibilities**, but it **threatens the ontological conditions of Earthly life**. IR is one of few disciplines that is explicitly devoted to the pursuit of survival, yet it has almost nothing to say in the face of a possible mass extinction event.62 It utterly lacks the conceptual and ethical frameworks necessary to foster diverse, meaningful responses to this phenomenon. As mentioned above, Cold-War era concepts such as ‘nuclear winter’ and ‘omnicide’ gesture towards harms massive in their scale and moral horror. However, they are asymptotic: they imagine nightmares of a severely denuded planet, yet they do not contemplate the **comprehensive negation** that a mass extinction event entails. In contemporary IR discourses, where it appears at all, extinction is treated as a problem of scientific management and biopolitical control aimed at securing existing human lifestyles.63 Once again, this approach fails to recognise the reality of extinction, which is a **matter of being and nonbeing**, not one of life and death processes. Confronting the enormity of a possible mass extinction event requires a total overhaul of human perceptions of what is at stake in the disruption of the conditions of Earthly life. The question of what is ‘lost’ in extinction has, since the inception of the concept of ‘conservation’, been addressed in terms of financial cost and economic liabilities.64 Beyond reducing life to forms to capital, currencies and financial instruments, the dominant neoliberal political economy of conservation imposes a homogenising, Western secular worldview on a planetary phenomenon. Yet the **enormity, complexity, and scale** of mass extinction is so huge that humans need to **draw on every possible resource in order to find ways of responding**. This means that they need to mobilise multiple worldviews and lifeways – including those emerging from indigenous and marginalised cosmologies. Above all, it is crucial and urgent to realise that extinction is a **matter of global ethics**. It is not simply an issue of management or security, or even of particular visions of the good life. Instead, it is about staking a claim as to the goodness of life itself. If it does not fit within the existing parameters of global ethics, then it is these boundaries that need to change. 9. An Earth-worldly politics. Humans are worldly – that is, we are fundamentally worldforming and embedded in multiple worlds that traverse the Earth. However, the Earth is not ‘our’ world, as the grand theories of IR, and some accounts of the Anthropocene have it – an object and possession to be appropriated, circumnavigated, instrumentalised and englobed.65 Rather, it is a complex of worlds that we share, co-constitute, create, destroy and inhabit with countless other life forms and beings. The formation of the Anthropocene reflects a particular type of worlding, one in which the Earth is treated as raw material for the creation of a world tailored to human needs. Heidegger famously framed ‘earth’ and ‘world’ as two countervailing, conflicting forces that constrain and shape one another. We contend that existing political, economic and social conditions have pushed human worlding so far to one extreme that it has become almost entirely detached from the conditions of the Earth. Planet Politics calls, instead, for a mode of worlding that is responsive to, and grounded in, the Earth. One of these ways of being Earth-worldly is to embrace the condition of being entangled. We can interpret this term in the way that Heidegger66 did, as the condition of being mired in everyday human concerns, worries, and anxiety, to prolong existence. But, in contrast, we can and should reframe it as authors like Karen Barad67 and Donna Haraway68 have done. To them and many others, ‘entanglement’ is a radical, indeed fundamental condition of being-with, or, as Jean-Luc Nancy puts it, ‘being singular plural’.69 This means that no being is truly autonomous or separate, whether at the scale of international politics or of quantum physics. World itself is singular plural: what humans tend to refer to as ‘the’ world is actually a multiplicity of worlds at various scales that intersect, overlap, conflict, emerge as they surge across the Earth. World emerges from the poetics of existence, the collision of energy and matter, the tumult of agencies, the fusion and diffusion of bonds. Worlds erupt from, and consist in, the intersection of **diverse forms of being** – material and intangible, organic and inorganic, ‘living’ and ‘nonliving’. Because of the tumultuousness of the Earth with which they are entangled, ‘**worlds’ are not static, rigid or permanent. They are permeable and fluid**. They can be **created**, **modified** – and, of course, destroyed. Concepts of violence, harm and (in)security that focus only on humans ignore at their peril the destruction and severance of worlds,70 **which undermines the conditions of plurality that enables life on Earth to thrive.**

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#### Ongoing political project has a narrative deficit – “incommensurability” frame makes indigenous liberation impossible by setting terms of victory as all-or-nothing – reifies acquiescence to subtler settler power

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The prescription for decolonisation—that is, a normative project committed to the liberation of the colonised and the overturning of colonial relationships of power (Kohn & McBride, 2011: 3)—is indeed one of the most counterhegemonic implications of the settler colonial paradigm as applied to IsraelPalestine, potentially shifting it from a diagnostic frame to a prognostic one which offers a ‘proposed solution to the problem, or at least a plan of attack’ (Benford & Snow, 2000: 616). What, however, does the settler colonial paradigm offer by way of envisioning decolonisation? As Veracini (2007) notes, while settler colonial studies scholars have sought to address the lack of attention paid to the experiences of Indigenous peoples in conventional historiographical accounts of decolonisation (which have mostly focused on settler independence and the loosening of ties to the ‘motherland’), there is nevertheless a ‘narrative deficit’ when it comes to imagining settler decolonisation. While Veracini (2007) relates this deficit to a matter of conceptualisation, it is apparent that the structural perspective of the paradigm in many ways closes down possibilities of imagining the type of social and political transformation to which the notion of decolonisation aspires. In this regard, there is a worrying tendency (if not tautological discrepancy) in settler colonial studies, where the only solution to settler colonialism is decolonisation—which a faithful adherence to the paradigm renders largely unachievable, if not impossible.

To understand why this is the case, it is necessary to return to Wolfe’s (2013a: 257) account of settler colonialism as guided by a ‘zero-sum logic whereby settler societies, for all their internal complexities, uniformly require the elimination of Native alternatives’. The structuralism of this account has immense power as a means of mapping forms of injustice and indignity as well as strategies of resistance and refusal, and Wolfe is careful to show how transmutations of the logic of elimination are complex, variable, discontinuous and uneven. Yet, in seeking to elucidate the logic of elimination as the overarching historical force guiding settler-native relations there is an operational weakness in the theory, whereby such a logic is simply there, omnipresent and manifest even when (and perhaps especially when) it appears not to be; the settler colonial studies scholar need only read it into a situation or context. It thus hurtles from the past to the present into the future, never to be fully extinguished until the native is, or until history itself ends. There is thus a powerful ontological (if not metaphysical) dimension to Wolfe’s account, where there is such thing as a ‘settler will’ that inherently desires the elimination of the native and the distinction between the settler and native can only ever be categorical, founded as it is on the ‘primal binarism of the frontier’ (2013a: 258). It is here that the differences between earlier settler colonial scholarship on Israel-Palestine and the recent settler colonial turn come into clearest view. While Jamal Hilal’s (1976) Marxist account of the conflict, for instance, engaged Palestinians and Jewish Israelis in terms of their relations to the means of production, Wolfe’s account brings its own ontology: the bourgeoisie/proletariat distinction becomes that of settler/native, and the class struggle the struggle between settler, who seeks to destroy and replace the native, and native, who can only ever push back. Indeed, if the settler colonial paradigm views history in similar teleological terms to the Marxist framework, it does not offer the same hopeful vision of a liberated future. After all, settler colonialism has only one story to tell—‘either total victory or total failure’ (Veracini, 2007).

Veracini’s attempt to disaggregate different forms of settler decolonisation is revealing of the difficulties that come along with this zero-sum perspective. It is significant to note that beyond settler evacuation (which may decolonise territory, he cautions, but not necessarily relationships) the picture he paints is a relatively bleak one. For Veracini (2011: 5), claims for decolonisation from Indigenous peoples in settler societies can take two broad forms: an ‘anticolonial rhetoric expressing a demand for indigenous sovereign independence and self-determination… and an “ultra”-colonial one that seeks a reconstituted partnership with the [settler state] and advocates a return to a relatively more respectful middle ground and “treaty” conditions’. While both, he suggests, are tempting strategies in the struggle for change, though ‘ultimately ineffective against settler colonial structures of domination’ (2011: 5), it is the latter strategy that invites Veracini’s most scathing assessment. As he writes,

under settler colonial conditions the independent polity is the settler polity and sanctioning the equal rights of indigenous peoples has historically been used as a powerful weapon in the denial of indigenous entitlement and in the enactment of various forms of coercive assimilation. This decolonisation actually enhances the subjection of indigenous peoples… it is at best irrelevant and at worst detrimental to indigenous peoples in settler societies (2011: 6-7).

The ‘primal binarism of the frontier’ plays a particularly ambivalent role in Veracini’s (2011: 6) formulation, where the categorical distinction between settler and native obstructs the ‘possibility of a genuinely decolonised relationship’ (by virtue of its lopsidedness) yet is a necessary political strategy to guard against the absorption of Indigenous people into the settler fold, which would represent settler colonialism’s final victory. The battle here is between a ‘settler colonialism [that] is designed to produce a fundamental discontinuity as its “logic of elimination” runs its course until it actually extinguishes the settler colonial relation’ and an anti-colonial struggle that ‘must aim to keep the settler-indigenous relationship going’ (2011: 7). In other words, the categorical distinction produced by the frontier must be maintained in order to struggle against its effects. Given the lack of options presented to Indigenous peoples by Veracini (2014: 315), his conclusion that settler decolonisation demands a ‘radical, post-settler colonial passage’ is perhaps not surprising – although he has ‘no suggestion as to how this may be achieved and [is] pessimistic about its feasibility’.

Scholars have long reckoned with the ambivalence of the settler colonial situation, which is simultaneously colonial and postcolonial, colonising and decolonising (Curthoys, 1999: 288). Given the generally dreadful Fourth World circumstances facing many Indigenous peoples in settler societies, it could be argued that there is good reason for such pessimism. The settler colonial paradigm, in this sense, offers an important caution against celebratory narratives of progress. Wolfe (1994), it must be recalled, wrote the original articulation of his thesis precisely against the idea of ‘historical rupture’ that dominated in Australia post-Mabo, and was thus as much a scholarly intervention as it was a political challenge to the idea of Australia having broken with its colonial past. Nonetheless, the fatalism of the settler colonial paradigm—whereby decolonisation is by and large put beyond the realms of possibility—has seen it come under considerable critique for reifying settler colonialism as a transhistorical meta-structure where colonial relations of domination are inevitable (Macoun & Strakosch, 2013: 435; Snelgrove et al., 2014: 9). Not only does Wolfe’s ontology erase contingency, heterogeneity and (crucially) agency (Merlan, 1997; Rowse, 2014), but its polarised framework effectively ‘puts politics to death’ (Svirsky, 2014: 327). In response to such critiques, Wolfe (2013a: 213) suggests that ‘the repudiation of binarism’ may just represent a ‘settler perspective’. However, as Elizabeth Povinelli (1997: 22) has astutely shown, it is in this regard that the totalising logic of Wolfe’s structure of invasion rests on a disciplinary gesture where ‘any discussion which does not insist on the polarity of the [settler] colonial project’ is assimilationist, worse still, genocidal in effect if not intent. Any attempt to ‘explore the dialogical or hybrid nature of colonial subjectivity’—which would entail working beyond the bounds of absolute polarity—is disciplined as complicit in the settler colonial project itself, leaving ‘the only nonassimilationist position one that adheres strictly and solely to a critique of [settler] state discourse’. This gesture not only disallows the possibility of counter-publics and strategic alliances (even limited ones), but also comes dangerously close to ‘resistance as acquiescence’ insofar as the settler colonial studies scholar may malign the structures set in play by settler colonialism, but only from a safe distance unsullied by the messiness of ambivalences and contradictions of settler and Native subjectivities and relations. Opposition is thus left as our only option, but, as we know from critical anti-colonial and postcolonial scholarship, opposition in itself is not decolonisation.

#### Reforms and the state are good

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Political participation is the third element in this account of reconciliation for historical wrongs in settler societies. Its importance stems from the limitations of material and symbolic recognition. Without adequate political agency, economic assistance policies may reinforce damaging stereotypes of laziness and dependence on the state’s coffers, while symbolic recognition efforts for their part may pre-emptively limit difficult debates over the distribution of power by redirecting public attention towards questions that are more politically palatable, such as an official expression of remorse for past harms. These limitations of symbolic and material recognition underscore how reconciliation also requires securing political voice for marginalized groups. This final element involves ensuring formal access to and actual participation in political governance and decisionmaking institutions. The nature of political participation undoubtedly will vary across and within postcolonial settler cases and depend on the legacy of violence and types of groups affected. A variety of institutional responses may be appropriate. At the most basic level, this consists of securing standard political and civil rights, including the rights to assemble, vote and run for office. It will also likely include devolving some—perhaps extensive—political power to indigenous communities, in order to ensure their own substantive political agency and control. This requires indigenous governing authority to “make core decisions about resources, policy, and institutions” through “institutions and activities” that are rooted in Native cultures, rather than wholly dictated from without (Taylor, 2008: 3, 4). Thus, political participation is not merely the formal right to vote; there must be real opportunities to exercise political power. In the wake of significant Indian political activism and civil disobedience campaigns of the 1960s through the 1980s, including the so-called Red Power occupation of Alcatraz prison by the Indians of All Tribes organization, the federal government adopted a policy of “self-determination” for Native American tribes through a variety of laws, such as the Indian Self-Determination Act and its subsequent amendments. And yet the shift to self-determination was hardly transformative: it consisted of transferring the administration of social and economic policies from federal to tribal bureaucracies, but gave relatively little independent political decision-making power to tribal governance entities (Esber, 1992; Getches, 2001). The self-determination and sovereignty powers of indigenous groups have continued to remain highly curtailed and in some cases have regressed: Native American nations are still “domestic dependent nations” under national trusteeship (Wilkins and Stark, 2011: 47). These limitations have nevertheless catalyzed the creation of new indigenous social movements and reinvigorated older ones. Many of these movements have launched campaigns for greater selfdetermination, more robust sovereignty rights vis-à-vis federal and state governments, and extended political authority over natural resources on tribal lands. For instance, the Native American Rights Fund and the Indian Defense League of America have worked to expand tribal treaty rights and sovereignty claims against federal and state governments, while the National Congress of American Indians—an umbrella organization for indigenous tribes across the country—advocates for territorial autonomy and the active protection of indigenous cultures. Somewhat more radical groups, such as the National Indian Youth Council and the American Indian Movement,6 have carried out a variety of voting rights and direct action programs over the years. There is enormous variety in the strategies and specific goals of these and similar organizations, but an overarching aim is to expand the ability of indigenous groups to rule themselves democratically, while simultaneously participating actively in the political life of the country. The very terms of Native American citizenship—which simultaneously includes legal membership in the United States as well as in specific indigenous tribes—highlight the complexity of achieving this. Indeed, greater political participation, and the questions of autonomy and power it raises, may ultimately raise “fundamental challenges to the conventions and tacit assumptions that underpin the governance of white-settler dominions” (Fleras, 1999: 188). Certainly, indigenous self-rule also requires accountability mechanisms to prevent internal corruption and paternalism, which have sometimes proven to be serious. Nevertheless, recent comparative research suggests that increased autonomy exercised through democratic indigenous institutions is strongly correlated with material and cultural well-being as well as political efficacy (Cornell, 2006). Political participation is at its core about the autonomous exercise of political power in the present and future. Without robust participation, efforts to address entrenched legacies of injustice only reproduce the conditions of dependence at the heart of settler colonialism. As Cornell and Kalt (2007) find, indigenous political power is one of the central determinants for escaping poverty. But participation is also crucial to reconciliation, for it contributes to ensuring that indigenous peoples have control over their own lives as well as are active members in national political life.

#### ontological theorizations are false---science

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The city of Baltimore was rocked by protests and riots over the death of Freddie Gray, a 25-year-old African American man who died in police custody. Tragically, Gray’s death was only one of a recent in a series of racially-charged, often violent, incidents. On April 4th, Walter Scott was fatally shot by a police officer after fleeing from a routine traffic stop. On March 8th, Sigma Alpha Epsilon fraternity members were caught on camera gleefully chanting, “There Will Never Be A N\*\*\*\*\* In SAE.” On March 1st, a homeless Black man was shot in broad daylight by a Los Angeles police officer. And these are not isolated incidents, of course. **Institutional and systemic racism reinforce discrimination in countless situations, including hiring, sentencing, housing, and even mortgage lending**. It would be easy **to see in all this powerful evidence that racism is a permanent fixture in America’s social fabric and** even, perhaps, **an** inevitable aspect of human nature. Indeed, the mere act of labeling others according to their age, gender, or race is a reflexive habit of the human mind. Social categories, like race, impact our thinking quickly, often outside of our awareness. **Extensive research has found that these implicit racial biases—negative thoughts and feelings about people from other races—are automatic, pervasive, and difficult to suppress**. Neuroscientists have also explored racial prejudice by exposing people to images of faces while scanning their brains in fMRI machines. **Early studies found that when people viewed faces of another race, the amount of activity in the amygdala—a small brain structure associated with experiencing emotions, including fear—was associated with individual differences on implicit measures of racial bias**. This work has led many to conclude that racial biases might be part of a primitive—and possibly hard-wired—neural fear response to racial out-groups. **There is little question that** categories such as **race**, gender, and age **play a major role in shaping the biases and stereotypes that people bring to bear in their judgments of others**. However, **research has shown that how people categorize** themselves **may be just as fundamental to understanding prejudice as how they categorize others**. When people categorize themselves as part of a group, their self-concept shifts from the individual (“I”) to the collective level (“us”). People form groups rapidly and favor members of their own group even when groups are formed on arbitrary grounds, such as the simple flip of a coin. These **findings highlight the remarkable ease with which humans form coalitions**. Recent research confirms **that** coalition**-based** preferences trump race**-based** preferences. For example, **both Democrats and Republicans favor the resumes of those affiliated with their political** party **much** more than **they favor those who share** their race. These **coalition-based preferences remain powerful even in the absence of the animosity present in electoral politics**. Our **research has shown that the simple act of placing people on a** mixed-race team **can** diminish **their** automatic racial bias. In a series of experiments, **White participants who were randomly placed on a mixed-race team—the Tigers or Lions—showed little evidence of implicit racial bias**. **Merely belonging to a mixed-race team trigged positive automatic associations with all of the members of their own group, irrespective of race**. **Being a part of one of these seemingly trivial mixed-race groups produced similar effects on brain activity—the** amygdala responded **to** team **membership** rather than race. Taken together, **these studies indicate that momentary changes in group membership can override the influence of race on the way we see, think about, and feel toward people who are different from ourselves**. Although these coalition-based distinctions might be the most basic building block of bias, they say little about the other factors that cause group conflict. Why do some groups get ignored while others get attacked? Whenever we encounter a new person or group we are motivated to answer two questions as quickly as possible: “is this person a friend or foe?” and “are they capable of enacting their intentions toward me?” In other words, once we have determined that someone is a member of an out-group, we need to determine what kind? The nature of the relations between groups—are we cooperative, competitive, or neither?—and their relative status—do you have access to resources?—largely determine the course of intergroup interactions. Groups that are seen as competitive with one’s interests, and capable of enacting their nasty intentions, are much more likely to be targets of hostility than more benevolent (e.g., elderly) or powerless (e.g., homeless) groups. This is one reason why sports rivalries have such psychological potency. For instance, fans of the Boston Red Sox are more likely to feel pleasure, and exhibit reward-related neural responses, at the misfortunes of the archrival New York Yankees than other baseball teams (and vice versa)—especially in the midst of a tight playoff race. (How much fans take pleasure in the misfortunes of their rivals is also linked to how likely they would be to harm fans from the other team.) **Just as a particular person’s group membership can be flexible, so too are the relations between groups. Groups that have previously had cordial relations may become rivals (and vice versa)**. Indeed, psychological and biological responses **to out-group members** can change, depending on whether or not that out-group is perceived as threatening. For example, people exhibit greater pleasure—they smile—in response to the misfortunes of stereotypically competitive groups (e.g., investment bankers); however, this malicious pleasure is reduced when you provide participants with counter-stereotypic information (e.g., “investment bankers are working with small companies to help them weather the economic downturn). Competition between “us” and “them” can even distort our judgments of distance, making threatening out-groups seem much closer than they really are. These distorted perceptions can serve to amplify intergroup discrimination: the more different and distant “they” are, the easier it is to disrespect and harm them. Thus, not **all out-groups are treated the same: some elicit indifference whereas others become targets of antipathy. Stereotypically threatening groups are especially likely to be targeted with violence, but those** stereotypes can be tempered **with** other info**rmation.** **If perceptions of intergroup relations can be changed, individuals may overcome hostility toward perceived foes and become more responsive to one another’s grievances.** **The** flexible nature **of both group membership and intergroup relations offers reason to be** cautiously optimistic **about the potential for greater cooperation among groups in conflict** (be they black versus white or citizens versus police). One strategy is to bring multiple groups together around a common goal. For example, during the fiercely contested 2008 Democratic presidential primary process, Hillary Clinton and Barack Obama supporters gave more money to strangers who supported the same primary candidate (compared to the rival candidate). Two months later, after the Democratic National Convention, the supporters of both candidates coalesced around the party nominee—Barack Obama—and this bias disappeared. In fact, merely **creating a sense of** cohesion **between two competitive groups can increase empathy for the suffering of our rivals**. **These** sorts of **strategies** can help **reduce aggression toward hostile out-groups, which is** critical for creating more opportunities for constructive dialogue addressing greater social injustices. Of course, instilling a sense of common identity and cooperation is extremely difficult in entrenched intergroup conflicts, but when it happens, the benefits are obvious. Consider how the community leaders in New York City and Ferguson responded differently to protests against police brutality—in NYC political leaders expressed grief and concern over police brutality and moved quickly to make policy changes in policing, whereas the leaders and police in Ferguson responded with high-tech military vehicles and riot gear. In the first case, multiple groups came together with a common goal—to increase the safety of everyone in the community; in the latter case, the actions of the police likely reinforced the “us” and “them” distinctions. Tragically, these types of conflicts continue to roil the country. Understanding the psychology and neuroscience of social identity and intergroup relations cannot undo the effects of systemic racism and discriminatory practices; however, it can offer insights into the psychological processes responsible for escalating the tension between, for example, civilians and police officers. **Even in cases where it isn’t possible to create a common identity among groups in conflict, it may be possible to blur the boundaries between groups**. In one recent experiment, we sorted participants into groups—red versus blue team—competing for a cash prize. Half of the participants were randomly assigned to see a picture of a segregated social network of all the players, in which red dots clustered together, blue dots clustered together, and the two clusters were separated by white space. The other half of the participants saw an integrated social network in which the red and blue dots were mixed together in one large cluster. Participants who thought the two teams were interconnected with one another reported greater empathy for the out-group players compared to those who had seen the segregated network. Thus, reminding people that individuals could be connected to one another despite being from different groups may be another way to build trust and understanding among them. A mere month before Freddie Gray died in police custody, President Obama addressed the nation on the 50th anniversary of Bloody Sunday in Selma: “We do a disservice to the cause of justice by intimating that bias and discrimination are immutable, or that racial division is inherent to America. To deny…progress – our progress – would be to rob us of our own agency; our responsibility to do what we can to make America better." The president was saying that **we**, as a society, **have a responsibility to reduce prejudice and discrimination**. These recent findings from psychology and neuroscience indicate that we, as individuals, possess this capacity. Of course this capacity is not sufficient to usher in racial equality or peace. Even when the level of prejudice against particular out-groups decreases, it does not imply that the level of institutional discrimination against these or other groups will necessarily improve. **Ultimately, only** collective action **and** institutional evolution **can address systemic racism**. **The science is clear on one thing, though:** individual bias and discrimination are changeable**.** **Race-based prejudice and discrimination, in particular, are** created and reinforced by **many** social factors, **but they are** not inevitable consequences of **our** biology**.** Perhaps understanding how coalitional thinking impacts intergroup relations will make it easier for us to affect real social change going forward.

#### Psychoanalysis – the ENTIRE theory is non-falsifiable and should be rejected

Gordon 1, psychotherapist living and working in London, 2K1 ¶ (Paul, Psychoanalysis and Racism: The politics of defeat Race & Class v. 42, n. 4)

The problem with the application of psychoanalysis to social institutions is that there can be no testing of the claims made. If someone says, for instance, that nationalism is a form of looking for and seeking to replace the body of the mother one has lost, or that the popular appeal of a particular kind of story echoes the pattern of our earliest relationship to the maternal breast, how can this be proved? The pioneers of psychoanalysis, from Freud onwards, all derived their ideas in the context of their work with individual patients and their ideas can be examined in the everyday laboratory of the therapeutic encounter where the validity of an interpretation, for example, is a matter for dialogue between therapist and patient. Outside of the consulting room, there can be no such verification process, and the further one moves from the individual patient, the less purchase psycho- analytic ideas can have. Outside the therapeutic encounter, anything and everything can be true, psychoanalytically speaking. But if every- thing is true, then nothing can be false and therefore nothing can be true. An example of Cohen's method is to be found in his 1993 working paper, `Home rules', subtitled `Some reflections on racism and nation- alism in everyday life'. Here Cohen talks about taking a `particular line of thought for a walk'. While there is nothing wrong with taking a line of thought for a walk, such an exercise is not necessarily the same as thinking. One of the problems with Cohen's approach is that a kind of free association, mixed with deconstruction, leads not to analysis, not even to psychoanalysis, but to . . . well, just more free association, an endless, indeed one might say pointless, play on words. This approach may well throw up some interesting associations along the way, connections one had never thought of but it is not to be confused with political analysis. In `Home rules', anything and everything to do with `home' can and does ®nd a place here and, as I indicated above, even the popular film Home Alone is pressed into service as a story about `racial' invasion.

#### We’ll impact turn property ownership tho---solves environmental damage and is sustainable.

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The role that technology plays in reducing humanity’s dependence on nature explains this paradox. Human technologies, from those that first enabled agriculture to replace hunting and gathering, to those that drive today’s globalized economy, have made humans less reliant upon the many ecosystems that once provided their only sustenance, even as those same ecosystems have often been left deeply damaged.

Despite frequent assertions starting in the 1970s of fundamental “limits to growth,” there is still remarkably little evidence that human population and economic expansion will outstrip the capacity to grow food or procure critical material resources in the foreseeable future.

To the degree to which there are fixed physical boundaries to human consumption, they are so theoretical as to be functionally irrelevant. The amount of solar radiation that hits the Earth, for instance, is ultimately finite but represents no meaningful constraint upon human endeavors. Human civilization can flourish for centuries and millennia on energy delivered from a closed uranium or thorium fuel cycle, or from hydrogen-deuterium fusion. With proper management, humans are at no risk of lacking sufficient agricultural land for food. Given plentiful land and unlimited energy, substitutes for other material inputs to human well-being can easily be found if those inputs become scarce or expensive.

There remain, however, serious long-term environmental threats to human well-being, such as anthropogenic climate change, stratospheric ozone depletion, and ocean acidification. While these risks are difficult to quantify, the evidence is clear today that they could cause significant risk of catastrophic impacts on societies and ecosystems. Even gradual, non-catastrophic outcomes associated with these threats are likely to result in significant human and economic costs as well as rising ecological losses.

Much of the world’s population still suffers from more-immediate local environmental health risks. Indoor and outdoor air pollution continue to bring premature death and illness to millions annually. Water pollution and water-borne illness due to pollution and degradation of watersheds cause similar suffering.

2.

Even as human environmental impacts continue to grow in the aggregate, a range of long-term trends are today driving significant decoupling of human well-being from environmental impacts.

Decoupling occurs in both relative and absolute terms. Relative decoupling means that human environmental impacts rise at a slower rate than overall economic growth. Thus, for each unit of economic output, less environmental impact (e.g., deforestation, defaunation, pollution) results. Overall impacts may still increase, just at a slower rate than would otherwise be the case. Absolute decoupling occurs when total environmental impacts — impacts in the aggregate — peak and begin to decline, even as the economy continues to grow.

Decoupling can be driven by both technological and demographic trends and usually results from a combination of the two.

The growth rate of the human population has already peaked. Today’s population growth rate is one percent per year, down from its high point of 2.1 percent in the 1970s. Fertility rates in countries containing more than half of the global population are now below replacement level. Population growth today is primarily driven by longer life spans and lower infant mortality, not by rising fertility rates. Given current trends, it is very possible that the size of the human population will peak this century and then start to decline.

Trends in population are inextricably linked to other demographic and economic dynamics. For the first time in human history, over half the global population lives in cities. By 2050, 70 percent are expected to dwell in cities, a number that could rise to 80 percent or more by the century’s end. Cities are characterized by both dense populations and low fertility rates.

Cities occupy just 1 to 3 percent of the Earth’s surface and yet are home to nearly four billion people. As such, cities both drive and symbolize the decoupling of humanity from nature, performing far better than rural economies in providing efficiently for material needs while reducing environmental impacts.

The growth of cities along with the economic and ecological benefits that come with them are inseparable from improvements in agricultural productivity. As agriculture has become more land and labor efficient, rural populations have left the countryside for the cities. Roughly half the US population worked the land in 1880. Today, less than 2 percent does.

As human lives have been liberated from hard agricultural labor, enormous human resources have been freed up for other endeavors. Cities, as people know them today, could not exist without radical changes in farming. In contrast, modernization is not possible in a subsistence agrarian economy.

These improvements have resulted not only in lower labor requirements per unit of agricultural output but also in lower land requirements. This is not a new trend: rising harvest yields have for millennia reduced the amount of land required to feed the average person. The average per-capita use of land today is vastly lower than it was 5,000 years ago, despite the fact that modern people enjoy a far richer diet. Thanks to technological improvements in agriculture, during the half-century starting in the mid-1960s, the amount of land required for growing crops and animal feed for the average person declined by one-half.

Agricultural intensification, along with the move away from the use of wood as fuel, has allowed many parts of the world to experience net reforestation. About 80 percent of New England is today forested, compared with about 50 percent at the end of the 19th century. Over the past 20 years, the amount of land dedicated to production forest worldwide declined by 50 million hectares, an area the size of France. The “forest transition” from net deforestation to net reforestation seems to be as resilient a feature of development as the demographic transition that reduces human birth rates as poverty declines.

Human use of many other resources is similarly peaking. The amount of water needed for the average diet has declined by nearly 25 percent over the past half-century. Nitrogen pollution continues to cause eutrophication and large dead zones in places like the Gulf of Mexico. While the total amount of nitrogen pollution is rising, the amount used per unit of production has declined significantly in developed nations.

Indeed, in contradiction to the often-expressed fear of infinite growth colliding with a finite planet, demand for many material goods may be saturating as societies grow wealthier. Meat consumption, for instance, has peaked in many wealthy nations and has shifted away from beef toward protein sources that are less land intensive.

As demand for material goods is met, developed economies see higher levels of spending directed to materially less-intensive service and knowledge sectors, which account for an increasing share of economic activity. This dynamic might be even more pronounced in today’s developing economies, which may benefit from being late adopters of resource-efficient technologies.

Taken together, these trends mean that the total human impact on the environment, including land-use change, overexploitation, and pollution, can peak and decline this century. By understanding and promoting these emergent processes, humans have the opportunity to re-wild and re-green the Earth — even as developing countries achieve modern living standards, and material poverty ends.

#### cap solves war.

Allan Dafoe & Nina Kelsey 14. \*Assistant professor of political science, Yale University. \*\*Research associate in international economics, University of California, Berkeley. “Observing the capitalist peace: Examining market-mediated signaling and other mechanisms”. Journal of Peace Research. 2014. <https://www.jstor.org/stable/24557445>

Countries with liberal political and economic systems rarely use military force against each other. This anomalous peace has been most prominently attributed to the ‘democratic peace’ – the apparent tendency for democratic countries to avoid militarized conflict with each other (Maoz & Russett, 1993; Ray, 1995; Dafoe, Oneal & Russett, 2013). More recently, however, scholars have proposed that the liberal peace could be partly (Russett & Oneal, 2001) or primarily (Gartzke, 2007; but see Dafoe, 2011) attributed to liberal economic factors, such as commercial and financial interdependence. In particular, Erik Gartzke, Quan Li & Charles Boehmer (2001), henceforth referred to as GLB, have demonstrated that measures of capital openness have a substantial and statistically significant association with peaceful dyadic relations. Gartzke (2007) confirms that this association is robust to a large variety of model specifications.

To explain this correlation, GLB propose that countries with open capital markets are more able to credibly signal their resolve through the bearing of greater economic costs prior to the outbreak of militarized conflict. This explanation is novel and plausible, and resonates with the rationalist view of asymmetric information as a cause of conflict (Fearon, 1995). Moreover, it implies clear testable predictions on evidential domains different from those examined by GLB.

In this article we exploit this opportunity by constructing a confirmatory test of GLB’s theory of market-mediated signaling. We first develop an innovative quantitative case selection technique to identify crucial cases where the mechanism of market-mediated signaling should be most easily observed. Specifically, we employ quantitative data and the statistical models used to support the theory we are probing to create an impartial and transparentmeans of selecting cases in which the theory – as specified by the theory’s creators –makes its most confident predictions. We implement three different case selection rules to select cases that optimize on two criteria: (1) maximizing the inferential leverage of our cases, and (2) minimizing selection bias.

We examine these cases for a necessary implication of market-mediated signaling: that key participants drew a connection between conflictual events and adverse market movements. Such an inference is a necessary step in the process by which market-mediated costs can signal resolve. For evidence of this we examine news media, government documents, memoirs, historical works, and other sources. We additionally examine other sources, such as market data, for evidence that economic costs were caused by escalatory events. Based on this analysis, we assess the evidence for GLB’s theory of market mediated costly signaling.

Our article then considers a more complex heterogeneous effects version of market-mediated signaling in which unspecified scope conditions are required for the mechanism to operate. Our design has the feature of selecting cases in which scope conditions are most likely to be absent. This allows us to perform an exploratory analysis of these cases, looking for possible scope conditions. We also consider alternative potential mechanisms. Our cases are reviewed in more detail in the online appendix.1

To summarize our results, our confirmatory test finds that while market-mediated signaling may be operative in the most serious disputes, it was largely absent in the less serious disputes that characterize most of the sample of militarized interstate disputes (MIDs). This suggests either that other mechanisms account for the correlation between capital openness and peace, or that the scope conditions for market-mediated signaling are restrictive. Of the signals that we observed, strategic market-mediated signals were relatively more important than automatic market-mediated signals in the most serious conflicts. We identify a number of potential scope conditions, such as that (1) the conflict must be driven by bargaining failure arising from uncertainty and (2) the economic costs need to escalate gradually and need to be substantial, but less than the expected military costs of conflict.

Finally, there were a number of other explanations that seemed present in the cases we examined and could account for the capitalist peace: capital openness is associated with greater anticipated economic costs of conflict; capital openness leads third parties to have a greater stake in the conflict and therefore be more willing to intervene; a dyadic acceptance of the status quo could promote both peace and capital openness; and countries seeking to institutionalize a regional peace might instrumentally harness the pacifying effects of liberal markets.

The correlation: Open capital markets and peace

The empirical puzzle at the core of this article is the significant and robust correlation noted by GLB between high levels of capital openness in both members of a dyad and the infrequent incidence of militarized interstate disputes (MIDs) and wars between the members of this dyad (Gartzke, Li & Boehmer, 2001). The index of capital openness (CAPOPEN) is intended to capture the ‘difficulty states face in seeking to impose restrictions on capital flows (the degree of lost policy autonomy due to globalization)’ (Gartzke & Li, 2003: 575). CAPOPEN is constructed from data drawn from the widely used IMF’s Annual Reports on Exchange Arrangements and Exchange Controls; it is a combination of eight binary variables that measure different types of government restrictions on capital and currency flow (Gartzke, Li & Boehmer, 2001: 407). The measure of CAPOPEN starts in 1966 and is defined for many countries (increasingly more over time). Most of the countries that do not have a measure of CAPOPEN are communist.2

GLB implement this variable in a dyadic framework by creating a new variable, CAPOPENL, which is the smaller of the two dyadic values of CAPOPEN. This operationalization is sometimes referred to as the ‘weak-link’ specification since the functional form is consonant with a model of war in which the ‘weakest link’ in a dyad determines the probability of war. CAPOPENL has a negative monotonic association with the incidence of MIDs, fatal MIDs, and wars (see Figure 1).3 The strength of the estimated empirical association between peace and CAPOPENL, using a modified version of the dataset and model from Gartzke (2007), is comparable to that between peace and, respectively, joint democracy, log of distance, or the GDP of a contiguous dyad (Gartzke, 2007: 179; Gartzke, Li & Boehmer, 2001: 412). In summary, CAPOPENL seems to be an important and robust correlate of peace. The question of why specifically this correlation exists, however, remains to be answered.

The mechanism: Market-mediated signaling?

Gartzke, Li & Boehmer (2001) argue that the classic liberal account for the pacific effect of economic interdependence – that interdependence increases the expected costs of war – is not consistent with the bargaining theory of war (see also Morrow, 1999). GLB argue that ‘conventional descriptions of interdependence see war as less likely because states face additional opportunity costs for fighting. The problem with such an account is that it ignores incentives to capitalize on an opponent’s reticence to fight’ (Gartzke, Li & Boehmer, 2001: 400.)4 Instead, GLB (see also Gartzke, 2003; Gartzke & Li, 2003) argue that financial interdependence could promote peace by facilitating the sending of costly signals. As the probability of militarized conflict increases, states incur a variety of automatic and strategically imposed economic costs as a consequence of escalation toward conflict. Those states that persist in a dispute despite these costs will reveal their willingness to tolerate them, and hence signal resolve. The greater the degree of economic interdependence, the more a resolved country could demonstrate its willingness to suffer costs ex ante to militarized conflict.

Gartzke, Li & Boehmer’s mechanism implies a commonly perceived costly signal before militarized conflict breaks out or escalates: if market-mediated signaling is to account for the correlation between CAPOPENL and the absence of MIDs, then visible market-mediated costs should occur prior to or during periods of real or potential conflict (Gartzke, Li & Boehmer, 2001). Thus, the proposed mechanism should leave many visible footprints in the historical record. This theory predicts that these visible signals must arise in any escalating conflict, involving countries with high capital openness, in which this mechanism is operative

Clarifying the signaling mechanism

Gartzke, Li & Boehmer’s signaling mechanism is mostly conceptualized on an abstract, game-theoretic level (Gartzke, Li & Boehmer, 2001). In order to elucidate the types of observations that could inform this theory’s validity, we discuss with greater specificity the possible ways in which such signaling might occur.

A conceptual classification of costly signals

The term signaling connotes an intentional communicative act by one party directed towards another. Because the term signaling thus suggests a willful act, and a signal of resolve is only credible if it is costly, scholars have sometimes concluded that states involved in bargaining under incomplete information could advance their interests by imposing costs on themselves and thereby signaling their resolve (e.g. Lektzian & Sprecher, 2007).

However, the game-theoretic concept of signaling refers more generally to any situation in which an actor’s behavior reveals information about her private information. In fact, states frequently adopt sanctions with low costs to themselves and high costs to their rivals because doing so is often a rational bargaining tactic on other grounds: they are trying to coerce their rival to concede the issue. Bargaining encounters of this type can be conceptualized as a type of war-of-attrition game in which each actor attempts to coerce the other through the imposition of escalating costs. Such encounters also provide the opportunity for signaling: when states resist the costs imposed by their rivals, they ‘signal’ their resolve. If at some point one party perceives the conflict to have become too costly and steps back, that party ‘signals’ a lack of resolve. Thus, this kind of signaling arises as a by-product of another’s coercive attempts. In other words, costly signals come in two forms: self-inflicted (information about a leader arising from a leader’s intentional or incidental infliction of costs on himself) or imposed (information about a leader that arises from a leader’s response to a rival’s imposition of costs).

Additionally, costs may arise as an automatic byproduct of escalation towards military conflict or may be a tool of statecraft that is strategically employed during a conflict. The automatic mechanism stipulates that as the probability of conflict increases, various economic assets will lose value due to the risk of conflict and investor flight. However, the occurrence of these costs may also be intentional outcomes of specific escalatory decisions of the states, as in the case of deliberate sanctions; in this case they are strategic.

Finally, at a practical level, we identify three different potential kinds of economic costs of militarized conflict that may be mediated by open capital markets: capital costs from political risk, monetary coercion, and business sanctions. The most prominent mechanism proposed by Gartzke, Li & Boehmer (2001) to account for the correlation between capital openness and peace is that of capital costs. They note that 'since conflict threatens investments among disputing states, it makes such investments less desirable and capital becomes relatively scarce' (Gartzke, Li & Boehmer, 2001: 407) and hence more costly. Increased capital openness may increase the capital costs of escalation by increasing both the ease of capital flight (Abadie & Gardeazabal, 2003, 2007) and the expected harm of escalatory events to the national economy. This mechanism will be more effective in countries with more open capital markets; countries where the value of investments are more publicly observable (such as arises with a public stock exchange); and countries where leaders are more sensitive to the costs of capital.5

#### only carbon capture solves warming.

Adele Peters 20. Staff writer. Citing Jorgen Randers, professor emeritus of climate strategy at BI Norwegian Business School. "We’re already past critical climate tipping points. Here’s why we still need to cut emissions now". Fast Company. 11-12-2020. https://www.fastcompany.com/90574545/were-already-past-critical-climate-tipping-points-heres-why-we-still-need-to-cut-emissions-now

If every country in the world cuts global greenhouse gas emissions to zero by the end of the century—or even if they managed to do it by the end 2020—the planet would still keep warming for hundreds of years, says a new study. Researchers found that humans would have had to stop all emissions sometime between 1960 and 1970 to stop the global temperature and sea levels from continuing to rise.

The study, published in Scientific Reports, modeled the global climate from 1850 to the year 2500, and found that we’ve already passed critical tipping points. The permafrost in the Arctic—which holds nearly twice as much carbon as the atmosphere now—is starting to melt, releasing both CO2 and methane, locking it into a cycle of warming even if emissions stop. As snow and ice melt, the surface of the Earth is getting darker, making it warmer, and triggering more melting. Water vapor is also keeping temperatures high. If human-caused emissions peak in the 2030s and reach zero by the end of the century, the study found, global temperatures will be 3 degrees Celsius hotter by 2500 than they were in 1850. The sea level will be more than 8 feet higher, putting current coastlines underwater.

That doesn’t mean, however, that it’s too late to act. In fact, it’s even more urgent to act quickly to cut emissions, and to take the additional step of large-scale carbon removal, using technology such as machines that can pull carbon from the atmosphere so it can be stored underground. If we suck 33 gigatons of CO2 from the atmosphere every year, warming could still stop. And the impacts of climate change get far worse by each half-degree the planet warms; the more we can slow the process down, the better. If the planet’s temperature is as low as possible when some of these warming cycles begin, it can mitigate some of their effects. If we do nothing now, they’ll be much more deadly.

#### paternalism da

Lightfoot, 20—associate professor in First Nations and Indigenous Studies and the Department of Political Science, University of British Columbia, Ojibwe (Sheryl, “The Pessimism Traps of Indigenous Resurgence,” *Pessimism in International Relations*, Chapter 9, pp 162-170, SpringerLink, dml)

Pessimism Trap 2: The State is Unified, Deliberate and Unchanging in Its Desire to Dispossess Indigenous Peoples and Gain Unfettered Access to Indigenous Lands and Resources In other words, colonialism by settler states is a constant, not a variable, in both outcome and intent. Further, the state is not only intentionally colonial, but it is also unifed in its desire to co-opt Indigenous peoples as a method and means of control. In 2005’s Wasase, Alfred presents the state as unitary, intentional and unchanging in its desire to colonise and oppress Indigenous peoples noting, ‘I think that the only thing that has changed since our ancestors first declared war on the invaders is that some of us have lost heart’.22 Referring to current state policies as a ‘self-termination movement’, Alfred states, ‘It is senseless to advocate for an accord with imperialism while there is a steady and intense ongoing attack by the Settler society on everything meaningful to us: our cultures, our communities, and our deep attachments to land’.23 Alfred’s Peace, Power, Righteousness (2009) also argues that the state is deliberate and unchanging, stating quite plainly that ‘it is still the objective of the Canadian and US governments to remove Indians, or, failing that, to prevent them from benefitting, from their ancestral territories’.24 Contemporary states do this, he argues, not through outright violent control but ‘by insidiously promoting a form of neo-colonial self-government in our communities and forcing our integration into the legal mainstream’.25 According to Alfred, the state ‘relegates indigenous peoples’ rights to the past, and constrains the development of their societies by allowing only those activities that support its own necessary illusion: that indigenous peoples today do not present a serious challenge to its legitimacy’.26 Linking back to the aim of co-option, Alfred argues that while the state’s desire to control Indigenous peoples and lands has never changed, the techniques for doing so have become subtler over time. ‘Recognizing the power of the indigenous challenge and unable to deny it a voice’, due to successful Indigenous resistance over the years, ‘the state has (now) attempted to pull indigenous people closer to it’.27 According to Alfred, the state has outwitted Indigenous leaders and ‘encouraged them to reframe and moderate their nationhood demands to accept the fait accompli of colonization, (and) to collaborate in the development of a “solution” that does not challenge the fundamental imperial lie’.28 In a similar vein, Coulthard’s central argument is centred on his understanding of the dual structure of colonialism. Drawing directly from Fanon, Coulthard finds that colonialism relies on both objective and subjective elements. The objective components involve domination through the political, economic and legal structures of the colonial state. The subjective elements of colonialism involve the creation of ‘colonized subjects’, including a process of internalisation by which colonised subjects come to not only accept the limited forms of ‘misrecognition’ granted through the state but can even come to identify with it.29 Through this dual structure, colonial power now works through the inclusion of Indigenous peoples, actively shaping their perspectives in line with state discourses, rather than merely excluding them, as in years past. Therefore, any attempt to seek ‘the reconciliation of Indigenous nationhood with state sovereignty is still colonial insofar as it remains structurally committed to the dispossession of Indigenous peoples of our lands and self-determining authority’.30 Concerning the state in relation to Indigenous peoples on the international level, Corntassel argues that states and global organisations, for years, have been consistently framing Indigenous peoples’ self-determination claims in ways that ‘jeopardize the futures of indigenous communities’.31 He claims that states frst compartmentalise Indigenous self-determination by separating lands and resources from political and legal recognition of a limited autonomy. Second, he notes, states sometimes deny the existence of Indigenous peoples living within their borders. Thirdly, a political and legal entitlement framing by states deemphasises other responsibilities. Finally, he claims that states, through the rights discourse, limit the frameworks through which Indigenous peoples can seek self-determination. Like Alfred and Coulthard, Corntassel has concluded that states are deliberate and never changing in their behaviour. With this move, Corntassel limits and actually demeans Indigenous agency, overlooking the reality that Indigenous organisations themselves chose the human rights framework and rights discourse as a target sphere of action precisely because, as was evident in earlier struggles like slavery, civil rights or women’s rights, these were tools available to them that had a proven track record of opening up new possibilities and shifting previous state positions and behaviour. Indigenous advocates also cleverly realised, by the 1970s, that the anti-discrimination and decolonisation frames could be used together against states. States did, in no way, nefariously impose a rights framework on Indigenous peoples. Rather, Indigenous organisations and savvy Indigenous political actors deliberately chose to frame their self-determination struggles within the human rights framework in order to bring states into a double bind where they could not credibly claim to adhere to human rights and claim that they uphold equality while simultaneously denying Indigenous peoples’ human rights and leaving them with a diminished and unequal right of self-determination. But, because he is caught in the pessimism trap of seeing the state only as unified, deliberate and unchanging, Corntassel overlooks and diminishes the clear story of Indigenous agency and the potential for positive change in advancing self-determination in a multitude of ways. Pessimism Trap 3: Engagement with the Settler State is Futile, if Not Counter-Productive Since the state always intends to maintain, if not expand, colonial control, and is seeking to co-opt as many Indigenous peoples as possible in order to maintain or expand its dispossession and control, it is therefore futile, at best, and actually dangerous to Indigenous existence to engage with the state. Furthermore, all patterns of engagement will lead to co-optation as the state is cunning and unrelenting in its desire to co-opt Indigenous leaders, academics and professionals in order to gain or maintain control of Indigenous peoples. Alfred argues, in both his 2005 and 2009 books, that any Indigenous engagement with the state, including agreements and negotiations, is not only futile but fundamentally dangerous, as such pathways do not directly challenge the existing colonial structure and ‘to argue on behalf of indigenous nationhood within the dominant Western paradigm is self-defeating’.32 Alfred states that a ‘notion of nationhood or self-government rooted in state institutions and framed within the context of state sovereignty can never satisfy the imperatives of Native American political traditions’33 because the possibility for a true expression of Indigenous self-determination is ‘precluded by the state’s insistence on dominion and its exclusionary notion of sovereignty’.34 Worst of all, according to Alfred, when Indigenous communities frame their struggles in terms of asserting Aboriginal rights and title, but do so within a state framework, rather than resisting the state itself, it ‘represents the culmination of white society’s efforts to assimilate indigenous peoples’.35 Because it is impossible to advance Indigenous self-determination through any sort of engagement with the state, Coulthard also advocates for an Indigenous resurgence paradigm that follows both his mentor Taiaiake Alfred but also Anishinaabe feminist theorist Leanne Simpson.36 As Coulthard writes, ‘both Alfred and Simpson start from a position that calls on Indigenous peoples and communities to “turn away” from the assimilative reformism of the liberal recognition approach and to instead build our national liberation efforts on the revitalization of “traditional” political values and practices’.37 Drawing upon the prescriptive approach of these theorists, Coulthard proposes, in his concluding chapter, five theses from his analysis that are intended to build and solidify Indigenous resurgence into the future: 1. On the necessity of direct action, meaning that physical forms of Indigenous resistance, like protest and blockades, are very important not only as a reaction to the state but also as a means of protecting the lands that are central to Indigenous peoples’ existence; 2. Capitalism, No More!, meaning the rejection of capitalist forms of economic development in Indigenous communities in favour of land-based Indigenous political-economic alternative approaches; 3. Dispossession and Indigenous Sovereignty in the City, meaning the need for Indigenous resurgence movements ‘to address the interrelated systems of dispossession that shape Indigenous peoples’ experiences in both urban and land-based settings’38; 4. Gender Justice and Decolonisation, meaning that decolonisation must also include a shift away from patriarchy and an embrace of gender relations that are non-violent and refective of the centrality of women in traditional forms of Indigenous governance and society; and 5. Beyond the Nation-State. While Coulthard denies that he advocates complete rejection of engagement with the state’s political and legal system, he does assert that ‘our efforts to engage these discursive and institutional spaces to secure recognition of our rights have not only failed, but have instead served to subtly reproduce the forms of racist, sexist, economic, and political confgurations of power that we initially sought…to challenge’.39 He therefore advocates expressly for ‘critical self-refection, skepticism, and caution’ in a ‘resurgent politics of recognition that seeks to practice decolonial, gender-emancipatory, and economically nonexploitative alternative structures of law and sovereign authority grounded on a critical refashioning of the best of Indigenous legal and political traditions’.40 Corntassel also demonstrates the third pessimism trap, that all engagement with the state is ultimately futile. For the most part, however, Corntassel’s observation is that the UN system operates like a reverse Keck and Sikkink ‘boomerang model’ and ‘channels the energies of transnational Indigenous networks into the institutional fiefdoms of member countries’, by which an ‘illusion of inclusion’ is created.41 He argues that, in order to be included or their views listened to, Indigenous delegates at the UN must mimic the strategies, language, norms and modes of behaviour of member states and international institutions. Corntassel fnds that ‘what results is a cadre of professionalized Indigenous delegates who demonstrate more allegiance to the UN system than to their own communities’.42 In his final analysis, he charges that the co-optation of international Indigenous political actors is highly ‘effective in challenging the unity of the global Indigenous rights movement and hindering genuine dialogue regarding Indigenous self-determination and justice’.43 Finding that states deliberately co-opt and provide ‘illusions of inclusion’ to Indigenous political actors in UN settings, Corntassel comes to the same conclusion as Alfred concerning the futility of engagement, arguing that because transnational Indigenous networks are ‘channeled’ and ‘blunted’ by colonial state actors, ‘it is a critical time for Indigenous peoples to rethink their approaches to bringing Indigenous rights concerns to global forums’.44 Imagining a Post-Colonial Future: Pessimistic ‘Resurgence’ Versus the Optimism and Tenacity of Indigenous Movements on the Ground All of these writers advocate Indigenous resurgence, through a combination of rejecting the current reconciliation politics of settler colonial states, coupled with a return to land-based Indigenous expressions of governance as the only viable, ‘authentic’ and legitimate path to a better future for Indigenous peoples, which they refer to as decolonisation. While inherently critical in their orientation, these three approaches do make some positive and productive contributions to Indigenous movements. They help shed light on the various and subtle ways that Indigenous leaders and communities can become co-opted into a colonial system. They help us to hold leadership accountable. They also help us keep a strong focus on our traditional, cultural and spiritual values as well as our traditional forms of governance which then also helps us imagine future possibilities. As I have pointed out here, however, all three theorists are also caught in the same three pessimism traps: authenticity versus co-option; a vision of the state as unified, deliberate and never changing in its desire to colonise and control; and a view of engagement with the state as futile, if not dangerous, to Indigenous sovereignty and existence. When combined, these three pessimism traps aim to inhibit Indigenous peoples’ engagement with the state in any process that could potentially re-imagine and re-formulate their current relationship into one that could be transformative and post-colonial, as envisioned by the UN Declaration on the Rights of Indigenous Peoples. The pessimism traps together work to foreclose any possibility that there could be credible openings of opportunity to negotiate a fairer and just relationship of co-existence with even the most progressive state government. This pessimistic approach is not innocuous. By overemphasising structure and granting the state an enormous degree of agency as a unitary actor, this pessimistic approach does a remarkable disservice to Indigenous resistance movements by proscribing, from academia, an extremely narrow view of what Indigenous self-determination can and should mean in practice. By overlooking and/or discounting Indigenous agency and not even considering the possibility that Indigenous peoples could themselves be calculating, strategic political actors in their own right, and vis-à-vis states, the pessimistic lens of the resurgence school unnecessarily, unproductively and unjustly limits the field of possibility for Indigenous peoples’ decision-making, thus actually countering and inhibiting expressions of Indigenous self-determination. By condemning—writ large—all Indigenous peoples and organisations that wish to seek peaceful co-existence with the state, negotiate mutually beneficial agreements with the state, and/or who have advocated on the international level for a set of standards that can provide a positive guiding framework for Indigenous-state relations, the pessimistic lens of resurgence forecloses much potential for new and improved relations, in any form, and is very likely to lead to deeper conflicts between states and Indigenous peoples, and potentially, even violent action, which Fanon indicated was the necessary outcome. The pessimism traps of the resurgence school are therefore, likely self-defeating for all but the most remote and isolated Indigenous communities. Further, this approach is quite out of step with the actions and vision of many Indigenous resistance movements on the ground who have been working for decades to advance Indigenous self-determination, both domestically and globally, in ways that transform the colonial state into something more just and may eventually present creative alternatives to the Westphalian state form in ways that could respect and accommodate Indigenous nations. Rather, it aims to shame and blame those who wish to explore creative and innovative post-colonial resolutions to the colonial condition. The UN Declaration on the Rights of Indigenous Peoples (the Declaration or UN Declaration) was adopted by the General Assembly in 2007 after 25 years of development. The Declaration is ground-breaking, given the key leadership roles Indigenous peoples played in negotiating and achieving this agreement.45 Additionally, for the first time in UN history, the rights holders, Indigenous peoples, worked with states to develop an instrument that would serve to promote, protect and affirm Indigenous rights, both globally and in individual domestic contexts.46 Many Indigenous organisations and movements, from dozens of countries around the world, were involved in drafting and negotiating the UN Declaration and are now advocating for its full implementation, both internationally and in domestic and regional contexts. In Canada, some of the key organisational players—the Grand Council of the Crees (Eeyou Istchee), the Assembly of First Nations, and the Union of British Columbia Indian Chiefs, or their predecessor organisations—were involved in the drafting and lengthy negotiations of the UN Declaration during the 1980s, 1990s and 2000s. In the United States, organisations like the American Indian Law Alliance and the Native American Rights Fund have been involved as well as the Navajo Nation and the Haudenosaunee Confederacy, who represent themselves as Indigenous peoples’ governing institutions. From Scandinavia, the Saami Council and the Sami Parliaments all play a key role in advancing Indigenous rights. In Latin America, organisations like the Confederación de Nationalidades Indígenas del Ecuador (CONAIE) and the Consejo Indio de Sud America (CISA) advocate for implementation of the UN Declaration. The three, major transnational Indigenous organisations— the World Council of Indigenous Peoples, the International Indian Treaty Council and the Inuit Circumpolar Council—were all key members of the drafting and negotiating team for the UN Declaration, and the latter two, which are still in existence, continue their strong advocacy for its full implementation. Implementation of the UN Declaration on the Rights of Indigenous Peoples requires fundamental and significant change, on both the international and domestic levels. Because implementation of Indigenous rights essentially calls for a complete and fundamental restructuring of Indigenous-state relationships, it expects states to enact and implement a signifcant body of legal, constitutional, legislative and policy changes that can accommodate such things as Indigenous land rights, free, prior and informed consent, redress and a variety of self-government, autonomy and other such arrangements. States are not going to implement this multifaceted and complex set of changes on their own, however. They will require significant political and moral pressure to hold them accountable to the rhetorical commitments they have made to support this level of change. They will also require ongoing conversation and negotiation with Indigenous peoples along the way, lest the process becomes problematically one-sided. Such processes ultimately require sustained political will, commitment and engagement over the long term, to reach the end result of radical systemic change and Indigenous state relationships grounded in mutual respect, co-existence and reciprocity. This type of fundamental change requires creative thinking, careful diplomacy, tenacity, and above all, optimistic vision, on the part of Indigenous peoples. The pessimistic approaches of the resurgence school are ultimately of little use in these efforts, other than as a cautionary tale against state power, of which the organisational players are already keenly aware. Further, by dismissing and discouraging all efforts at engagement with states, and especially with the blanket accusations that all who engage in such efforts are ‘co-opted’ and not ‘authentically’ Indigenous, the resurgence school actually creates unnecessary negative feelings and divisions amongst Indigenous movements who should be pooling limited resources and working together towards better futures

#### Their critique cedes democracy---causes authoritarianism and violence.

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There is a long tradition on the Left of ambivalence towards democracy, and scepticism regarding the idea of democracy promotion. There are various underlying reasons which are often present in an undifferentiated amalgam. From Marxism there is doubt about ‘bourgeois democracy’, related to the view that the state is the ‘armed wing of the bourgeoisie’. In other words, the state is not a neutral arbiter between different interests but systematically acts to repress the common interest in favour of the ruling class. Marx was ambivalent about the potential of democracy and although his schema of socioeconomic progress involved the overthrow of bourgeois rule and the installation of a dictatorship of the proletariat, he also indicated that in established democracies such as Britain, transformatory change might be possible through democratic elections. This ambivalence solidified into a full‐blown split in the socialist movement in the first years of the twentieth century with the communist wing arguing that only revolution could bring about real change, while social democrats proposed change through constitutional means, rejecting the concept of revolutionary transformation in favour of democratic gradualism; evolutionary socialism (Bernstein, [1911] 1961). It is important to historically contextualize the debate within the socialist movement about democracy. Universal suffrage was not instituted in any country prior to the beginning of the 20th century, and thus the battle for social justice was waged against largely authoritarian regimes. Once democratic systems were established in the most developed countries, it became crucial to understand why socialists did not automatically win elections. Much of early twentieth Western Marxism was devoted to understanding the phenomenon of workers apparently acting against their self‐interest by voting for – and supporting – anti‐socialist political parties. In this context, the work of Lukacs ([1920] 1967) and Gramsci (1989) on class consciousness, reification, and hegemony is particularly significant. Despite the continued application by Leftist movements and leaders of the Bonapartist model for several decades, particularly in the developing world, there was a gradual acknowledgement within the Left that hegemonic orders in complex contemporary societies depend on multi‐faceted consent. The democratic institutions in contemporary society are only one of the markers of consent, but political movements need to dominate those institutions in order to secure the formal and symbolic legitimacy required to implement a political programme. Therefore, notwithstanding an acknowledgement of the structured disadvantage faced by progressive social movements in the democratic system, engagement with the democratic system is a necessary component of leftist strategy, and rejectionism is likely to disengagement and apathy (Laclau, 2000: 290). Moving beyond instrumental reasons for democratic engagement I would like to present two normative arguments in favour of democracy as an important aspect of the critical governance agenda. First, democracy provides an opportunity for engagement in debate about the nature of society. It is not necessary to accept the arguably naïve precepts of Habermas’s deliberative democracy to comprehend that a social order based on non‐violent resolution of conflict is more likely to present opportunities for egalitarian social change than one enforced by violence that is more likely to be held by elites, or more definitively, violence defines elitism. Mouffe (2000) describes the objective of democratic engagement as agonism. Agonism essentially entails acknowledgement of irreconcilable difference between political programmes, but common acceptance that debate should remain within the institutional framework of democracy. More fundamentally, one of the experiences of actually existing socialism has been that the practice of power is problematic notwithstanding the overt objective with which power is sought and held. Blaug (2000, 2010) argues that the exercise of power leads inevitably to a form of anti‐social madness. Power has a metamorphic effect on personality; “emergence of an overestimated self”, in which its holders tend to lose touch with others’ interests, and tend to disparage and oppress subordinates. Power corrupts both leaders and subordinates, corrupting elites and creating collusion in subordinates through a practice of learned helplessness. Power is internalized and tends to be unseen and internalized. Power holders are generally unaware of the changes in their perspectives and subalterns unaware of their subordination. Hierarchies do have efficiency benefits in certain circumstances, but they have costs in terms of the corruption of power. Complete elimination of hierarchy is impossible, but Blaug believes we can have less hierarchy and more democracy and still achieve organisational effectiveness. Transposing this general argument on the nature and abuse of power to the political arena, it is clear that democracy is necessary to have any possibility for achieving egalitarianism, and further, that the **progressive struggle** is for the extension of democracy to ever wider domains. Within the development community there is a common tendency to present democracy in terms of its instrumental value in facilitating economic development. There is significant evidence – albeit contested – that democracy facilitates economic growth (Olson, 1993; Siegle et al., 2004; UNDP, 2002). Those who dispute this relationship normally argue not that democracy reduces economic growth but that there is no clear relationship between the two, or that democracy only benefits certain parts of the population such as the middle class (Ross, 2006). Further, there is significant evidence that democracy improves outcomes for measures of human development when controlled for factors such as per capita income, in a wide range of domains including overall population longevity, reduced child mortality, improved nutrition, better child welfare, and improved educational attainment (Harding and Wantchekon, 2010). The logic of the mutually supportive relationship between democracy and development is presented below: However, a stronger argument in favour of democracy is that it is an indissoluble part of development, a perspective made famous by Amartya Sen (1999). Indeed, Sen turns the democracy development debate inside out in arguing that without political rights we cannot define what development means for us and therefore determine our own economic needs: "Political rights, including freedom of expression and discussion, are not only pivotal in inducing social responses to economic needs, they are also central to the conceptualization of economic needs themselves." (Sen, 1999: 154) An important consideration in justifying support to democracy promotion is the perspective of citizens. Numerous surveys have been carried out on public attitudes to democracy, with results that are surprisingly consistent across regions. **A great majority** of the population, whether living in democracies or under dictatorship, **support democratic governance**, notwithstanding frequently expressed disappointment in the actual performance of democracies (Shin and Tusalem, 2007). In this section we have considered the merits of democracy from a critical or Leftist perspective. The preference of democratic transformation over revolutionary change is argued on the grounds of the necessity of securing consent through broad legitimacy in complex contemporary societies. From an instrumental point of view, violent overthrow is an unlikely vehicle for improving social equity because by definition the tools of violence are primarily controlled by elites. It is preferable to promote and insist upon non‐violent debate, which does not require a naïve presumption that consensus can be achieved. The work of Ricardo Blaug is helpful in explaining why **authoritarian orders of either the Right or Left are unlikely ultimately to benefit the majority of the population**. Hierarchical power leads to a type of madness in which leaders lose touch with the needs of the subaltern, and the subaltern in turn tends to become dependent on the Leader. The result will be political decisions consistently benefiting the elite over the masses, with a diminished capacity of subalterns to understand and combat their own repression. This psychological explanation is buttressed with empirical evidence showing improved human development outcomes for democracy, explained by Sen as others as deriving from the necessity of freedom to identify and strive for the realisation of economic needs. Finally, and importantly, a considerable majority of the population, whether living in democracies or dictatorships, consistently supports democracy over authoritarianism

#### Abandoning democracy is the worst---we need more liberalism.

Richard Youngs 11. Director of FRIDE and Associate Professor @ Warwick. “Misunderstanding the maladies of liberal democracy promotion” http://www.fride.org/download/WP106\_Liberal\_Democracy2\_jan11.pdf p. 14-15

Critical theorists skate a thin line: they issue pleas for a rethinking of democracy, but scratch beneath the surface and what they really **lionise is undemocratic state-led development**; theirs is in fact not a genuine concern with reconceptualising democracy so much as a pretty wholesale questioning of the democracy agenda, dressed up in softened discourse. A central pivot of many such critiques is the criticism of liberalism’s teleological arrogance. But this centres too much on one influential book published at one rather distinctive moment in time24; **liberalism more broadly and properly understood is not teleology**. Moreover, many writers argue against teleology and prescription but then in the next breath confidently assert that social democracy must be a superior and more acceptable form of democracy outside the West and one which has a more sustainable long-term future. This may be the case, but they have no philosophical justification for saying so without replicating the very same methodological features they profess to dislike in ‘liberal’ tenets – and thus contradicting themselves. Clearly, more debate about different forms of political representation would be healthy. Allowing space for a plurality of routes to and types of political reform would sit well with the core spirit of democracy. However, while more flexibility and open mindedness are still required in democracy promotion, there is a risk of being **unduly defensive** about the virtues of liberal democracy’s core tenets. The problem in many places of the world is the absence of liberalism’s core values, not their excess. Vigilance in the need for democracy’s reconceptualisation is indeed merited. But it would be a muddled reasoning that took this to provide a case for the **wholesale pull back** from the (already anaemic) support for liberal democracy’s notion of fundamental political rights. We need more fully to understand local demands. But there is an automatic assumption routinely made that such demands are for more diverse, anti-liberal political forms. This may in many places be the case, but the **evidence must be assembled**. One cannot simply assert this as if it were axiomatic to the emerging world order; there is no reason for supposing a priori that this is a natural outcome of the rebalancing of international order. The evidence that exists points, again, to a more nuanced conclusion: a demand for the essential tenets of liberal universalism, made relevant to and expressed through the language and concepts of local cultures and histories. A growing focus within political philosophy has been on ‘capabilities’: negative liberal freedoms need to be deepened but also combined with the locally-rooted capabilities that ensure their effective realisation.25 The central thrust of Locke’s liberalism was anti-dogmatism and prudence. The irony – and, for anyone concerned over democracy’s health, the tragedy – is that international support for a supposedly liberal democratic agenda is today associated with exactly the opposite of these values. It is the non-dogmatic spirit that liberalism must work to recover: liberal democracy as a system that (simply) creates space for a variety of different local choices. Advocates and opponents of liberalism are trapped in a circular debate over this matter: while core liberal freedoms are required to make such local choices, critics insist that those very liberal rights are themselves a corruption of local autonomy. The imperative is not for liberalism to cede to other creeds, but to work towards squaring the circle that has always existed at its heart: that is, liberalism is in its very essence the rejection of utopian political design, yet, if not pursued with care, it can appear as an unbending utopia. This defines its challenge: can liberalism stand convincingly as an anti-utopian creed whose own propulsion requires courageous normative conviction? Can it strike the Rawlsian balance of deepening a plurality of values without descent into relativism?

#### Impacts don’t apply---democracy isn’t a monolith.

Charles Mills 12, the John Evans Professor of Moral and Intellectual Philosophy at Northwestern University [“Occupy Liberalism! Or, Ten Reasons Why Liberalism Cannot Be Retrieved for Radicalism,” *Radical Philosophy Review*, Vol. 15, No. 2, 2012, p. 305-323, http://pages.uoregon.edu/koopman/siap/readings/Mills\_Charles\_RPR.pdf]

7. Liberalism Is Naïve in Assuming the Neutrality of the State and the Juridical System

Mainstream liberalism tends to assume the juridico-political neutrality of the liberal-democratic state, but such naivety need not be true of all varieties of liberalism. (Note that nowhere in Gray's characterization is any such assumption made.) The neutrality of the juridico-political system is really a liberal ideal, a norm to be striven for to reflect citizens' equal moral status before the law and entitlement to equal protection of their legitimate interests. To represent it as a sociological generalization of liberal theory about actual political systems, including systems self-designated as liberal, would be to confuse the normative with the descriptive. Liberalism has certainly historically had no trouble in seeing the illicit influence of concentrated group power in the sociopolitical systems it opposed (see section #2). The original critique of "feudal" absolutism, the twentieth-century critique of "totalitarianism," relied in part on the documentation and condemnation of the extent of legally-backed state repression in curbing individual freedom. Liberalism's blind spot has been its failure to document and condemn the enormity of the historic denial of equal rights to the majority of the population ruled by self-styled "liberal" states: the "absolutism" and "totalitarianism" directed against white women and white workers, and the nonwhite enslaved and colonized. Patriarchal democracy, bourgeois democracy, Herrenvolk democracy have all been represented as "democracy" simpliciter, with no analysis of the mechanisms of structural subordination that have characterized such polities, or the ideological sleights-of-hand that have rationalized them. But to claim a necessary conceptual connection between such evasions and liberal assumptions is to confuse the contingent necessities of the discourse of hegemonic liberalism-aimed at preserving, whether by justifying or obfuscating, patriarchal, bourgeois, and racial power-with what is taken to be some kind of transworld essence of liberalism. In recent decades, a large body of literature has developed that investigates the impact of class, race, and gender dynamics in the actual functioning of the state and the legal system.23 Radical liberalism would draw on this body of literature in seeking to put in place the safeguards necessary for guaranteeing equal protection not merely on paper but in reality.

8. Liberalism Is Necessarily Anti-Socialist, so How "Radical" Could It Be?

"Socialism" is used in different senses. Assuming that a romanticized return to pre-industrial communal systems is not on the cards for a globalized world of 7 billion people, there are three main alternatives so far (two tried, one theorized about): state-commandist socialism, social democracy, market socialism. State-commandist socialism, aka "communism," is indeed incompatible with liberalism, but would seem to have been refuted as an attractive ideal by the history of the twentieth century. 24 Social democracy is just left-liberalism, whether in Rawls's version or in versions further left, like Brian Barry's, more worried about the inequalities Rawls's two principles of justice leave intact.25 Market socialism is yet to be implemented on a national level, but many of the hypothetical accounts of how it would work emphasize the importance of respecting liberal norms. 26 In other words, market socialism's putative superiority to capitalism is not defended by invoking distinctively socialist values, but by showing how such uncontroversial and traditional liberal values as democracy, freedom, and self-realization are not going to be achievable for the majority under the present system. (Or through the appeal to more recent values like sustainability, generated by awareness of the impending ecological disaster, which the present order will make achievable for nobody!) Other possibilities are not ruled out, but their proponents would have to explain how their models have learned the lessons of the past in both (a) being economically viable (b) respecting human rights, the common global moral currency of the postwar epoch, which is best developed in the liberal tradition. Criticism of the existing order is not enough; one has to show how one's proposed "socialist" alternative will be superior (and in more than a vague hand-waving kind of way).

9. The Discourse of Liberal Rights Cannot Accommodate Radical Redistribution and Structural Change

Marxism's original critique of liberalism, apart from deriding its (imputed) social ontology, represented liberal rights as a bourgeois concept. But that was a century and a half ago. Lockean rights-of-non-interference centered on private property, "negative" rights, are indeed deficient as an exclusivist characterization of people's normative entitlements, but such a minimalist view has been contested by social democrats (some self-identifying as liberal) for more than a century. A significant literature now exists on "welfare" rights, "positive" rights, "social" rights, whose implementation would indeed require radical structural change. The legitimacy of these rights as "liberal" rights is, of course, denied by the political right. But that's the whole point, with which I began-that liberalism is not a monolith but a set of competing interpretations and theorizations, fighting it out in a common arena. 27 The U.S. hostility to such rights is a manifestation of the historic success of conservatives in framing the normative agenda in this country; not a necessary corollary of liberalism as such. As earlier emphasized: liberalism must not be collapsed into neo-liberalism. Nor is it a refutation to point out that having such rights on paper does not guarantee their implementation, since this is just a variation of the already-discussed imputation to liberalism of a necessarily idealist conception of the social dynamic (section #6), in which morality is a prime mover. But such a sociological claim is neither a foundational nor derivative assumption of liberalism.

Moreover, in the specific case of the redress of racial injustice, one does not even need to appeal to such rights, since the situation of, e.g., blacks in the United States is arguably the result of the historic and current violation of traditional negative rights (life, liberty, property), which are supposed to be the uncontroversial ones in the liberal tradition, as well as the legacy of such practices as manifest in illicitly accumulated wealth and opportunities. Here again the hegemony of Rawlsian "ideal theory" over the development of the mainstream political philosophy of the last forty years has had pernicious consequences, marginalizing such issues and putting the focus instead on principles of distributive justice for an ideal "well-ordered" society. But an emancipatory liberalism would be reoriented from the start towards non-ideal theory, and would correspondingly make rectificatory justice and the ending of social oppression its priority. 28

10. American Liberalism in Particular Has Been so Shaped in Its Development by Race that Any Emancipatory Possibilities Have Been Foreclosed

Liberalism in general (both nationally and internationally) has been shaped by race, but that does not preclude reclaiming it.29 Moreover, it is precisely such shaping that motivates the imperative of recognizing the multiplicity of liberalisms, not merely for cataloging purposes but in order to frame them as theoretical objects whose dynamic requires investigation. The conflation of all liberalisms with their racialized versions obstructs seeing these ideologies as historically contingent varieties of liberalism, which could have developed otherwise. A Brechtian "defamiliarization" is necessary, a cognitive distancing that "denaturalizes" what is prone to appear as the essence of liberalism. Jennifer Pitts's A Turn to Empire, for example, which is subtitled The Rise of Imperial Liberalism in Britain and France, and Sankar Muthu's Enlightenment against Empire, both seek to demarcate within liberalism the existence of anti- as well as pro-imperialist strains, thereby demonstrating that liberalism is not a monolith. 30 Admittedly, other scholars have been more ambivalent about some of their supposed exemplars; see, for example, Losurdo, already cited, and John Hobson's recent The Eurocentric Conception of World Politics, which develops a detailed and sophisticated taxonomy of varieties of Eurocentrism and imperialism that demonstrates the compatibility of racism, Eurocentrism, and anti-imperialism. 31 (For instance, many European liberal theorists were anti-imperialist precisely because of their racism-their fears that the white race would degenerate as a result of miscegenation with inferior races and the deleterious consequences of prolonged residence in the unsuitable tropical climates of colonial outposts.) But the mere fact of such a range of positions illustrates that a liberalism neither Eurocentric nor imperialist is not a contradiction in terms.

#### Good intentions can’t decolonize the academy—settler colonial scholars, such as Rifkin, re-center the settler perspective by decentering Indigenous experience and resurgence.

Corey SNELGROVE ET AL. 14, University of British Columbia; Rita Kaur Dhamoon, University of Victoria; and Jeff Corntassel, University of Victoria [“Unsettling settler colonialism: The discourse and politics of settlers, and solidarity with Indigenous nations,” *Decolonization: Indigeneity, Education & Society*, Vol. 3, No. 2, 2014, p. 1-32, http://decolonization.org/index.php/des/article/view/21166/17970]

The institutionalization of settler colonial studies (rather than Indigenous studies) is on the one hand a significant shift in the academy. On the other hand, as de Leeuw, Greenwood, and Lindsay (2013) rightly argue, even when (and perhaps because) there are good intentions to decolonize and to “cultivate a culture of ‘doing the right thing,’” there are no “fundamental shifts in power imbalances between Indigenous and non-Indigenous peoples or the systems within which we operate” (p. 386). Settler colonialism and the study of settler colonialism, in other words, cannot be decolonized because of good intentions. Following this, paradoxically and in deeply troubling ways, settler colonial studies can displace, overshadow, or even mask over Indigenous studies (for example, see Veracini, 2013) and variations within Indigenous studies, especially feminist and queer Indigenous work that is centred on Indigenous resurgence. Indeed the link between Indigenous studies and settler colonial studies is still in process. The synergies between the literature by/on two-spirited Indigenous identities, queer theory, Indigenous studies more broadly, and settler colonial studies are notable in their interwoven conversations across fields of study. But at times, Indigenous peoples and issues are de-centred in settler colonial studies (for example, Rifkin, 2013, p. 323). Furthermore, while Rifkin is right to argue that settler colonial practices and processes operate in everyday ways, are these practices really in the “background” (2013, p. 331), and for whom? Is settler colonialism “largely invisible”, as Barker (2012) claims?

Yes, settler colonialism is naturalized, pervasive, and not just state-centred, but for whom is settler colonialism in the background and invisible? These kinds of claims seem to presume white settler subjectivity as the monolithic lens through which to examine settler colonialism and dispossession, both in the context of whites and people of colour, in ways that obscures differentials of power. For Indigenous peoples, settler colonialism may not be the primary lens of living or theorizing, but it is also neither in the background or invisible.

#### Institutional engagement isn’t native capitulation to colonial power and orienting politics towards material changes that respond to everyday violence is a productive avenue for resistance

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Examples of relatively successful cooperation between the EPA and native communities are that of the Confederated Tribes of the Umatilla Indian Reservation in northeastern Oregon, the Bad River Band of the Lake Superior Tribe of the Chippewa Indians in northwestern Wisconsin, the Pala Band of Mission Indians in northern San Diego county, the Mole Lake Band of Chippewa in Wisconsin (Nesper 2010), and the St. Regis Mohawk Tribe in northern New York State. Significantly, all five tribes own successful Indian casino enterprises and hotels. With respect to the latter, over the past decade the St. Regis Mohawk Tribe has made good use of the EPA’s commitment to respect its sovereign state status and deal with its vast environmental problems. These problems stem from the 1950s when General Motors and Alcoa built large production plants next to the Mohawk reservation that produced thousands of tons of hazardous waste that bled into the St. Lawrence River, upstream from the tribe. In the 1970s and 1980s, the tribe began to see illness among its members, particularly young people attending a school situated yards from General Motor’s property. One member of the tribe, Katsi Cook, invited pathologist Ward Stone to come to the reservation and collect samples. Stone found alarming levels of toxins in the fat of local animals such as frogs and ducks, as well as in the breast milk of Indian women. The tribe became proactive. It hired lawyers, developed an environmental division within its government, and began working with the EPA to initiate air and water quality programs. According to the Mohawk’s environmental health education specialist Lawrence Swamp, the tribe was driven by necessity to create one of the most advanced tribal environmental programs in the country. Achieving TAS status, the St. Regis Mohawk Tribe can now set its own water and air quality standards on its reservation, forcing adjacent industries to comply with those standards. Notes Swamp (1996): A key element in the Environment Division’s success is its negotiating strategy and relations with other agencies. The relationship between the Tribe and EPA was a little rocky at the beginning because the EPA did not recognize the need to work with the Tribe on a governmentto-government basis....Through persistent pressure and tough negotiations, the Tribe was able to muscle its way into the negotiation process as a legitimate partner. The importance of Indian gaming enterprise should not be downplayed in any conversation about TAS status for tribal governments. Profits from gaming have given some tribes the financial resources to create environmental divisions within their governments, consult with scientists and other experts, and mount legal action for TAS status. Notably, of the 46 federally recognized tribes who have achieved TAS status under the EPA Clean Water Act between 1992–2009, 41 tribes run casinos, a few are in the process of building casinos, and the Hualapai Indian Tribe used to run a bingo hall but has now diversified its investments into a vacation destination overlooking the Grand Canyon.4 The exception to this connection between gaming and tribal environmental control is the Hopi Tribe, which has managed to establish cultural museums and stores that attract tourist dollars. Although all of the 46 tribes represent varying degrees of success in addressing the wide range of environmental problems facing their communities, it is essential to remember that most tribes in the United States do not have equivalent financial resources and face an uphill battle to get basic needs met such as access to clean water and proper sewerage treatment. As scholars have noted, “Tribal governments have begun to lift their communities out of poverty and economic desperation, but this is an enormous task that will take many generations to accomplish” (Harvard Project 2008, p. 1920). The capacity of tribes to resist and/or cooperate with governmental agencies is undermined by a long history of colonial oppression of native peoples coupled with the circulation of stereotypical images and conceptions of Native Americans in mainstream society. These images and preconceptions often prevent open dialogue and create hurdles in the building of relationships between native and non-native parties based on mutual respect. Unfortunately, the St. Regis Mohawk Tribe’s experience of having to “muscle its way into the negotiation process” is not unique. Despite the EPA’s commitment to involving native communities in environmental programs and policymaking, political cooperation does not come easily. Each tribe raises a unique set of circumstances and must be dealt with on a case-bycase basis. Furthermore, there is much distrust of and resistance to federal agents by tribal communities for obvious historical reasons. Genocide and ecocide taint Indian and non-Indian relations (Grinde & Johansen 1995, LaDuke 1999, Jaimes et al. 1999, Churchill 1993). Distrust is exacerbated by the ways tribes are forced to present themselves as authentically native and culturally distinct from white society in order to gain access to political and legal forums (Dombrowski 2001, p. 13). Once granted access to these forums, however, native peoples must then speak according to dominant forms of legal and scientific discourse in order to be taken seriously by industries, policy makers, courts, and the EPA (Espeland 1994, Buchanan 2009, Martello & Jasanoff 2004, Nadasdy 2003, Deloria 1995). As noted by sociolegal scholars, land and water conflicts are often “no less than fundamental epistemological conflicts” (Sefiha & Lauderdale 2008, p. 508). Managing long-standing stereotypes about native peoples poses yet another difficulty to overcoming resistance and seeking cooperation between Indian and non-Indian communities, at least from the perspective of tribal governments (Barta 1997, Jahoda 1999, Mihesuah 1996, Churchill 2001, Huhndorf 2001). These stereotypes include the strongly held notion that native peoples are passive and without agency, and if not passive, then certainly not smart enough or organized enough to oppose industries such as General Motors. Another prevailing stereotype that hampers cooperation between Indian and non-Indian groups is the widespread belief that all native peoples love nature. From the time of earliest colonization, and reinforced by environmental movements in the late-nineteenth and twentieth centuries (see above), Indians have been romanticized in mainstream society as living in spiritual harmony with the natural world (Bordewich 1997, Krech 2000, Harkin & Lewis 2007). This stereotype precludes non-Indians from appreciating that tribal lands are a vital economic resource for native people, thus impeding Indians from developing their reservation lands for economic profit if they so desire (Abramson & Theodossopoulus 2001). If tribes indicate an interest in leasing land to mining companies, building casinos, or accommodating a nuclear waste storage facility on reservation land, local community and environmental groups have typically condemned them for being “greedy,” “hypocritical,” and ultimately not “authentic” Indians (Darian-Smith 2003; Lewis 2007; Nadasdy 2005, p. 318). As Lewis (1995, p. 439) has observed, the constraints of racial stereotypes have “unintentionally denied Native Americans their humanity, culture, history, and most importantly, their modernity.” Only through increased conversation between Indian and non-Indian groups may stereotypes be broken down and opportunities opened up for sincere collaboration. We have some such examples. To defend their treaty rights to participate in traditional hunting of walleyed pike from the lakes of Wisconsin and Minnesota, the Ojibwe and their non-Indian supporters created a new composite coalition to effectively combat the white supremacists that opposed them. In part, the coalition’s success can be attributed to its creation of new racial identities for both natives and their white allies, allowing people who had previously been divided along essentialized racist lines to come together as a collective (Lipsitz 2007, Nesper 2002, Whaley & Bresette 1994). Other instances of cooperation are emerging between tribes. For example, intertribal natural resource management agencies such as the Great Lakes Indian Fish and Wildlife Commission, the Columbia River Inter-Tribal Fish Commission, and the Northwest Indian Fishing Commission have developed to handle fishing rights in Wisconsin, Washington, Oregon, and Michigan. In various ways, these commissions seek to bring together tribes and states for the purpose of environmental management. According to the Web site of the Northwest Indian Fishing Commission (http://www.nwifc.org/about-us): The role of the NWIFC is to assist member tribes in their role as natural resources comanagers. The commission provides direct services to tribes in areas such as biometrics, fish health and salmon management to achieve an economy of scale that makes more efficient use of limited federal funding. The NWIFC also provides a forum for tribes to address shared natural resources management issues and enables the tribes to speak with a unified voice in Washington, D.C. The EPA seems to appreciate the transformative potential of cooperation and toward this end provides advice, maps, and links to a range of agencies about how best to work effectively with tribal governments, as well as brokering tribe-to-tribe communication by sharing knowledge and other resources.5 This facilitating of dialogue reflects more widespread attitudes within environmental justice circles that recognize a need to empower local communities through coalition politics, particularly in the face of global warming and other transborder and multi-jurisdictional environmental issues (Grossman 2001; Martello & Jasanoff 2004, p. 4; Pellow & Brulle 2005; Gunningham 2008). Empowering local communities, as the environmental justice movement urges, demands greater recognition of indigenous sovereignty. Historically, however, the concept of native sovereignty has been problematic in the United States. The argument that tribes are in some way equivalent to sovereign nations—nations within nations—has caused constant legal and political tension (Wilkinson 1987, Deloria 1998, Wilkins & Lomawaima 2002). Chief Justice John Marshall’s trilogy of Indian cases in the 1820s and 1830s held that tribes are not foreign states as envisaged under the U.S. Constitution, but rather are domestic dependent nations in a state of pupilage. In short, a tribe’s relation to the United States resembles that of a ward to his guardian ( Johnson v. M’Intosh 1823). The degree to which a tribal government is deemed a ward of the state has shifted over the decades, and ambiguities and inconsistencies with respect to the concept of tribal sovereignty plague Indian and non-Indian relations to this day (Wilkins 2008, p. 244). Nonetheless, despite general confusion in federal and state Indian law over the meaning of native sovereignty, there do appear to be recognizable trends in judicial interpretation (Wiessner 2008). Typically, U.S. courts interpret the concept of native sovereignty to accord with the institutional and economic interests of the state, or of the industries that the state supports, to the detriment of tribal interests. These interpretations stress that tribes do not hold inherent sovereign power and are only qualified to exercise any form of selfgovernment because, by virtue of their status as wards, that right has been delegated to them by the United States (Tweedy 2009). As Biolsi (2005, p. 243) notes, the court’s idea of tribal sovereignty is “limited, in fact, to the point that it does not make logical sense to many Indian people, is not really sovereignty at all from their point of view, and can only be understood as bespeaking a profoundly racist view of Indians on the part of Congress, the courts, and white people in general.” Against trends of U.S. judicial interpretation that seek to limit the concept of inherent native sovereignty, federal environmental regulations have provided a mechanism for some tribes to reassert their sovereign authority “by effectively creating a presumption in favor of tribal jurisdiction” (Tweedy 2005, 2009). As mentioned above, the EPA’s Indian Policy was introduced in the 1980s when the federal government and American society in general dismissed native peoples as out of sight and mind on distant reservations. No one anticipated the enormous shift in fortune among a few tribes as a result of the development of Indian gaming enterprises. These enterprises granted tribes the ability to participate in mainstream political activities for the first time (Darian-Smith 2003, Champagne 2004). They provided, among other things, the economic resources to mount formal applications under the EPA to be granted state status and the authority to regulate environmental standards on reservation lands. As the legal scholar Grijalva (2008, p. xi) has noted: The Agency [EPA] has repeatedly exercised its substantial authority under the modern environmental laws to link Congress’ preference for local program implementation with federal Indian law’s doctrine of retained tribal sovereignty in a legal and administrative framework effectively offering tribes a coequal seat at the table. The seat comes with an unparalleled opportunity for translating tribal environmental value judgments into federally enforceable requirements constraining Indian and non-Indian polluters inside and outside Indian country. It offers a genuine chance for tribes to protect and preserve the health and welfare of their citizens, the quality of Indian country environment, and most importantly, their land-based Indigenous culture. Over the years, EPA’s policy of recognizing indigenous sovereignty has caused increasing tension between native and non-native communities. One example of conflict is that experienced by the Pala Band of Mission Indians in northern San Diego County, which received state-like status from the EPA in 2008. This status means the tribe must be notified when a project that may cause air pollution is proposed within 50 miles of the reservation. Whether the status can prevent the building of the Gregory Canyon landfill, planned to be built just west of the reservation, and against which the tribe has objected for over a decade, is not certain. In any case, according to Doug Elmets, a spokesperson for the Pala Band, the importance of the EPA’s determination is that “[i]t’s as much a recognition of the status of the tribe as it is their ability to comment on air quality issues that would affect members” (Pfingsten 2008). Public objections to the Pala Band’s new state-like designation were considerable. In the words of one blogger, “So a project within 50 miles, impacting upwards of 650 people, must be reviewed by the tribe. What about the impacts tribal expansion has on upwards of 6.5 million people? We have a right to know what’s up their sleeves. This is a runaway train!” The Pala Band’s experience of local antagonism is not unique. The Pala Band is one of many tribes that have been the focus of public ire and political attack in recent years. The rise of Indian gaming and the increased recognition of tribal sovereignty that has accompanied it have generated a backlash against so-called rich Indians who, it is argued, now receive special rights (Dudas 2008, 2005; GoldbergHiller & Milner 2003). This backlash against empowered native communities represents a new twist in the growing recognition of Indian sovereignty through environmental law avenues. The long-standing stereotype of Indians as stewards of the environment prevents many non-Indians from appreciating that native peoples are full citizens and should be able to exercise their property rights in the same way that non-Indians exercise theirs. This includes the right of tribes to log or mine reservation lands as a source of income or, in the case of the Skull Valley Band of Goshute Indians in Utah, to build a nuclear waste dump (Lewis 2007). Indian sovereignty means that tribes should have ultimate control over their reservation land, be it either to protect it or to use it, as a tribe sees fit. It also means that tribes have the right to practice their own notion of environmentalism that may or may not accord with Western paradigms (Nadasdy 2005). It seems that mainstream American society is still grappling with the idea of modern Indians and may not yet be prepared to accommodate the full implications of indigenous sovereignty, particularly as it emerges within the context of U.S. environmental law and regulation. The inadvertent yet increasing recognition of indigenous sovereignty within U.S. domestic law echoes more explicit developments in international law. Since the 1970s, efforts have been made to unite native peoples around the world and establish pan-native social movements to further the recognition of indigenous sovereignty. Toward this goal, forums such as the International Indian Treaty Council (1974), World Council of Indigenous Peoples (1975), UN Working Group on Indigenous Populations (1985), and the UN Permanent Forum on Indigenous Issues (2002) have been established. Many of these groups played a role in the International Labor Organization (ILO) Convention Concerning Indigenous and Tribal Peoples of 1989. The ILO treaty has now been ratified by almost all Latin American countries and ensures that the rights of native groups over legal status, lands, and environment are at the center of many states’ political concerns (Fischer 2009; Warren & Jackson 2002; Royster & Blumm 2007, pp. 517–604). In 2007, the ratification of the UN Declaration on the Rights of Indigenous Peoples focused additional world attention on indigenous sovereignty and native rights to their lands and territories (Xanthaki 2007; Wiessner 2008; Charters et al. 2010; Allen & Xanthaki 2010). Among the many issues identified in the declaration, indigenous peoples’ rights to the preservation, conservation, and development of their environment were prominent. The declaration represents, in the words of UN Special Rapporteur S. James Anaya, an important contribution to international customary law by presenting “an authoritative common understanding, at the global level, of the minimum content of the rights of indigenous peoples” (cited in Wiessner 2008, p. 1162). Significantly, 143 countries signed the UN Declaration with only four refusing: the United States, Canada, Australia, and New Zealand (Australia subsequently reversed its decision). Despite these notable state exceptions, the 20 years of work culminating in the 2007 declaration have invigorated new thoughts about indigenous-state relations and new political theories that take into account competing and overlapping legal jurisdictions at international and national levels (Barker 2005, Ivison et al. 2008, Champagne 2005, Weissner 1999, Anaya & Williams 2001, Anaya 2004, Hall & Fenelon 2009). The degree to which the United States will be receptive to the concept of indigenous sovereignty as it is promoted through international law remains to be seen. What is reasonably sure, however, is that as concerns over climate change and global warming intensify, U.S. environmental law will increasingly have to navigate and accommodate international environmental legal developments. And these international legal developments are increasingly addressing, among other things, indigenous peoples’ rights over land. The cumulative and compounding pressures from international and domestic environmental laws that elevate the stature of indigenous authority suggest that the United States, whether it welcomes it or not, will be forced to confront non-Western values and perspectives with respect to the preservation, conservation, and sustainability of natural resources. One result may be that the United States can no longer treat the environment as something to be conquered and a resource to be economically exploited. In the future, U.S. environmental law, which has conventionally viewed the environment as a “universal, objective reality” separate from society and human experience (Kapoor 2001, p. 270), may have to embrace alternative epistemological viewpoints and sets of ecological priorities. To put it another way, U.S. environmental law may be on trajectory whereby it becomes, if only in part, decolonized.

#### c---sabotages movements – they foreclose political strategies of communication and pluralism that create effective strategies and instead push indigenous folk to remain subaltern

Anna Frances Laing 15, geography PhD candidate, “Territory, resistance and struggles for the plurinational state: the spatial politics of the TIPNIS Conflict,” <http://theses.gla.ac.uk/5974/7/2015laingphd.pdf>) // nsp

The use of indigeneity as a common signifier has fostered mobilisation across different ethnic groups. This process has been aided by NGOs and técnicos (technical experts) that accompanied the Eighth and Ninth Marches. NGO representatives facilitated meetings, provided training, funded activities and constructed written announcements and texts. These mediatory actors therefore helped to re-articulate the grievances of the marchers under the banner of indigenous rights. This could be seen in the writing of open letters to the government during both the Eighth and Ninth Marches, made possible through the aid of technical experts from one of the principle legal organisations defending indigenous rights in Bolivia CEJIS (Centro de Estudios Jurídicos e Investigación Social; Centre of Legal Studies and Social Investigation). Therefore, in order to ‘speak’ and be heard, the indigenous peoples have to undergo a process of representation through the language of legal rights. They therefore remain ‘subaltern’ because their attempts at self-representation fall outside the ‘the lines laid down by the official institutional structures of representation’ (Spivak 1996: 306). Thus, Glenn (2011) contends that the UN Declaration on the Rights of Indigenous Peoples is ironic since it seeks the recognition of alternative epistemologies through civic institutions that have homogenising and universalising tendencies. However, as Fabricant notes in her work with the Landless Peasants Movement in Bolivia, movements ‘take NGO ideas and meld them with their own creative strategies to come up with solutions that will work for their communities’ (2012: 120). Moreover, Gustafson (2009b) offers a balanced interpretation of the ways that NGOs offer a language and model for politicising alternative worldviews. The indigenous movement consciously reifies certain strategic essentialisms whilst at other times actively resisting them. Indeed, indigenous knowledges do not exist outside of other knowledge forms (Walsh 2002). As Walsh argues ‘[t]he efficacy of the movement in fact derives from its ability to construct and use the correspondences among various contemporary knowledge positions […] in order to exercise political tactics and strategies’ (2002: 71). **A politics of refusal is unlikely to advance indigenous demands**. As such, Hale suggests an analytical framework based on the Gramscian notion of articulation to ask: will the subjugated knowledge and practices be articulated within the dominant, and neutralised? Or will they occupy the space opened from above while resisting its built in logic, connect with others, toward ‘transformative’ cultural-political alternatives that still cannot be fully imagined? (2002: 499). Indeed, there is the danger that identifying under a single indigenous label risks losing the complexities and processes that permeate the heterogeneous inter-ethnic collectivity of the lowland indigenous movement. This acts to disembody the identity claims from some of the more radical tangents of the movement. Mexican anthropologist Miguel Alberto Bartolomé argues that indigenous autonomy should contemplate ‘new modes of [interethnic, inter-cultural] social articulation that are more egalitarian than existing [ones]’ and that a multi-ethnic state ‘should explore all possible paths in the search for novel forms of conviviality between culturally distinct groups’ (2005: 146 cited in Gustafson 2009a: 998). Escobar similarly calls for a decolonisation that ‘can be started in earnest from a deessentialized perspective’ (2008: 305). Indeed, the movement seeks the recognition of plurality without the homogenisation of indigenous cultures or ideologies or the ranking of difference that necessarily works to subordinate some cultures and let others dominate. This project of emancipatory societal transformation is an on-going challenge for the lowland indigenous movement.

## 1ar

### k---1ar

#### 5---mitchells capping!

Johnston 4 - Psychoanalysis, Culture & Society (2004) 9, 259–283. doi:10.1057/palgrave.pcs.2100014, Adrian,THE CYNIC’S FETISH: SLAVOJ ZˇIZˇEK AND THE DYNAMICS OF BELIEF) NAR

Zˇ izˇek appears to waver in response to such attacks. His earlier work advocates reading Lacan as a transcendental philosopher of sorts (Ziizˇek, 1993, p 3). However, by the end of the 1990s, he repudiates this position as untenable (Ziizˇek, 1999c, pp 276–277), despite the fact that loaded terms such as ‘‘transcendental’’ and ‘‘inherent’’ continue to surface in the recent writings as well. One of the reasons he gives for this change of mind is that ‘‘transcendentalizing’’ Lacan is tantamount to, as he puts it, a ‘‘celebration of failure’’ (Ziizˇek, 2002b, p xii). That is to say, elevating aspects of the Lacanian theory of the libidinal economy to the status of universal apriori conditions affecting any and every possible human reality risks encouraging a resigned conservatism as a sense either that nothing really can be changed in any fundamentally ‘‘revolutionary’’ way or that there’s no point in trying because people are condemned to lives of dissatisfaction anyway. The problem here is that Ziizˇek concedes too much to critics such as Butler, and, in so doing, inadvertently endorses an erroneous assumption. The Lacanian motif of the human libidinal economy as being structured in response to an irreducible ‘‘lack,’’ ‘‘failure,’’ and/or ‘‘emptiness’’ by no means automatically entails inaction or cynicism apropos of prospects concerning concrete socio-political changes. In fact, quite the opposite is the case: what Freud designates as ‘‘discontent in civilization’’ (and what Lacan traces back to a ‘‘discontent prior to civilization’’ as something inherent to human desire) is precisely one of the driving motors compelling human beings to perpetually modify their status quo. One of the reasons why people don’t remain passively riveted to an indefinitely enduring configuration of collective life is that a certain libidinal ‘‘restlessness’’ (perhaps capable of being described, in Lacanian parlance, as an insatiable thirst for a socio-politically defined ‘‘surplus jouissance’’) always promises to agitate at least some people into striving towards the achievement of various alterations of their present circumstances. If desire didn’t work this way, if tot

al and complete satisfaction (qua full, absolute jouissance) were indeed capable of being achieved in either fantasy or reality, then the evolution of social, political, and economic structures would grind to a screeching halt at a certain point; there really would be an ‘‘end of history’’ in the Hegelian sense. One shouldn’t be misled by the negative connotations and undertones of Lacan’s language – the dysfunctionality of the libidinal economy is essential to the very existence and functionality of those transformative forces bringing themselves to bear upon the political economy. Capitalism’s increasing effectiveness at silencing calls for change is due to its having hijacked this insatiable restlessness by subliminatorily channeling it into a domain of evermultiplying, superfluous consumer wants, by turning the lack in/of desire from a socially destabilizing factor into the very engine of market-mediated consumption (an insidious Aufhebung already foreseen by Hegel in 1821). Whether or not this manipulative trick can be reversed is an open question. In the first volume of Capital, Marx remarks that, ‘‘commodities are in love with money’’ (Marx, 1906, p 121). Taking into account Ziizˇek’s psychoanalytic theses on the necessity of fetishism in human reality, can the deeply entrenched love triangle between the fetishistic subject (i.e., what Ziizˇek indicates is the only sane sort of subjectivity in late-capitalist conditions), his/her particular fetish-objects (i.e., specific commodities fixated upon by individuals), and money as the general medium for all possible fetish-objects (i.e., as the universal commodity fetish) be broken up? Or, is this a folie a` trois whose mutual symbiotic stability will continue to prove resistant against attempts at disruption?

#### 1---it’s more important for anti-settlerism---that’s burke and…

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And yet, something has changed in this landscape from the initial erasures of Native futurity we drew out in the first chapter. In the narratives of colonial actors like Duncan Campbell Scott, it was absolutely clear that “Indians” were disappearing because their social worlds were being superseded by more “civilized” ways of living and being, ones that these Native subjects would also, inevitably, in the end, adopt (or failing that, perish outright). There was a future. It was simply a settler one. But the nightmare futures of that my Haida interlocutors ward against in their own future-making reach beyond Haida life alone. Environmental collapse, most dramatically, threatens the sustainability of all life; toxins in the land and the waters threaten human lives regardless of their relative indigeneity, race, or gender (e.g. Choy 2011; Crate 2011). Put another way, the impetus for non-Haida (and non-First Nations subjects more generally) to be “united against Enbridge” with their indigenous neighbours comes in no small part because an oil spill also profoundly threatens the lives and livelihoods of non-Aboriginal coastal residents, a fact which Masa Takei, among others, made clear in Chapter 3. Nor is the anxiety that young people might abandon their small town to pursue economic and educational advantage in an urban context limited to reserve communities. Instead, the compulsions of capitalist economic life compel such migrations throughout the globe. The nightmare futures that Haida people constitute alternative futures to ward against are not just future of indigenous erasure under settler colonialism. They are erasures of settler society itself.

There is thus an extraordinary political claim embedded in Haida future-making, a claim which gains its power precisely because Haida future-making as we have seen it does not (perhaps cannot) escape from the larger field of settler-colonial determination. Instead, in Haida future-making we find the implicit assertion that Haida people can make futures that address the dilemmas of Haida and settler life alike, ones that can at least “navigate,” to borrow Appadurai’s phrasing, towards possible futures that do not end in absolute erasure. If Povinelli and Byrd are correct and settler liberal governance makes itself possible and legitimate through a perpetual deferral of the problems of the present, then part of the power of Haida future-making is to expose the threatening non-futures that might emerge out of this bracketed present, to expose as lie the liberal promise of a good life always yet to come and to attempt to constitute alternatives.

#### 3---no spillout

Corey SNELGROVE ET AL. 14, University of British Columbia; Rita Kaur Dhamoon, University of Victoria; and Jeff Corntassel, University of Victoria [“Unsettling settler colonialism: The discourse and politics of settlers, and solidarity with Indigenous nations,” *Decolonization: Indigeneity, Education & Society*, Vol. 3, No. 2, 2014, p. 1-32, http://decolonization.org/index.php/des/article/view/21166/17970]

The institutionalization of settler colonial studies (rather than Indigenous studies) is on the one hand a significant shift in the academy. On the other hand, as de Leeuw, Greenwood, and Lindsay (2013) rightly argue, even when (and perhaps because) there are good intentions to decolonize and to “cultivate a culture of ‘doing the right thing,’” there are no “fundamental shifts in power imbalances between Indigenous and non-Indigenous peoples or the systems within which we operate” (p. 386). Settler colonialism and the study of settler colonialism, in other words, cannot be decolonized because of good intentions. Following this, paradoxically and in deeply troubling ways, settler colonial studies can displace, overshadow, or even mask over Indigenous studies (for example, see Veracini, 2013) and variations within Indigenous studies, especially feminist and queer Indigenous work that is centred on Indigenous resurgence. Indeed the link between Indigenous studies and settler colonial studies is still in process. The synergies between the literature by/on two-spirited Indigenous identities, queer theory, Indigenous studies more broadly, and settler colonial studies are notable in their interwoven conversations across fields of study. But at times, Indigenous peoples and issues are de-centred in settler colonial studies (for example, Rifkin, 2013, p. 323). Furthermore, while Rifkin is right to argue that settler colonial practices and processes operate in everyday ways, are these practices really in the “background” (2013, p. 331), and for whom? Is settler colonialism “largely invisible”, as Barker (2012) claims?

Yes, settler colonialism is naturalized, pervasive, and not just state-centred, but for whom is settler colonialism in the background and invisible? These kinds of claims seem to presume white settler subjectivity as the monolithic lens through which to examine settler colonialism and dispossession, both in the context of whites and people of colour, in ways that obscures differentials of power. For Indigenous peoples, settler colonialism may not be the primary lens of living or theorizing, but it is also neither in the background or invisible.

#### 3---bella wanted a second card for warming---here’s that

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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]).

#### 5---Growth is sustainable.

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GDP growth—increases in the monetary value of all finished goods and services—is a crude measure for improvements in human well-being. Nevertheless, rising incomes (GDP per capita) correlate with lots of good things that nearly everybody wants, including access to more and better food, longer and healthier lives, more educational opportunities, and greater scope for life choices. Ward and his colleagues are clearly right that there is only so much physical stuff on the Earth, but even they know that wealth is not created simply by using more stuff. Where they go wrong (as so many Malthusians do) is by implicitly assuming that there are limits to human creativity. Interestingly, Ward and his colleagues, like Malthus before them, focus on the supposed limits to agricultural productivity. For example, they cite the limits to photosynthesis, which will limit the amount of food that humanity can produce. But as they acknowledge, human population may not continue to increase. In fact, global fertility rates have been decelerating for many decades now, and demographer Wolfgang Lutz calculates that world population will peak after the middle of this century and begin falling. Since the number of mouths to feed will stabilize and people can eat only so much, it is unlikely that the biophysical limits of agriculture on Earth will be exceeded. But it gets even better. Agricultural productivity is improving. Consider the biophysical limit on photosynthesis cited by the study. In fact, researchers are already making progress on installing more efficient C-4 photosynthesis into rice and wheat, which would boost yields by as much as 50 percent. British researchers just announced that they had figured out how to boost photosynthetic efficiency to create a super-wheat would increase yields by 20 percent. In a 2015 article for the Breakthrough Journal, "The Return of Nature: How Technology Liberates the Environment," Jesse H. Ausubel of Rockefeller University reviews how humanity is already decoupling in many ways from the natural world. "A series of 'decouplings' is occurring, so that our economy no longer advances in tandem with exploitation of land, forests, water, and minerals," he writes. "American use of almost everything except information seems to be peaking." He notes that agricultural applications of fertilizer and water in the U.S. peaked in the 1980s while yields continued to increase. Thanks to increasing agricultural productivity, humanity is already at "peak farmland"; as a result, "an area the size of India or of the United States east of the Mississippi could be released globally from agriculture over the next 50 years or so." Ward is worried about biophysical limits on water use. But as Ausubel notes, U.S. water use has peaked and has declined below the level of 1970. What about meat? Ausubel notes the greater efficiency with which chickens and cultivated fish turn grains and plant matter into meat. In any event, the future of farming is not fields but factories. Innovators are already seeking to replace the entire dairy industry with milk, yogurt, and cheeses made by genetically modified bacteria grown in tanks. Others are figuring how to culture meat in vat. Ausubel also notes that many countries have already been through or are about to enter the "forest transition," in which forests begin to expand. Roger Sedjo, a forest economist at Resources of the Future, has projected that by the middle of this century most of world's industrial wood will be produced from planted forests covering a remarkably small land area, perhaps only 5 to 10 percent of the extent of today's global forest. Shrinking farms and ranches and expanding forests will do a lot toward turning around the alarming global reduction in wildlife. How about unsubstitutable stuff? Are we running out of that? Ausubel notes that the U.S. has apparently already achieved absolute decoupling—call it peak stuff—for a lot of materials, including plastics, paper, timber, phosph

ate, aluminum, steel, and copper. And he reports relative decoupling for 53 other commodities, all of which are likely heading toward absolute decoupling. Additive manufacturing is also known as 3-D printing, in which machines build up new items one layer at a time. The Advanced Manufacturing Office suggested that additive manufacturing can reduce material needs and costs by up to 90 percent. And instead of the replacement of worn-out items, their material can simply be recycled through a printer to return it to good-as-new condition using only 2 to 25 percent of the energy required to make new parts. 3-D printing on demand will also eliminate storage and inventory costs, and will significantly cut transportation costs. Nanomanufacturing—building atom-by-atom—will likely engender a fourth industrial revolution by spurring exponential economic growth while reducing human demands for material resources. Ward and company project that Australians will be using 250 percent more energy by 2100. Is there an upper limit to energy production that implies unsustainability? In their analysis, the ecological economists apparently assume that energy supplies are limited. Why this is not clear, unless their model implicitly assumes a growing consumption of fossil fuels (and even then, the world is not close to running out of those). But there is a source of energy that, for all practical purposes, is limitless and has few deleterious environmental effects: nuclear power. If demand for primary energy were to double by 2050, a back-of-the-envelope calculation finds that the entire world's energy needs could be supplied by 6,000 conventional nuclear power plants. The deployment of fast reactors would supply "renewable" energy for thousands of years. The development of thorium reactors could also supply thousands of years of energy. And both could do so without harming the environment. (Waste heat at that scale would not be much of a problem.) Such power sources are in any relevant sense "decoupled" from the natural world, since their fuel cycles produce little pollution. Recall that GDP measures the monetary value of all finished goods and services. Finished goods will become a shrinking part of the world's economy as more people gain access to food, clothing, housing, transportation, and so forth. Already, services account for 80 percent of U.S. GDP and 80 percent of civilian employment. Instead of stuff, people will want to spend time creating and enjoying themselves. As technological progress enables economic growth, people will consume more pixels and less petroleum, more massages and less mortar, more handicrafts and less hardwood. Ultimately, Ward and his colleagues make the same mistake as Malthus and the Limits to Growth folks: They extrapolate trends without taking adequate account of human ingenuity. Will it be possible to grow the economy 7-fold over this century while reducing resource consumption and restoring the natural world? Yes.

#### 6---transition 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.