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# 1NC

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### 1NC---Racial Capitalism K

#### Anti-trust is based in free-market logics of competition and consumerism that reify neoliberal exploitation. Monopolies are inevitable in a world of government collusion and empire-building, only the alt solves.

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One of these is the inexorable tendency of competition to lead to monopoly under capitalism. Competition means winners and losers. By definition, not everyone can win when competing. Competition means rivalry for supremacy. Thousands compete in the Olympics, for example, but only a select few (“winners”) go home with a gold medal.[1] It is no accident that the economy, media, and politics are heavily monopolized by a handful of billionaires while billions of people who actually produce the wealth in society and run society remain marginalized and disempowered.

This brutal reality cannot be reversed or overcome with the utterance of a few platitudes, the passage of some policies, or the creation of some agencies that claim to be able to fix the outdated economic system, especially when all of the above come from billionaires themselves.

On July 9, 2021, President Joe Biden issued an Executive Order on Promoting Competition in the American Economy (https://www.whitehouse.gov/briefing-room/presidential-actions/2021/07/09/executive-order-on-promoting-competition-in-the-american-economy/).

The order is about 7,000 words long and full of anticonscious statements. Disinformation pervades the entire order.

The opening paragraph begins with the following disinformation:

By the authority vested in me as President by the Constitution and the laws of the United States of America, and in order to promote the interests of American workers, businesses, and consumers, it is hereby ordered….

Here, “American workers, businesses, and consumers” are casually misequated and no mention is made of citizens or humans. The implication is that consumerism is normal, healthy, and desirable, and that workers and big business somehow have the same aims, world outlook, and interests. This conceals the fact that owners of capital and workers have antagonistic irreconcilable interests and that people exist as humans and citizens, not just utilitarian consumers and shoppers in a taken-for-granted system based on chaos, anarchy, and violence.

Disinformation is further escalated in the next paragraph:

A fair, open, and competitive marketplace has long been a cornerstone of the American economy, while excessive market concentration threatens basic economic liberties, democratic accountability, and the welfare of workers, farmers, small businesses, startups, and consumers.

“Market concentration” has been the norm for generations. Monopolies, cartels, and oligopolies have been around since the late 1800s. Mergers and acquisitions have been taking place non-stop for decades. The so-called “free market” largely disappeared long ago. Objectively, there can be no fairness in a system rooted in wage-slavery and empire-building. Wage-slavery is the precondition for the tendency of the rich to get richer and the poor poorer. It is not a recipe for prosperity and security for all. This is also why inequality, tyranny, violence, and surveillance have been growing over the years. Moreover, what “threatens basic economic liberties, democratic accountability, and the welfare of workers, farmers, small businesses, startups, and consumers” is the ongoing political and economic exclusion of people from control over the economy and their lives by the financial oligarchy. There can be no liberty, accountability, and welfare when most people are deprived of real decision-making power and major owners of capital make all the decisions. Problems would not constantly worsen if people had control over their lives. The “best allocation of resources” cannot be made when the economy is carved up, fractured, and controlled by competing owners of capital.

Although recurring economic crises for well over a century have repeatedly discredited “free market” ideology, the 7,000-word executive order is saturated with the language of “choice,” “competition,” and “consumers.” This is the same worn-out language used by privatizers of all hues at home and abroad.

Further, while the executive order gives many examples of “economic consolidation” in numerous sectors, the government is not interested in creating a self-reliant vibrant diverse economy that meets the needs of all. It is not committed to reversing “the harmful effects of monopoly and monopsony.” Numerous antitrust laws have not stopped either. Big mergers and acquisitions have been going on for years. Rather, the executive order is an attempt to restructure economic and political arrangements among different factions of the wealthy elite; it reflects a new stage or form of inter-capitalist rivalry for even greater domination of the economy by fewer owners of capital. In other words, moving forward, the economy will remain monopolized by a few monopolies. Wealth is only going to become more concentrated in fewer hands in the years ahead. Mountains of data from hundreds of sources document growing wealth and income inequality every year.

The bulk of the executive order is filled with endless directives, strategies, rules, and suggestions for how to curb “unfair practices” and promote “fairness” and “competition.” But these all ring hollow given concrete realities and past experience.

Today, governments at all levels have been taken over by global private monopoly interests and have become instruments of decisions made on a supranational basis. There is a fine-tuned revolving door between officials from government and the private sector; they have become synonymous for all essential purposes. The same people who run major corporations also serve in high-level government positions where they advance the narrow interests of the private sector and then they leave government and return to their high-level corporate positions. There is a reason why the majority of members of Congress are millionaires. The Executive Branch in the United States, especially the President’s Office, is a major tool for the expression of the will of the most powerful monopolies. This is why billions of dollars are spent every few years to select the President of the country.

A modern economy must be controlled and directed by workers themselves. Only such an economy can provide for the needs of all and avoid endless economic distortions. Uneven economic development, “unfair” arrangements, “market concentration,” monopolies, oligopolies, and recurring crises cannot be avoided so long as those who actually produce the social product have no control over the social product. Workers have first claim to the wealth they produce and have the right to decide how, where, and when that wealth is used. Major owners of capital are historically superfluous and a big block to progress. They are not needed for a healthy vibrant self-reliant economy that meets the needs of all.

#### The plan is neoliberal ag’s dream---their analytic presumes trickle-down economics and ignores the devastating labor conditions on small farms. Collective ag is key.

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The antitrust critique of industrial agriculture dominates discussions of the farm economy in progressive media and policy circles. In a fiery attack on Joe Biden’s agricultural team during the 2020 campaign, David Dayen argued that cattle ranchers, hog farmers, and crop producers are all at the mercy of corporate middlemen like Cargill and Bayer, who exert excessive control over the industry and bend farmers to their will. In her 2020 book Break ’Em Up, Zephyr Teachout uses the metaphor of “chickenization” to compare the plight of chicken farmers forced to use the feed supplied by Tyson to rideshare drivers who must accept Uber’s rate cuts. “Some of the biggest Fortune 500 companies may be in agriculture and are making huge profits,” Teachout writes, “but farmers are poor and insecure.” The antitrust movement is not wrong to focus on the power of corporations: agribusiness has helped transform huge swathes of the globe into biological wastelands, depopulated the countryside, and created a class of hyper-exploited workers. But the standard antitrust analysis overlooks how much US farmers benefit from, and are invested in, the current system. Farmworkers’ low pay and dangerous work conditions, meanwhile, put them in direct conflict with farmers. They have long led fights for environmental and labor reforms — and the industry’s dependence on their labor gives them potentially enormous bargaining power. They — not farmers — will be at the forefront of any effort to democratize agriculture. Affluent Farmers Most farmers in the United States today enjoy high incomes and wealth. The median farm household has a total income 21 percent higher than the overall median household and 75 percent higher than the rural median. Ninety-seven percent of farm households boast a higher net worth than the median household, and the median farm household has a nonfarm net wealth 2.5 times higher than the median household and a total net wealth nine times higher (both of these figures account for debts). The general farm economy is also strong. Despite innumerable reports that use total farm income to argue US farmers are in crisis, per farm net income has rarely been better. Five of the ten best farm income years since the Great Depression have come in the last decade. How, then, do antitrust writers produce so much data to suggest that farmers are poor? Most often, they misinterpret numbers that require a great deal more context. One of the most common antitrust arguments is that the farmer’s share of the food dollar has fallen from 37 cents in 1980 to around 15 cents today. This is true — though the share hasn’t changed much since at least 1993 — but total spending on food is up and the number of farms is down. The upshot: farm revenues are at near record levels today. Antitrust writers also often use summary statistics skewed by the Department of Agriculture’s idiosyncratic definition of “farm.” David Dayen writes that “more than half of all farm households are losing money.” But the USDA’s Census of Agriculture, the source of many such figures, includes an enormous number of “farms” that do very little farming, if any at all. After the USDA’s constituency of farmers declined sharply after World War II — and along with it, the department’s influence — it began to liberalize its definition of “farm,” counting rural properties with no agricultural production at all as farm operations when they are deemed capable of producing $1,000 in sales. If you have a hundred acres of grass and woodland, a fifth of an acre of fruit-bearing trees, or a fifteenth of an acre of berries — as many wealthy rural residents do — you’re a “farmer” according to USDA. Almost a quarter of the operations in the 2017 census did not sell any farm products whatsoever. Though the census reports around two million agricultural operations, two-thirds of these, according to the best available data, are retiree or “lifestyle” farms. Unsurprisingly, they drag down aggregate measures of farm income. Farm organizations portray low- or zero-sales farms as low-income families struggling to get back into agriculture. In reality, most of these farms are owned by wealthy rural and exurban residents who have no interest in farming as a business. The median household with a “residence” farm — a category that makes up almost all small-scale farms and the majority of all farms — lost $1,600 in farm income in 2019. But these same households, at the median, take in more than $100,000 in total income and hold around $450,000 in net nonfarm wealth — about four times the median US household. As journalist Maggie Koerth put it in a 2016 investigative report, most small farmers in the agricultural census “aren’t the farms of the poor; they’re the yards of the upper-middle-class.” Farm houseolds have significantly higher net worth than non-farm households. With only non-farm assets and debts included, the median residence farm household, which families tend to own for lifestyle reasons, has about 2.5 times as much net wealth as the median white household and 22 times as much as the median black household. With farm wealth included, the median residence farm has almost 5 times as much wealth as the median household. Commercial farms, which are responsible for the vast majority of all farm production, have an astronomical net wealth of $2.7 million — about 130 times that of the median black household. Almost all farmers, meanwhile, are white. The few farms that do engage in market production tend to make boatloads of money. Only about 340,000 farms, 80 percent of them family-owned, accounted for 90 percent of sales in 2012. These are what USDA calls “farm businesses,” excluding so-called “low sales farms,” which churn out almost no agricultural products. Even farm businesses with “moderate sales” boast a median farm income of $46,000, a median household income of $95,000, and a median net wealth of $1.8 million. “Midsize” farms make a median of $102,000 off farming and have a total net wealth of $2.4 million. These figures shoot through the roof for larger operations. What About Debt? Many readers will be surprised to read that farmers have so much wealth, since antitrust analysts and journalists often point out that total farm debt is at an all-time high. What they don’t mention — in addition to not adjusting for inflation — is that farm assets have increased at even higher rates. Farms also often have substantial nonfarm wealth they can draw on when their incomes dip. The net wealth figures cited throughout this piece account for both debts and inflation, while the total wealth figures account for nonfarm wealth. Animal farmers, who figure prominently in the conventional antitrust narrative, are no exception to the general rule of farmer affluence. David Dayen, in Monopolized: Life in the Age of Corporate Power, writes that “a 2013 Pew report noted that 71 percent of all chicken farmers earn incomes below the poverty line.” Zephyr Teachout uses the same figure in Break ’Em Up, as does the Open Markets Institute in an oft-cited report. The source for this figure appears to be an unpublished 2001 report that found 71 percent of households whose only source of income is a chicken farm were in poverty. The comparable number for today is not readily available, but data from the USDA (obtained for this article) show that even the lowest-sales broiler farm businesses boast a median household income of $69,000 and a net wealth of over $1 million. The figures are similar for cattle and hog farmers. Source: Special tabulation from USDA. None of this is to say that there aren’t chicken farmers, dairy farmers, and some other farmers who struggle. But the numbers tell us that farmers are overwhelmingly wealthy and overwhelmingly conservative. Studies of campaign contributions have concluded that agriculture is among the most conservative industries, and a poll last year found 80 percent of farmers approved of Donald Trump. The story is quite different for farmworkers. Exploited Farmworkers Farmworkers perform most of the labor in US agriculture, yet they are relegated to a second-class status. A special tabulation we received from the USDA shows that farmworkers work 60 percent of the hours on the farms that account for 90 percent of all agricultural production, while earning a fraction of the money. Farmers may only earn 15 cents of each food dollar, but farmworkers receive only 1.2 cents — and split those cents among more people, since there are far more farmworkers than farmers. Data on farmworkers in animal production is patchy, but an expert who studies farm labor in California found they may earn about $30,000 per year. Crop workers, meanwhile, have a median annual income of $17,500 to $20,000 and a third have family incomes below the poverty line. A leading expert estimates two-thirds are undocumented. They often lack safe drinking water, toil under body-destroying labor conditions, and are exposed to dangerous levels of pesticides (at much higher levels than farmers). With no hope to purchase enough land to enter commercial farming, researcher Philip L. Martin writes, they labor in “an apartheid industry.” And when things go wrong, farmworkers are often offered up as scapegoats. In the rare instance that authorities prosecute animal abuse on agricultural operations, it is almost always farmworkers who are punished. A familiar pattern has emerged when animal rights organizations release videos of feedlot animal abuse: owners express their shock and dismay, workers are fired, and local prosecutors charge those workers with animal abuse. The owners are not held criminally liable despite creating the working conditions that lead to such abuse. Many large farms also do their hiring through subcontractors that use the threat of deportation to keep wages down and unions out. While some farmers feel pressure from companies like Bayer, farmworkers feel a much more acute pressure from farmers themselves. The farm lobby and other conservative interests work hard to keep farmworkers under their thumb. Recently, they pushed to expand the H-2A visa program — which President Trump agreed to — a program many farmworkers and organizers compare to slavery. Farmworkers with an H-2A visa must stay with their employers and risk deportation if they complain. A 2020 study found that 38 percent of Department of Labor investigations of agricultural operations uncovered H-2A violations, while a 2020 analysis of one hundred interviews with H-2A workers found that 94 percent had suffered three or more “serious legal violations,” which included “seriously substandard housing,” “verbal threats,” and significant wage theft.” And perhaps most perversely, many farmworkers come to the United States in the first place because American foreign policy — trade deals, coups, and other meddling — destabilized their homes and drove them out in search of decent wages. Class Conflict in the Fields The antitrust movement is aware of many of these problems of worker exploitation and will readily concede the need for greater labor protections. But their unmistakable focus is on farmers, which has led them to endorse a trickle-down theory in which farmers, post-trust-busting, will grant their workers a cut of the extra profits. According to antitrust advocates Sandeep Vaheesan and Claire Kelloway, “Reducing the oppressive buyer power of massive retailers like Walmart, and dominant meat processors, like Tyson, would help return a larger share of the food dollar to producers, and, by extension, their workers.” This sounds logical — if farmers had more money, they’d have more of it to give to their workers — but it quickly falls apart under scrutiny. Farmers have plenty of income to share with their workers already, yet, as private businesses are wont to do, they share as little of it as they can. When profits spiked in the mid-2000s, wages didn’t budge. When they jumped again in the early 2010s, wages rose only a modest amount, with the largest hikes actually coming after farm income dipped again. Philip L. Martin, the scholar of farm labor, attributes a recent uptick in wages to a decline in immigration and state-level increases in the minimum wage, rather than generosity among hiring managers. Agricultural workers don’t need wealthier bosses, they need more rights — to unionize, to be free of harassment and mistreatment, to decent food and housing, and to collectively own the land they work. The antitrust approach also does little to solve more fundamental problems in agriculture. In 1524, the German peasant leader and preacher Thomas Müntzer lambasted the nobility for taking living creatures as their private property. He wrote, outraged, “that all creatures have been turned into property, the fish in the water, the birds in the air, the plants on the earth — all living things must also become free.” Karl Marx approvingly cited Müntzer three hundred twenty years later, when he argued that capitalism not only degrades how we relate to each other, but also how we relate to nature. As long as we treat living things as commodities, neither they, nor we, will be free. A programmatic path to the liberation of all things is beyond the scope of this essay — instead, we offer a critique. Antitrust enforcement can be a useful and even necessary tool at times. With at least two-thirds of farmland in the hands of the same wealthy owners responsible for 90 percent of sales, the antitrust movement would be well-served to renew calls for land reform that were popular with earlier US agrarian and left-populist movements. But when antitrust proponents use concentration to explain all the ills of agriculture, they distort reality. The break ’em up response to industrial agriculture may distribute human and animal misery more evenly (at best), but it does not address the root of this misery: exploitation. The standard antitrust analysis posits that tending to the needs of a small, highly conservative, and well-off constituency will ultimately benefit their workers and society. This is a mistake. Not only are there far more farmworkers than farmers — at least 2.5 times as many as there are farm businesses — farmers are already at the forefront of movements against environmental abuses and labor violations by their employers: that is to say, farmers. In recent years, farmworkers and their families have won collective bargaining rights in New York State, a new union in Washington, and safer pesticide regulations throughout the country, despite massive institutional and legal disadvantages. Still, farmworkers lack basic labor protections in most of the country, much less the kind of extravagant public support that farmers receive. Farmworkers understand that the size of a farm tells us next to nothing about its labor or environmental practices. As Margaret Gray and others have documented, smaller-scale and local farms often have among the worst working conditions and wages. Instead of idealizing yeoman farmers, we must fight for a future where we collectively hold the land together, and farmworkers labor for no one but themselves. Only they have the ability, through withholding and redirecting their labor, to shut down and reshape food production in the United States. Antitrust writers argue that breaking up agribusiness will help farmers and farmworkers alike. They dream of a cross-class alliance, but deny the intense conflict already with us, playing out every day in fields and farmhouses across the country.

#### All capitalism is racial capitalism---the system of competition the aff perpetuates cannot sustain itself without theft of indigenous land, super-exploitation of black labor, imperial extraction, and racist devaluation of ‘disposable populations.’

\*2 point font and paragraph merging for readability.

\*\*Footnote 14 is inserted below the paragraph it’s cited in, other footnotes excluded for readability.

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Drawing on the intellectual production of twentieth-century Black anticapitalists, I theorize modern U.S. racial capitalism as a racially hierarchical political economy constituting war and militarism, imperialist accumulation, expropriation by domination, and labor superexploitation.14 The racial here specifically refers to Blackness, defined as African descendants’ relationship to the capitalist mode of production—their structural location—and the condition, status, and material realities emanating therefrom.15 It is out of this structural location that the irresolvable contradiction of value minus worth arises. Stated differently, Blackness is a capacious category of surplus value extraction essential to an array of political-economic functions, including accumulation, disaccumulation, debt, planned obsolescence, and absorption of the burdens of economic crises.16 At the same time, Blackness is the quintessential condition of disposability, expendability, and devalorization.

[Footnote 14]: Another feature of modern U.S. racial capitalism is property by dispossession. In Theft Is Property! Dispossession and Critical Theory, Robert Nichols draws on the experience of Indigenous peoples in the United States, Canada, and New Zealand to theorize how the “system of landed property” was fundamentally predicated on violent dispossession. While the Anglo-derived legal-political regimes differed in these localities, the “intertwined and co-constitutive” material effects converged in the legalized theft of indigenous territory amounting in “approximately 6 percent of the total land on the surface of Earth.” Such dispossession, Nichols notes, is recursive: “In a standard formulation one would assume that ‘property’ is logically, chronologically, and normatively prior to ‘theft.’ However, in this (colonial) context, theft is the mechanism and means by which property is generated: hence its recursivity. Recursive dispossession is effectively a form of property-generating theft.” As such, theft and dispossession, through property regimes, are an ongoing feature of the Indigenous reality of modern U.S. racial capitalism. Robert Nichols, Theft Is Property! Dispossession and Critical Theory (Durham: Duke University Press, 2020), 50–51.

My operationalization of capitalism follows Oliver Cromwell Cox’s explication in Capitalism and American Leadership.17 Modern U.S. racial capitalism arose in the context of the First World War, when, as Cox explains, the United States took advantage of the conflict to capture the markets of South America, Asia, and Africa for its “over-expanded capacity.”18 Cox further expounds upon this auspicious moment of ascendant modern U.S. racial capitalism thus: By 1914, the United States had brought its superb natural resources within reach of intensive exploitation. Under the stimulus of its foreign-trade outlets, the financial assistance of the older capitalist nations, and a flexible system of protective tariffs, the nation developed a magnificent work of transportation and communication so that its mines, factories, and farms became integrated into an effectively producing organism having easy access to its seaports.… [Likewise,] further internal expansion depended upon far greater emphasis on an ever widening foreign commerce.… Major entrepreneurs of the United States proceeded to step up their campaign for expansion abroad. The war accentuated this movement. It accelerated the growth of [modern] American [racial] capitalism and impressed upon its leaders as nothing had before the need for external markets.19 Relatedly, Peter James Hudson argues that the First World War fundamentally changed the terms of order of international finance, allowing New York to compete with London, Paris, and Berlin for the first time in the realm of global banking. This was not least because the Great War “drastically reordered global credit flows,” with the United States transforming from a debtor into a creditor nation.20 In addition to Latin American and Caribbean nations and businesses turning to the United States for financing and credit, domestic saving and investment patterns were altered to the benefit of imperial financial institutions like the City Bank.21 Although the United States is, to use Cox’s terminology, more a “lusty child of an already highly developed capitalism” than an exceptional capitalist power, the nation perfected its techniques of accumulation through its vast natural wealth, large domestic market, imbalance of Northern and Southern economies, and, importantly, through its lack of concern for the political and economic welfare of the overwhelming masses of its population, least of all the descendants of the enslaved.22 Modern U.S. racial capitalism is thus sustained by military expenditure, the maintenance of an extremely low standard of living in “dependent” countries, and the domestic superexploitation of Black toilers and laborers. Cox notes that Black labor has been the “chief human factor” in wealth production; as such, “the dominant economic class has always been at the motivating center of the spreads of racial antagonism. This is to be expected since the economic content of the antagonism, especially at its proliferating source in the South, has been precisely that of labor-capital relations.”23 In a general sense, racial capitalism in the United States constitutes “a peculiar variant of capitalist production” in which Blackness expresses a structural location at the bottom of the labor hierarchy characterized by depressed wages, working conditions, job opportunities, and widespread exclusion from labor unions.24 Furthermore, modern U.S. racial capitalism is rooted in the imbrication of anti-Blackness and antiradicalism. Anti-Blackness describes the reduction of Blackness to a category of abjection and subjection through narrations of absolute biological or cultural difference; ruling-class monopolization of political power; negative and derogatory mass media propaganda; the ascent of discriminatory legislation that maintains and reinscribes inequality, not least various modes of segregation; and social relations in which distrust and antipathy toward those racialized as Black is normalized and in which “interracial mass behavior involving violence assumes a continuously potential danger.”25 Anti-Blackness thus conceals the inherent contradiction of Blackness—value minus worth—obscuring and distorting its structural location by, as Ralph and Singhal remark, contorting it into only a “debilitated condition.”26 Antiradicalism can be understood as the physical and discursive repression and condemnation of anticapitalist and/or left-leaning ideas, politics, practices, and modes of organizing that are construed as subversive, seditious, and otherwise threatening to capitalist society. These include, but are not limited to, internationalism, anti-imperialism, anticolonialism, peace activism, and antisexism. Anti-Blackness and antiradicalism function as the legitimating architecture of modern U.S. racial capitalism, which includes rationalizing discourses, cultural narratives, technologies of repression, legal structures, and social practices that inform and are informed by racial capitalism’s political economy.27 Throughout the twentieth century, anti-Blackness propelled the “Black Scare,” defined as the specter of racial, social, and economic domination of superior whites by inferior Black populations. Antiradicalism, in turn, was enunciated through the “Red Scare,” understood as the threat of communist takeover, infiltration, and disruption of the American way of life.28 For example, in the 1919 Justice Department Report, Radicalism and Sedition Among the Negroes, As Reflected in Their Publications, it was asserted that the radical antigovernment stance of a certain class of Negroes was manifested in their “ill-governed reaction toward race rioting,” “threat of retaliatory measures in connection with lynching,” open demand for social equality, identification with the Industrial Workers of the World (IWW), and “outspoken advocacy of the Bolshevik or Soviet doctrine.”29 Here, anti-Blackness, articulated through the fear of the “assertion of race consciousness,” was attached to the IWW and Bolshevism—in other words, to anticapitalism—to make it appear even more subversive and dangerous. Likewise, antiradicalism, expressed through the denigration of the IWW and Soviet Doctrine, was made to seem all the more threatening and antithetical to the social order in its linkage with Black insistence on equality and self-defense against racial terrorism. In this way, “defiance and insolently race-centered condemnation of the white race” and “the Negro seeing red” came to be understood as seditious in the context of modern U.S. racial capitalism. The link between my theory of modern U.S. racial capitalism and Robinson’s catholic theory of racial capitalism, beyond his “suggest[ion] that it was there,” is vivified through the prison abolitionist and scholar Ruth Wilson Gilmore, who writes: “Capitalism…[is] never not racial.… Racial capitalism: a mode of production developed in agriculture, improved by enclosure in the Old World, and captive land and labor in the Americas, perfected in slavery’s time-motion, field factory choreography, its imperative forged on the anvils of imperial war-making monarchs.”30 Racial capitalism, she continues, “requires all kinds of scheming, including hard work by elites and their compradors in the overlapping and interlocking space-economies of the planet’s surface. They build and dismantle and reconfigure states, moving capacity into and out of the public realm. And they think very hard about money on the move.”31 Perhaps more than Gilmore, though, my approach aligns with that of Neville Alexander as described by Hudson.32 Like Alexander, who focused on South Africa, I offer a particularistic understanding of racial capitalism, mine being rooted in the political economy of Blackness and the legitimating architectures of anti-Blackness and antiradicalism in the United States. Gilmore qua Robinson offers a more universalist and transhistorical conception. Like Alexander, my theory of modern U.S. racial capitalism is primarily rooted in (Black) Marxist-Leninists and fellow travelers. This is an important epistemological distinction: whereas Robinson finds Marxism-Leninism to be, at best, inattentive to race, my theory of modern U.S. racial capitalism is rooted in the work of Black freedom fighters who, as Marxist-Leninists, were able to offer potent and enduring analyses and critiques of the conjunctural entanglements of racialism, white supremacy, and anti-Blackness, on the one hand, and capitalist exploitation and class antagonism on the other hand.33 Although Robinson draws on scholars like Fernand Braudel, Henri Pirenne, David Brion Davis, and Eli Heckscher to understand European history, socialist theory, and the European working class, the work of Black Marxists like James Ford, Walter Rodney, Amílcar Cabral, and Paul Robeson offer me those same intellectual, historical, and theoretical resources. Finally, I agree with Alexander that the resolution to racial capitalism is antiracist socialism, not a cultural-metaphysical Black radical tradition. In what remains of this essay, I will draw on the work of Black Marxist-Leninists and anticapitalists to explicate the defining features of modern U.S. racial capitalism—war and militarism, imperialist accumulation, expropriation by domination, labor superexploitation, and property by dispossession. In this, I demonstrate that their critiques and analyses offer a blueprint for theorizing modern U.S. racial capitalism. War and militarism facilitate the endless drive for profit. Military conflicts between imperial powers result in the reapportioning of boundaries, possessions, and spheres of influence that often exacerbate racial and spatial economic subjection. War and militarism also perpetuate the endless construction of “threats,” primarily in racialized and socialist states, against which to defend progress, prosperity, freedom, and security. The manufacturing of conflict legitimates the mobilization of extraordinary violence to expropriate untold resources that produce relations of underdevelopment, dependency, extraversion, and disarticulation in the Global South. Moreover, the ruling elite and labor aristocracy in imperialist countries, not least the United States, wage perpetual war to defend their way of life and standard of living against the racialized majority who, because they would benefit most from the redistribution of the world’s wealth and resources, represent a perpetual threat. Here, Du Bois’s 1915 essay, “The African Roots of War,” is instructive.34 Though he does not directly analyze the United States, he nonetheless demonstrates how racism, white supremacy, and the plunder of Africa underpinned the capitalist imperialist war that engulfed the world from July 1914 to November 1918—a war that catapulted the United States into the center of the capitalist world system. Using Du Bois’s own words, Hubert Harrison, the father of Harlem radicalism, makes the direct link: But since every industrial nation is seeking the same outlet for its products, clashes are inevitable and in these clashes beaks and claws—armies and navies—must come into play. Hence beaks and claws must be provided beforehand against the day of conflict, and hence the exploitation of white men in Europe and America becomes the reason for the exploitation of black and brown and yellow men in African and Asia. And, therefore, it is hypocritical and absurd to pretend that the capitalist nations can ever intend to abolish wars.… For white folk to insist upon the right to manage their own ancestral lands, free from the domination of tyrants, domestic and foreign, is variously described as “democracy” and “self-determination.” For Negroes, Egyptians and Hindus to seek the same thing is impudence.… Truly has it been said that “the problem of the 20th century is the problem of the ‘Color Line.'” And wars are not likely to end; in fact, they are likely to be wider and more terrible—so long as this theory of white domination seeks to hold down the majority of the world’s people under the iron heel of racial oppression.35 For Du Bois, the imperialist rivalry for the booty on offer in Africa drove Berlin’s efforts to consolidate its place in the sun by displacing London in particular. While Vladimir Lenin understood that “the war [was] a product of half a century of development of world capitalism and of billions of threads and connections,” Du Bois expanded this analysis by providing a critique of the racial foundations of capitalist expansion.36 He held that the struggle to the death during the Great War for African resources and labor had begun to “pay dividends” centuries earlier through the enslavement of African peoples, the subsequent conflation of color and inferiority, and the reduction of what was routinely referred to as the “Dark Continent” to a space of backwardness ideally suited for dispossession. He further noted that “with the waning possibility of Big Fortune…at home, arose more magnificently the dream of exploitation abroad,” especially in Africa—a dream shared by white labor and the ruling class.37 In other words, this “democratic despotism” allowed for the white working class to “share the spoil of exploiting ‘chinks and niggers,'” and facilitated the creation of “a new democratic nation composed of united capital and labor” that perpetuated racial capitalism across class lines.38 Moreover, this national unity was strengthened through the disrespect and dehumanization of the racialized toilers and peasants in the plundered colonies that mitigated the exploitation and impoverishment of the white working class in imperial countries. This superexploitation allowed white workers to get a share, however pitiful, of “wealth, power, and luxury…on a scale the world never saw before” and to benefit from the “new wealth” accumulated from the “darker nations of the world” through cross-class consent “for governance by white folk and economic subjection to them”—a consensus solidified through the doctrine of “the natural inferiority of most men to the few.”39 Given the entanglement of racialization and capitalist exploitation, Du Bois averred, “Racial slander must go. Racial prejudice will follow…the domination of one people by another without the other’s consent, be the subject people black or white, must stop. The doctrine of forcible economic expansion over subject people must go.” Insofar as this admonishment applied as much to the United States as to European imperialists, beyond the international proletariat, it was the darker peoples and nations of the world who would challenge racial capitalism, not least “the twenty-five million grandchildren of the European slave trade…and first of all the ten million black folk in the United States.”40

Imperialist accumulation denotes the rapacious conscription of resources and labor for the purpose of superprofits through violent means that are generally reserved for populations deemed racially inferior. On the precipice of the Great Depression, the prominent Black communist James Ford beautifully explicated imperialist accumulation. In his 1929 report on the Second World Congress of the League Against Imperialism, he explained that the extant political economy constituted the consolidation of Africa’s partition and the “complete enslavement of its people”; the arresting of its industrialization, which hindered the development of the “toiling masses”; and the relegation of the continent to a source of raw material, a market for European goods, and a dumping ground for accumulated surplus capital. In the U.S. South, the Black poor were dehumanized by Wall Street, “white big business,” and the “rising Negro bourgeoisie” whose condition of possibility was the subjection of the Black working class. This oppression was exacerbated by rigid racial barriers, disenfranchisement, and lynching. Ford further argued that the West Indies, subjected to U.S. militarism and occupation on behalf of Wall Street, were largely transformed into a marketplace for U.S. goods. Moreover, throughout Africa, the U.S. South, and the Caribbean, Black workers were impressed into forced labor, laying railroads, building roads and bridges, and working in mines; were entrapped on plantations through peonage; and were subjected to convict leasing. In addition, they suffered intolerable working conditions and routinized violence.41

Expropriation by domination designates the seizure and confiscation of land, assets, property, bodies, and other sources of material wealth set to work by relations of economic dependence. This relationship exists both between nations and between groups. A quintessential enunciation of expropriation by domination between groups is We Charge Genocide: The Historic Petition to the United Nations for Relief from a Crime of the United States Government Against the Negro People, edited by the Black Communist William Patterson (with significant help from his wife and comrade Louise Thompson Patterson) and submitted to the United Nations by the Civil Rights Congress in 1951.42 The petition meticulously documented the past and present expropriation of Black people by the ruling class of modern U.S. racial capitalism through consistent and persistent discrimination in employment, unfair wages, forced ghettoization, inequitable and inferior accommodation and services, and the denial of justice in the courts. It further argued that this process was sustained by genocidal terror, white supremacist law, and the drive of monopoly capitalists for superprofits. Importantly, We Charge Genocide noted that, for primarily economic reasons, the historical and geographical locus of anti-Black genocide was the “Black Belt” of the Southern United States, a region expropriated by the Northern industrial capitalists and by Southern landowners alike. This was due in large part to plantation systems of sharecropping and peonage—legacies of slavery—in which Black political and economic rights were virtually nonexistent, Black laborers were inexorably tied to the land through debt, and the threat of violence and death precluded demands for justice. For Patterson, such expropriation by domination was the basis of “racist contamination that has spread throughout the United States.”43 We Charge Genocide further conveyed that expropriation by domination, a central element of modern U.S. racial capitalism, was more than a domestic concern because such practices “at home must inevitably create racist commodities for export abroad—must inevitably tend toward war.”44

Labor superexploitation can be understood as an economic relationship in which the intensity, form, and racial basis of exploitation differs little from slavery. Its effects are so extreme that it pushes racialized, particularly Black, labor effectively below the level of sheer physical subsistence. As Harrison explained, in the context of modern U.S. racial capitalism, Black workers “form a group that is more essentially proletarian than any other American group” because enslaved Africans were brought to the “new world” to be ruthlessly exploited. This reality fixed their social status as the most despised group, which in turn intensified their subjection.45 Likewise, organizations like the American Negro Labor Congress and the Anti-Imperialist League analyzed that the racial capitalist superexploitation of Black nations like Haiti in the first quarter of the twentieth century for the purposes of consolidating Wall Street control over land, commercial relations, and production was accompanied by the brutalization of Black labor, the export of Jim Crow practices, military occupation, and political repression.46 In effect, superexploitation results from the conjuncture of white supremacy, racialization, and the “badge of slavery,” which exacerbates the conditions of exploitation to which white working classes are subjected. As the Black Marxist Harry Haywood argued in 1948, “the stifling effects of the race factor are most strikingly illustrated by the drastic differences in the economic and cultural status of Negroes and whites.… Beyond all doubt, the oppression of the Negro, which is the basis of the degradation of the ‘poor whites,’ is of separate character demanding a special approach.”47 Superexploitation, he explained further, constitutes a combination of direct exploitation, outright robbery, physical violence, legal coercion, and perpetual indebtedness. It stifles “the free economic and cultural development” of the Black masses “through racist persecution as a basic condition for maintaining” virtual enslavement.48

The entrapment of Black women in domestic labor throughout the twentieth century—a function of their “triple oppression”—is perhaps the most glaring example of labor superexploitation under modern U.S. racial capitalism. In 1936, the lifelong Black radical Louise Thompson explained that Black women’s superexploitation in the capitalist mode of production was based on their race, sex, and subordination in the labor market.49 That same year, Black militants Marvel Cooke and Ella Baker published an article titled “The Bronx Slave Market” in which they studied triple oppression as it related to Black domestic workers. Cooke and Baker explained that the entanglements of racism, sex-based labor subordination, and structural poverty were deeply intensified by the Great Depression and forced Black domestic workers to pauperize their labor for the abysmal wage of less than thirty cents an hour. This form of labor exploitation was unique to the female sex because domestic work was conventional “women’s work,” and it was racialized insofar as the denigration of Black people fitted this group of women for low-wage, unprotected, and contingent labor.50

#### Capitalism causes extinction---the only alternative is an international workers organization led by the Global South.

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Any serious treatment of the renewal of socialism today must begin with capitalism’s creative destruction of the bases of all social existence. Since the late 1980s, the world has been engulfed in an epoch of catastrophe capitalism, defined as the accumulation of imminent catastrophe on every side due to the unintended consequences of “the juggernaut of capital.”1 Catastrophe capitalism in this sense is manifested today in the convergence of (1) the planetary ecological crisis, (2) the global epidemiological crisis, and (3) the unending world economic crisis.2 Added to this are the main features of today’s “empire of chaos,” including the extreme system of imperialist exploitation unleashed by global commodity chains; the demise of the relatively stable liberal-democratic state with the rise of neoliberalism and neofascism; and the emergence of a new age of global hegemonic instability accompanied by increased dangers of unlimited war.3

The climate crisis represents what the world scientific consensus refers to as a “no analogue” situation, such that if net carbon emissions from fossil fuel combustion do not reach zero in the next few decades, it will threaten the very existence of industrial civilization and ultimately human survival.4 Nevertheless, the existential crisis is not limited to climate change, but extends to the crossing of other planetary boundaries that together define the global ecological rift in the Earth System as a safe place for humanity. These include: (1) ocean acidification; (2) species extinction (and loss of genetic diversity); (3) destruction of forest ecosystems; (4) loss of fresh water; (5) disruption of the nitrogen and phosphorus cycles; (6) the rapid spread of toxic agents (including radionuclides); and (7) the uncontrolled proliferation of genetically modified organisms.5

This rupturing of planetary boundaries is intrinsic to the system of capital accumulation that recognizes no insurmountable barriers to its unlimited, exponential quantitative advance. Hence, there is no exit from the current capitalist destruction of the overall social and natural conditions of existence that does not require exiting capitalism itself. What is essential is the creation of what István Mészáros in Beyond Capital called a new system of “social metabolic reproduction.”6 This points to socialism as the heir apparent to capitalism in the twenty-first century, but conceived in ways that critically challenge the theory and practice of socialism as it existed in the twentieth century.

The Polarization of the Class System

In the United States, key sectors of monopoly-finance capital have now succeeded in mobilizing elements of the primarily white lower-middle class in the form of a nationalist, racist, misogynist ideology. The result is a nascent neofascist political-class formation, capitalizing on the long history of structural racism arising out of the legacies of slavery, settler colonialism, and global militarism/imperialism. This burgeoning neofascism’s relation to the already existing neoliberal political formation is that of “enemy brothers” characterized by a fierce jockeying for power coupled with a common repression of the working class.7 It is these conditions that have formed the basis of the rise of the New York real-estate mogul and billionaire Donald Trump as the leader of the so-called radical right, leading to the imposition of right-wing policies and a new authoritarian capitalist regime.8 Even if the neoliberal faction of the ruling class wins out in the coming presidential election, ousting Trump and replacing him with Joe Biden, a neoliberal-neofascist alliance, reflecting the internal necessity of the capitalist class, will likely continue to form the basis of state power under monopoly-finance capital.

Appearing simultaneously with this new reactionary political formation in the United States is a resurgent movement for socialism, based in the working-class majority and dissident intellectuals. The demise of U.S. hegemony within the world economy, accelerated by the globalization of production, has undermined the former, imperial-based labor aristocracy among certain privileged sections of the working class, leading to a resurgence of socialism.9 Confronted with what Michael D. Yates has called “the Great Inequality,” the mass of the population in the United States, particularly youth, are faced with rapidly diminishing prospects, finding themselves in a state of uncertainty and often despair, marked by a dramatic increase in “deaths of despair.”10 They are increasingly alienated from a capitalist system that offers them no hope and are attracted to socialism as the only genuine alternative.11 Although the U.S. situation is unique, similar objective forces propelling a resurgence of socialist movements are occurring elsewhere in the system, primarily in the Global South, in an era of continuing economic stagnation, financialization, and universal ecological decline.

But if socialism is seemingly on the rise again in the context of the structural crisis of capital and increased class polarization, the question is: What kind of socialism? In what ways does socialism for the twenty-first century differ from socialism of the twentieth century? Much of what is being referred to as socialism in the United States and elsewhere is of the social-democratic variety, seeking an alliance with left-liberals and thus the existing order, in a vain attempt to make capitalism work better through the promotion of social regulation and social welfare in direct opposition to neoliberalism, but at a time when neoliberalism is itself giving way to neofascism.12 Such movements are bound to fail at the outset in the present historical context, inevitably betraying the hopes that they unleashed, since focused on mere electoral democracy. Fortunately, we are also seeing the growth today of a genuine socialism, evident in extra-electoral struggle, heightened mass action, and the call to go beyond the parameters of the present system so as to reconstitute society as whole.

The general unrest latent at the base of U.S. society was manifested in the uprisings in late May and June of this year, which took the form, practically unheard of in U.S. history since the U.S. Civil War, of massive solidarity protests with millions of people in the streets, and with the white working class, and white youth in particular, crossing the color line *en masse* in response to the police lynching of George Floyd for no other crime than being a Black man.13 This event, coming in the midst of the COVID-19 pandemic and the related economic depression, led to the June days of rage in the United States.

But while the movement toward socialism, now taking hold even in the United States at the “barbaric heart” of the system, is gaining ground as a result of objective forces, it lacks an adequate subjective basis.14 A major obstacle in formulating strategic goals of socialism in the world today has to do with twentieth-century socialism’s abandonment of its own ideals as originally articulated in Karl Marx’s vision of communism. To understand this problem, it is necessary to go beyond recent left attempts to address the meaning of communism on a philosophical basis, a question that has led in the last decade to abstract treatments of The Communist Idea, The Communist Hypothesis, and The Communist Horizon by Alain Badiou and others.15 Rather, a more concrete historically based starting point is necessary, focusing directly on the two-phase theory of socialist/communist development that emerged out of Marx’s Critique of the Gotha Programme and V. I. Lenin’s The State and Revolution. Paul M. Sweezy’s article “Communism as an Ideal,” published more than half a century ago in Monthly Review in October 1963, is now a classic text in this regard.16

Marx’s Communism as the Socialist Ideal

In The Critique of the Gotha Programme—written in opposition to the economistic and laborist notions of the branch of German Social Democracy influenced by Ferdinand Lassalle—Marx designated two historical “phases” in the struggle to create a society of associated producers. The first phase was initiated by the “revolutionary dictatorship of the proletariat,” reflecting the class-war experience of the Paris Commune and representing a period of workers’ democracy, but one that still carried the “defects” of capitalist class society. In this initial phase, not only would a break with capitalist private property take place, but also a break with the capitalist state as the political command structure of capitalism.17 As a measure of the limited nature of socialist transition in this stage, production and distribution would inevitably take the form of to each according to one’s labor, perpetuating conditions of inequality even while creating the conditions for their transcendence. In contrast, in the later phase, the principle governing society would shift to from each according to one’s ability, to each according to one’s need and the elimination of the wage system.18 Likewise, while the initial phase of socialism/communism would require the formation of a new political command structure in the revolutionary period, the goal in the higher phase was the withering away of the state as a separate apparatus standing above and in antagonistic relation to society, to be replaced with a form of political organization that Frederick Engels referred to as “community,” associated with a communally based form of production.19

In the later, higher phase of the transition of socialism/communism, not only would property be collectively owned and controlled, but the constitutive cells of society would be reconstituted on a communal basis and production would be in the hands of the associated producers. In these conditions, Marx stated, “labor” will have become not a mere “means of life” but “itself…the prime necessity of life.”20 Production would be directed at use values rather than exchange values, in line with a society in which “the free development of each” would be “the condition for the free development of all.” The abolition of capitalist class society and the creation of a society of associated producers would lead to the end of class exploitation, along with the elimination of the divisions between mental and manual labor and between town and country. The monogamous, patriarchal family based on the domestic enslavement of women would also be surmounted.21 Fundamental to Marx’s picture of the higher phase of the society of associated producers was a new social metabolism of humanity and the earth. In his most general statement on the material conditions governing the new society, he wrote: “Freedom, in this sphere [the realm of natural necessity], can consist only in this, that socialized man, the associated producers, govern the human metabolism of nature in a rational way…accomplishing it with the least expenditure of energy” in the process of promoting conditions of sustainable human development.22

Writing in The State and Revolution and elsewhere, Lenin deftly captured Marx’s arguments on the lower and higher phases, depicting these as the first and second phases of communism. Lenin went on to emphasize what he called “the scientific distinction between socialism and communism,” whereby “what is usually called socialism was termed by Marx the ‘first,’ or lower phase of communist society,” whereas the term communism, meaning “complete communism,” was most appropriately used for the higher phase.23 Although Lenin closely aligned this distinction with Marx’s analysis, in later official Marxism this came to be rigidified in terms of two entirely separate stages, with the so-called communist stage so removed from the stage of socialism that it became utopianized, no longer seen as part of a continuous or ongoing struggle. Based on a wooden conception of the socialist stage and the intermediary principle of distribution to each according to one’s labor, Joseph Stalin carried out an ideological war against the ideal of real equality, which he characterized as a “reactionary, petty-bourgeois absurdity worthy of a primitive sect of ascetics but not of a socialist society organized on Marxist lines.” This same stance was to persist in the Soviet Union in one way or another all the way to Mikhail Gorbachev.24

Hence, as explained by Michael Lebowitz in The Socialist Imperative, “rather than a continuous struggle to go beyond what Marx called the ‘defects’ inherited from capitalist society, the standard interpretation” of Marxism in the half-century from the late 1930s to the late ’80s “introduced a division of post-capitalist society into two distinct ‘stages,’” determined economistically by the level of development of the productive forces. Fundamental changes in social relations emphasized by Marx as the very essence of the socialist path were abandoned in the process of living with and adapting to the defects carried over from capitalist society. Instead, Marx had insisted on a project aimed at building the community of associated producers “from the outset” as part of an ongoing, if necessarily uneven, process of socialist construction.25

This abandonment of the socialist ideal associated with Marx’s higher phase of communism was wrapped up in a complex way with changing material (and class) conditions and eventually the demise of Soviet-type societies, which tended to stagnate once they ceased to be revolutionary and even resurrected class forms, heralding their eventual collapse as the new class or nomenklatura abandoned the system. As Sweezy argued in 1971, “state ownership and planning are not enough to define a viable socialism, one immune to the threat of retrogression and capable of moving forward on the second leg of the movement to communism.” Something more was needed: the continuous struggle to create a society of equals.26

For Marx, the movement toward a society of associated producers was the very essence of the socialist path embedded in “communist consciousness.”27 Yet, once socialism came to be defined in more restrictive, economistic terms, particularly in the Soviet Union from the late 1930s onward, in which substantial inequality was defended, post-revolutionary society lost the vital connection to the dual struggle for freedom and necessity, and hence became disconnected from the long-term goals of socialism from which it had formerly derived its meaning and coherence.

Based on this experience, it is evident that the only way to build socialism in the twenty-first century is to embrace precisely those aspects of the socialist/communist ideal that allow a theory and practice radical enough to address the urgent needs of the present, while also not losing sight of the needs of the future. If the planetary ecological crisis has taught us anything, it is that what is required is a new social metabolism with the earth, a society of ecological sustainability and substantive equality. This can be seen in the extraordinary achievements of Cuban ecology, as recently shown by Mauricio Betancourt in “The Effect of Cuban Agroecology in Mitigating the Metabolic Rift” in Global Environmental Change.28 This conforms to what Georg Lukács called the necessary “double transformation” of human social relations and the human relations to nature.29 Such an emancipatory project must necessarily pass through various revolutionary phases, which cannot be predicted in advance. Yet, to be successful, a revolution must seek to make itself irreversible through the promotion of an organic system directed at genuine human needs, rooted in substantive equality and the rational regulation of the human social metabolism with nature.30

Freedom as Necessity

Building on G. W. F. Hegel’s philosophy, Engels famously argued in Anti-Dühring that real freedom was grounded in the recognition of necessity. Revolutionary change was the point at which freedom and necessity met in concrete praxis. Although there was such a thing as blind necessity beyond human knowledge, once objective forces were grasped, necessity was no longer blind, but rather offered new paths for human action and freedom. Necessity and freedom fed on each other, requiring new periods of social change and historical transcendence.31 In illustrating this materialist dialectical principle, Lenin acutely observed, “we do not know the necessity of nature in the phenomena of the weather. But while we do not know this necessity, we do know that it exists.”32 We know the human relation to the weather and nature in general inevitably varies with the changing productive relations governing our actions.

Today, the knowledge of anthropogenic climate crisis and of extreme weather events is removing human beings from the realm of blind necessity and demanding that the world’s population engage in the ultimate struggle for freedom and survival against catastrophe capitalism. As Marx stated in the context of the severe metabolic rift imposed on Ireland as a result of British colonialism in the nineteenth century, the ecological crisis presents itself as a case of “ruin or revolution.”33 In the Anthropocene, the ecological rift resulting from the expansion of the capitalist economy now exists on a scale rivaling the biogeochemical cycles of the planet. However, knowledge of these objective developments also allows us to conceive the necessary revolution in the social metabolic reproduction of humanity and the earth. Viewed in this context, Marx’s crucial conception of a “community of associated producers” is not to be viewed as simply a far-off utopian conception or abstract ideal but as the very essence of the necessary human defense in the present and future, representing the insistent demand for a sustainable relation to the earth.34

But where is the agent of revolutionary change? The answer is that we are seeing the emergence of the material preconditions of what can be called a global environmental proletariat. Engels’s Condition of the Working Class in England, published in 1845, was a description and analysis of working-class conditions in Manchester, shortly after the so-called Plug Plot Riots and at the height of radical Chartism. Engels depicted the working-class environment not simply in terms of factory conditions, but much more in terms of urban developments, housing, water supply, sanitation, food and nutrition, and child development. The focus was on the general epidemiological environment enforced by capitalism (what Engels called “social murder” and what Norman Bethune later called “the second sickness”) associated with widespread morbidity and mortality, particularly due to contagious disease.35 Marx, under the direct influence of Engels and as a result of his own social epidemiological studies twenty years later while writing Capital, was to see the metabolic rift as arising not only in relation to the degradation of the soil, but equally, as he put it, in terms of “periodical epidemics” induced by society itself.36

What this tells us—and we could find many other illustrations, from the Russian and Chinese Revolutions to struggles in the Global South today—is that class struggle and revolutionary moments are the product of a coalescence of objective necessity and a demand for freedom emanating from material conditions that are not simply economic but also environmental in the broadest sense. Revolutionary situations are thus most likely to come about when a combination of economic and ecological conditions make social transformations necessary, and where social forces and relations are developed enough to make such changes possible. In this respect, looked at from a global standpoint today, the issue of the environmental proletariat overlaps with and is indistinguishable from the question of the ecological peasantry and the struggles of the Indigenous. Likewise, the struggle for environmental justice that now animates the environmental movement globally is in essence a working-class and peoples’ struggle.37

The environmental proletariat in this sense can be seen as emerging as a force all over the world, as evident in the present period of ecological-epidemiological struggle in relation to COVID-19. Yet, the main locus of revolutionary ecological action in the immediate future remains the Global South, faced with the harsh reality of “imperialism in the Anthropocene.”38 As Samir Amin observed in Modern Imperialism, Monopoly Finance Capital, and Marx’s Law of Value, the triad of the United States, Europe, and Japan is already using the planet’s bio-capacity at four times the world average, pointing toward ecological oblivion. This unsustainable level of consumption of resources in the Global North is only possible because

a good proportion of the bio-capacity of society in the South is taken up by and to the advantage of these centers [in the triad]. In other words, the current expansion of capitalism is destroying the planet and humanity. The expansion’s logical conclusion is either the actual genocide of the peoples of the South—as “overpopulation”—or, at the least, their confinement to ever-increasing poverty. An eco-fascist strand of thought is being developed which gives legitimacy to this kind of “final solution” to the problem.39

A New System of Social Metabolic Reproduction

A revolutionary process of socialist construction aimed at building a new system of social reproduction in conformity with the demands of necessity and freedom cannot occur without an overall “orienting principle” and “measure of achievement” as part of a long-term strategy. It is here, following Mészáros, that the notion of substantive equality or a society of equals, also entailing substantive democracy, comes into play in today’s struggles.40 Such an approach not only stands opposed to capital at its barbaric heart but also opposes any ultimately futile endeavor to stop halfway in the transition to socialism. Immanuel Kant spelled out the dominant liberal view shortly after the French Revolution when he stated that “the general equality of men as subjects in a state coexists quite readily with the greatest inequality in degrees of the possessions men have.… Hence, the general equality of men coexists with great inequality of specific rights of which there may be many.”41 In this way, equality came to be merely formal, existing merely “on paper” as Engels pointed out, not only with respect to the labor contract between capitalist and worker but also in relation to the marriage contract between men and women.42 Such a society establishes, as Marx demonstrated, a “right of inequality, in its content, like every right.”43 The idea of substantive equality, consistent with Marx’s notion of communism, challenges all of this. It demands a change in the constitutive cells of society, which can no longer consist of possessive individualists, or individual capitals, reinforced by a hierarchical state, but must be based on the associated producers and a communal state. Genuine planning and genuine democracy can only start through the constitution of power from the bottom of society. It is only in this way that revolutions become irreversible.

It was the explicit recognition of the challenge and burden of twenty-first-century socialism in these terms that represented the extraordinary threat to the prevailing order constituted by the Venezuelan Revolution led by Hugo Chávez. The Bolivarian Republic challenged capitalism from within through the creation of communal power and popular protagonism, generating a notion of revolution as the creation of an organic society, or a new social metabolic order. Chávez, building on the analyses of Marx and Mészáros, mediated by Lebowitz, introduced the notion of “the elementary triangle of socialism,” or (1) social ownership, (2) social production organized by workers, and (3) satisfaction of communal needs.44 Underlying this was a struggle for substantive equality, abolishing the inequalities of the color line and the gender line, the imperial line, and other lines of oppression, as the essential basis for eliminating the society of unequals.

In “Communism as an Ideal,” Sweezy emphasized the new forms of labor that would necessarily come into being in a society that used abundant human productivity more rationally. Many categories of work, he indicated, would “be eliminated altogether (e.g. coalmining and domestic service), and insofar as possible all jobs must become interesting and creative as only a few are today.” The reduction of the enormous waste and destruction inherent in capitalist production and consumption would open up space for the employment of disposable time in more creative ways.

In a society of equals—one in which everyone stands in the same relation to the means of production and has the same obligation to work and serve the common welfare—all “needs” that emphasize the superiority of the few and involve the subservience of the many will simply disappear and will be replaced by the needs of liberated human beings living together in mutual respect and cooperation.… Society and the human beings who compose it constitute a dialectical whole: neither can change without changing the other. And communism as an ideal comprises a new society and a new [human being].45

More than simply an ideal, such an organizing principle in which substantive equality and substantive democracy are foremost in the conception of socialism/communism is essential not only to create a socialist path to a better future but as a necessary defense of the global population confronted with the question of survival. Dystopian books and novels notwithstanding, it is impossible to imagine the level of environmental catastrophe that will face the world’s peoples, especially those at the bottom of the imperialist hierarchy, if capitalism’s creative destruction of the metabolism of humanity and the earth is not stopped mid–century.

According to a 2020 article on “The Future of the Human Climate Niche” in the Proceedings of the National Academy of Sciences, based on existing trends, 3.5 billion people are projected to be living in unlivable heat outside the human climate niche by 2070, under conditions comparable to those of the Sahara desert.46 Even such projections fail to capture the enormous level of destruction that will fall on the majority of humanity under capitalist business as usual. The only answer is to leave the burning house and to build another now.47

The International of Workers and Peoples

Although untold numbers of people are engaged in innumerable struggles against the capitalist juggernaut in their specific localities all around the world, struggles for substantive equality, including battles over race, gender, and class, depend on the fight against imperialism at the global level. Hence, there is a need for a new global organization of workers based on the model of Marx’s First International.48 Such an International for the twenty-first century cannot simply consist of a group of elite intellectuals from the North engaged in World Social Forum-like discussion activities or in the promotion of social-democratic regulatory reforms as in the so-called Socialist and Progressive Internationals. Rather, it needs to be constituted as a workers-based and peoples-based organization, rooted from the beginning in a strong South-South alliance so as to place the struggle against imperialism at the center of the socialist revolt against capitalism, as contemplated by figures such as Chávez and Amin.

In 2011, just prior to his final illness, Chávez was preparing, following his next election, to launch what was to be called the New International (pointedly not a Fifth International) focusing on a South-South alliance and giving a global significance to socialism in the twenty-first century. This would have extended the Bolivarian Alliance for Peoples of Our America to a global level.49 This, however, never saw the light of day due to Chávez’s rapid decline and untimely death.

Meanwhile, a separate conception grew out of the efforts of Amin, working with the World Forum for Alternatives. Amin had long contemplated a Fifth International, an idea he was still presenting as late as May 2018. But in July 2018, only a month before his death, this had been transformed into what he called an Internationale of Workers and Peoples, explicitly recognizing that a pure worker-based International that did not take into account the situation of peoples was inadequate in confronting imperialism.50 This, he stated, would be an organization, not just a movement. It would be aimed at the

alliance of all working peoples of the world and not only those qualified as representatives of the proletariat…including all wage earners of the services, peasants, farmers, and the peoples oppressed by modern capitalism. The construction must also be based on the recognition and respect of diversity, whether of parties, trade unions, or other popular organizations of struggle, guaranteeing their real independence.… In the absence of [such revolutionary] progress the world would continue to be ruled by chaos, barbarian practices, and the destruction of the earth.51

The creation of a New International cannot of course occur in a vacuum but needs to be articulated within and as a product of the building of unified mass organizations expanding at the grassroots level in conjunction with revolutionary movements and delinkings from the capitalist system all over the world. It could not occur, in Amin’s view, without new initiatives from the Global South to create broad alliances, as in the initial organized struggles associated with the Third World movement launched at the Bandung Conference in 1955, and the struggle for a New International Economic Order.52 These three elements—grassroots movements, delinking, and cross-country/cross-continent alliances—are all crucial in his conception of the anti-imperialist struggle. Today this needs to be united with the global ecological movement.

Such a universal struggle against capitalism and imperialism, Amin insisted, must be characterized by audacity and more audacity, breaking with the coordinates of the system at every point, and finding its ideal path in the principle of from each according to one’s ability, to each according to one’s need, as the very definition of human community. Today we live in a time of the perfect coincidence of the struggles for freedom and necessity, leading to a renewed struggle for freedom as necessity. The choice before us is unavoidable: ruin or revolution.

#### The alternative requires rejecting the aff and critically interrogating the neoliberal discourse of the 1AC---resisting capitalist pedagogy in educational spaces is the first step towards a broader movement away from Capitalism.

Giroux 20, McMaster University Professor for Scholarship in the Public Interest and The Paulo Freire Distinguished Scholar in Critical Pedagogy (Henry, June 9th, “Racist Violence Can’t Be Separated from the Violence of Neoliberal Capitalism,” *Truthout*, <https://truthout.org/articles/racist-violence-cant-be-separated-from-the-violence-of-neoliberal-capitalism/>, Accessed 08-24-2021)

As educators, it is crucial for us to examine how we talk, teach, and write about inequality as an object of critique in an age of precarity, uncertainty and the current pandemic crisis. This is especially true at a time when a growing number of authoritarian regimes around the globe substitute replace thoughtful dialogue and critical engagement with the suppression of dissent and a culture of forgetting r. How do we situate our analysis of education as part of a broader discourse and mode of analysis that interrogates the promises, ideals, and claims of a substantive democracy? How do we fight against iniquitous relations of power and wealth that empty power of its emancipatory possibilities, and as Hannah Arendt has argued, “makes most people superfluous as human beings”? How might we understand how neoliberal ideology, with its appropriation of market-based values, regressive notions of freedom and agency, uses language to infiltrate daily life? How does a pandemic pedagogy in the service of neoliberalism produce identities defined by market values, and normalize a notion of responsibility and individuality that convinces people that whatever problem they face they have no one to blame but themselves? Repeated endlessly on right-wing media platforms, the underlying conditions that disproportionately produce chronic illness among poor people of color disappear among a public distracted, if not persuaded, by a pandemic pedagogy that celebrates unchecked self-interest, disdains social responsibility, and turns away from the reality of a society with deep-seated institutional rot and unravelling of social connections and the social contract.

Pandemic pedagogy thrives on inequality and becomes a militarized and heartless normalizing tool to convince the broader public that the lives of the elderly, sick, and vulnerable should be valued according to how much they contribute to the economy. And if they are willing to die in order not to be a drain on the economy, all well and good. Nothing escapes the cruel logic of neoliberalism with its arrogance and hubris on full display as it bathes in the glow of right-wing populism, ultra-nationalism, and neofascism. Its accoutrements of dictatorship are everywhere and can be seen in the swagger of militia that storm state capitals, in police who punch and pepper spray protesters and push elderly men to the ground, and in military forces on the streets without badges reinforcing a climate of fear, repression, and unaccountability. There is more at work here than a lack of humanity on the part of the Trump administration. As the Irish journalist Fintan O’Toole observes, there is also the deepening grip of a culture of cruelty and dehumanization. He writes:

“As a society the American people are being habituated into accepting cruelty on a wide scale. Americans are being taught by Trump and his administration not to see other people as human beings whose lives are as important as their own. Once that line has been crossed – and it is not just Trump and the people around him, but many of Trump’s supporters as well – then we know where that all leads, what the ultimate destination is. There is no mystery about it. We know what happens when a government and its leaders dehumanize large numbers of people.”

Depoliticization and the Authoritarian Turn

Neoliberalism is not only an economic system, it is also an ideological apparatus that relentlessly attempts to structure consciousness, values, desires, and modes of identification in ways that align individuals with its governing structures. Central to this pedagogical project is the attempt to prevent individuals from translating private issues and troubles into broader systemic considerations. By doing this, it becomes difficult for individuals to grasp the historical, social, economic, and political forces at work in shaping a social order as a human activity deeply immersed in specific relations of power. Neoliberalism’s attempt to erase or rewrite historical and social forces makes it difficult for individuals to imagine alternative notions of society, with themselves as collective actors, or view their problems as more than the limitations of faulty character, moral failure, or a problem of personal responsibility. Reducing individuals to isolated, discrete, hermetically-sealed human beings whose lives are shaped only by notions of self-reliance and self-sufficiency is a pedagogical strategy that utterly depoliticizes people, leading them to believe that however a society is shaped, it is part of a natural order. President Trump echoed this “no alternative” narrative when asked about celebrities and rich people having special access to being tested for the coronavirus while few others had access. He replied, “Perhaps that’s been the story of life.”

This individualization of the social with its mounting privatization, gated communities, and social atomization undermines collective action, any viable notion of solidarity, and weakens the notion of global connectivity. The philosopher Byung-Chul Han has rightly argued that contemporary neoliberal society is shaped by a dysfunctional notion of solitude and hermitically-sealed notions of agency, all of which undermine the values and social connections vital to a democracy. He writes:

“Those subject to the neoliberal economy do not constitute a we that is capable of collective action. The mounting egoization and atomization of society is making the space for collective action shrink… The general collapse of the collective and the communal has engulfed it. Solidarity is vanishing. Privatization now reaches into the depths of the soul itself. The erosion of the communal is making all collective efforts more and more unlikely.”

This panoptical nature of hyper-individualism is more aligned with shared fears than shared responsibilities. Under such circumstances, trust and the notion that all life is related become difficult to grasp as the myopic language of private self-interest inures individuals to wider social problems such as extreme inequality. There is no understanding in this discourse of the damage fanatical entrepreneurialism does to our embodied collectivity. Nor is there any value attributed to the important responsibilities, social values, and notion of the common good that exceeds who we are as individuals, or how we have been shaped by diverse social forces in particular ways.

It should be clear that questions of economic and social justice cannot be addressed by a neoliberal pedagogy that enshrines self-interest and privatization while converting every social problem into individualized market solutions or regressive matters of personal responsibility. Under neoliberalism’s disimagination machine, individual responsibility is coupled with an ethos of greed, avarice, and personal gain. One consequence is the tearing up of social solidarities, public values, and an almost pathological disdain for democracy. This radical form of privatization is also a powerful force for the rise of fascist politics because it depoliticizes individuals, immerses them in the logic of social Darwinism, and makes them susceptible to the dehumanization of those considered a threat or disposable.

Just as the spread of the pandemic virus in the United States was not an innocent act of nature, neither is the rise and pervasive grip of inequality. What is clear is that neoliberal support for unbridled individualism has weakened democratic pressures and eroded democracy and equality as governing principles. Moreover, as a mode of public pedagogy, it has undercut social provisions, the social contract, and support for public goods such as education, public health, essential infrastructure, public transportation, and the most basic elements of the welfare state. As a form of pedagogical practice, neoliberalism has morphed into a form of pandemic pedagogy that sacrifices social needs and human life in the name of an economic rationality that values reviving economic growth over human rights. As a lived system of meaning and values, self-reliance and rugged individualism are the only categories available for shaping how individuals view themselves, and their relationship to others and to the planet. The individualization of everyone and the reduction of social problems to private troubles is paralleled by sanctioning a world marked by borders, walls, racism, hate, and a rejection of government intervention in the interest of the common good. Most importantly, neoliberal individualization personalizes power, creating a depoliticized subject whose only obligation as a citizen is defined by consuming and living in a world free from ethical and social responsibilities. In many ways, it does not just empty politics of any substance, it destroys its emancipatory prospects.

The neoliberal strategists use education not only to mask their abuses and the effects of their criminogenic policies, they also – in a time of crisis, when dissatisfaction of the masses might lead to chaos, revolts, and dangerous levels of resistance – move dangerously close to creating the conditions for a fascist politics. The noted theologian Frei Betto is right in stating that under such conditions, “…they cover up the causes of social ills and cover up their effects with ideologies that, by obscuring causes, fuel mood in the face of the effects. That’s why neoliberalism is now showing its authoritarian face – building walls that divide countries and ethnic groups, executive power over legislature and judiciary, disinformation about digital networks, the cult of the homeland, the brazen offensive against human rights.”

Neoliberalism and its regressive notion of individualism and individual responsibility has undermined the belief that human beings both make the world and can change it. The pandemic has ushered in a crisis that undermines that belief and opens the door for rethinking what kind of society and notion of politics will be faithful to the creation of a socialist democracy that speaks to the core values of justice, equality and solidarity. Under such circumstances, private resistance must give way to collective resistance, and personal and political rights must include economic rights. If inequality is to be defeated, the social state must replace the corporate state and social rights must be guaranteed for all. There can be no adequate struggle for economic justice and social equality unless economic inequality on a global level is addressed along with a movement for climate justice, the elimination of systemic racism and a halt to the spiraling militarism that has resulted in endless wars. This can only take place if the anti-democratic ideology of neoliberalism, with its collapse of the public into the private and its institutional structures of domination, are fully addressed and discredited. Étienne Balibar is right in stating that the triumph of neoliberalism has resulted in the “death zones of humanity.” Following Balibar, what must be made clear is that neoliberal capitalism is itself a pandemic and a dangerous harbinger of an updated fascist politics.

### 1NC---T: Private Sector

#### Next off is T private sector

#### Private sector means all non-governmental persons or entities, including non-profits

Senate Report 95 (Senate Report. 104-1, “UNFUNDED MANDATE REFORM ACT OF 1995,” <https://www.congress.gov/congressional-report/104th-congress/senate-report/1> , date accessed 9/10/21)

"Private sector" is defined to cover all persons or entities in the United States except for State, local or tribal governments. It includes individuals, partnerships, associations, corporations, and educational and nonprofit institutions.

#### A topical aff could change a universally-applied standard, like the CWS [Consumer Welfare Standard]

Phillips 18, commissioner on the Federal Trade Commission. (Noah J. November 1, 2018, Before the Federal Trade Commission, “Competition and Consumer Protection in the 21st Century,” <https://www.ftc.gov/system/files/documents/public_events/1415284/ftc_hearings_session_5_transcript_11-1-18_0.pdf>)

Our second topic today is the consumer welfare standard. And I think most folks even out in the public know, this is the standard that we use across the board, mergers and conduct in courts and at agencies, to judge anticompetitive conduct. It is not only a standard that we in the U.S. apply, it is a standard that is used by competition agencies around the world. It is an economically-grounded standard, and it requires that there be harm to consumers for conduct to be condemned. Mere harm to competitors is considered insufficient. So let me repeat that again. There has to be harm to consumers, not just competitors. The reason that is so, the reason harm to competitors is considered insufficient is because sometimes a less-efficient firm losing sales or market share to a cheaper, more innovative or efficient rival, can be and often is consistent with vibrant competition and with outcomes that benefit consumers. Courts and agencies have embraced this standard for decades. Today, there are two very important discussions going on about the consumer welfare standard, and they are happening simultaneously. And I think it is important that we understand that there are two conversations going on. One is a continuing discussion about how we apply the standard, regarding whether enforcement is at the appropriate level, whether it is properly targeted. This is an introspective question on some level, in which scholars, economists, practitioners, and enforcers all ask ourselves, are we bringing the right kinds of cases? Are we using the right kinds of evidence? Should we be doing more or less in certain places? The antitrust bar, the business community, and others benefit from this ongoing and active analysis. The second discussion happening now, and the one on which today’s consumer welfare standard panels will focus, is whether the standard is itself the right metric we ought to use in antitrust enforcement and in antitrust law; some argue that enforcement under the consumer welfare standard has failed because of the law, and accordingly, that we should reform the law.

#### Violation: the aff applies exclusively to conduct in agricultural segment of the private sector.

#### Vote neg:

#### FIRST---limits and ground---the number of potential subsets is infinite---any industry, product, single companies, individuals---undermines clash. Only big affs have link uniqueness.

#### SECOND----precision---our interp has intent to define, exclude and is in legislative context.

### 1NC---T: Per Se

#### T Prohibition

#### “Prohibition” requires a declaration of per se illegality

Loevinger 61 (Honorable Lee Loevinger- Assistant Attorney General in charge of the Antitrust Division. “THE RULE OF REASON IN ANTITRUST LAW” , *Section of Antitrust Law* , 1961, Vol. 19, PROCEEDINGS AT THE ANNUAL MEETING, ST. LOUIS, MISSOURI, AUGUST 7 THROUGH 11, 1961 (1961), pp. 245-251, JSTOR accessed online via KU libraries, date accessed 9/13/21)

Running through the history of antitrust law are two contrapuntal themes: A prohibition of restraint of trade and a principle lately called the "rule of reason" which limits the prohibition. The legal rule against restraint of trade began in the 15th century in cases holding that a contract by which a man agreed not to practice his trade or profession was illegal.1 However, in the course of development of the common law, it became established that agreements which were ancillary to the sale or transfer of a trade or business and which were limited so as to impose a restriction no greater than reasonably necessary to protect the purchaser's interest.2

Thus, when the Sherman Act incorporated the common-law principles on this subject into federal statutory law 3 by adopting the concept of restraint of trade, it presumably imported both the principle that restrictions on competition are illegal and also the principle that in some circumstances a showing of reasonableness will legalize restrictions on competition. Nevertheless, when the question was first presented to the United States Supreme Court under the Sherman Act, it was clearly held (despite later disavowals4 ) that the justification of reasonableness was not available as a defense to a combination which had the effect of restraining trade.' Indeed, it was intimated that the question of reasonableness was not open to the courts in these actions at common law.6 However, when the Court reviewed this matter in Standard Oil Co. v. United States,7 it said in fairly explicit terms both that the Sherman Act prohibited only contracts or acts which unreasonably restrained competition and that the standard of reasonableness had been applied to all restraints of trade at the common law. The Court's assertion is somewhat weakened by the fact that it construed the rule of reason not as applying a standard for judging the character or consequences of the challenged conduct, but as a technique involving the application of human intelligence, or reason, to the problem of making a judgment about whether the conduct does restrain trade.'

#### The aff violates—they create a new legal standard for courts to decide whether a practice is “unreasonable” based on weighing effects—not a declaration of illegality without inquiry

McKibben 85 (Michael D. McKibben-Vanderbilt University Law School, J.D., 1985, Vanderbilt Law Review, Associate Editor; Patrick Wilson Scholar. The Resale Price Maintenance Compromise: A Presumption of Illegality, 38 Vanderbilt Law Review 163 (1985), Available at: <https://scholarship.law.vanderbilt.edu/vlr/vol38/iss1/3> , date accessed 9/13/21)

In United States v. Colgate & Co." the Court developed a major exception to Dr. Miles. The Colgate doctrine allows a weak form of RPM by manufacturers or wholesalers that have attempted unilaterally to set prices.6 Although the Colgate doctrine has lost much of its vitality due to years of restrictive interpretation, in Russell Stover Candies, Inc. v. FTC7 the United States Court of Appeals for the Eighth Circuit upheld Colgate against a challenge by the Federal Trade Commission. In addition, the Supreme Court, in Monsanto Co. v. Spray-Rite Service Corp.," recently intimated new-found support for the Colgate doctrine and a possible willingness to reconsider the Dr. Miles per se prohibition against RPM.9

The outcome of vertical pricing cases under section 1 has depended upon the perceived effects of RPM on competition. Current RPM decisions, however, rest on the principles of stare decisis and, therefore, do not depend upon political and economic theories that have developed since Dr. Miles.10 Early courts denounced vertical restraints as analogous to horizontal price fixing, which courts have assumed the drafters of the Sherman Act intended to prohibit per se. 11 Later cases, however, illustrate that the analogy between vertical and horizontal trade restrictions is not analytically sound, and the Supreme Court's attempt to maintain the per se approach to RPM has led to serious theoretical and practical problems. 12

This Note explores several problems with recent RPM decisions: (1) the effect of the per se rule on producers' rights to control their marketing strategies; (2) inconsistent use of the plural action requirement as a foil for avoiding or invoking the per se rule; (3) the suppression of benign or procompetitive activities because of the rule; (4) the difficulties with free rider marketing; and (5) the obstacles to advice and planning that recent decisions have created. This Note contends that a new standard, a rebuttable presumption13 against legality, would alleviate most, if not all, problems that the inflexible per se rule causes.

A rebuttable presumption, followed by rule of reason analysis 14 [[BEGIN FOOTNOTE 14]] 14. Under the rule of reason "the factfinder weighs all of the circumstances of a case in deciding whether a restrictive practice should be prohibited as imposing an unreasonable restraint on competition." Sylvania, 433 U.S. at 49. [[END FOOTNOTE 14]] in cases in which the defendant satisfies the threshold inquiry,15 would restore certainty and intellectual honesty to RPM cases. The rebuttable presumption would eliminate the need to reconcile contrary cases and the need to consider issues that parties now must address under the rule of reason. While the rebuttable presumption does not require that courts maintain or reject the Colgate doctrine,16 this Note argues that the Court could retain Colgate but primarily rely upon the guidelines and safeguards of the rebuttable presumption. This new line of inquiry would retain the benefits of the per se rule-efficiency and certainty-and would remain flexible enough to accommodate special cases in which RPM may be beneficial to the market. In many cases, the rebuttable presumption also would save society, courts, and litigants the protracted costs of rule of reason analysis.

Part II of this Note considers major RPM cases since the early 1900s, with special focus on Russell Stover and Filco v. Amana Refrigeration, Inc.,'17 cases which protect the defendant under the Colgate doctrine. Part III analyzes the weaknesses of the per se rule and the benefits that could inure to manufacturers and the marketplace under the rebuttable presumption. Part IV examines the strengths and weaknesses of the rule of reason and offers an improved rule of reason approach as the second part of the rebuttable presumption standard. Finally, Part V outlines a suggested analysis for RPM disputes using a rebuttable presumption of illegality. Part V also considers the effects of the presumption on federal antitrust laws.

II. THE CURRENT CONTROVERSY

A. Minimum Price Restrictions in the Supreme Court

Vertical price restrictions are written or oral directives setting a price above or below which a manufacturer wishes its distributors to sell. If the manufacturer establishes a price below which a distributor should not resell a product, the manufacturer is imposing minimum price RPM. Maximum price RPM-the setting of price ceilings- and minimum RPM are per se violations of section 1 of the Sherman Act."' Nonprice vertical restrictions, however, which include primarily territorial distributorship limitations, generally are reviewed under the rule of reason. 19

1. Dr. Miles: The Per Se Rule

Dr. Miles Medical Co. v. John D. Park & Sons Co.20 is the basis of much of the current academic criticism of the Supreme Court's RPM approach.2 ' The plaintiff Dr. Miles, a medicine manufacturer, required its wholesalers and retailers to adhere to a minimum resale price schedule. The plaintiff also required its wholesalers to maintain control over the retailers' subsequent resale prices. The defendant Park & Sons, a wholesaler that refused to purchase from Dr. Miles under the minimum price contract, bought Dr. Miles' medicines from third parties and resold them below the plaintiff's price schedule. The plaintiff charged the defendant with inducing the plaintiff's distributors to breach their contracts by reselling to a price cutter.22 The Court denied the plaintiff's request for relief and held that the plaintiff's contract provision was void under common law and the Sherman Act. 3

After determining that the agreement between Dr. Miles and its vendees fulfilled the duality requirement of the Sherman Act,24 the Court found that the plaintiff's resale price schedule eliminated competition by controlling the price at which all purchasers received the product.25 The Court refused to accept the defendant's argument that producers of patented products have a right ordinary sellers do not have-the right to dictate the destiny of their products.26 The Court inquired whether the plaintiff had a right to restrain trade. The Court held that generally a right to control alienation does not exist without an agreement.2 7 Applying the common-law rule that contractual restraints on alienation must be reasonable and limited to the necessity of the circumstances, 2 the Court found that Dr. Miles' agreement did not fit any of the common forms of acceptable restraints.29

The Court's final inquiry was whether the benefits that the plaintiff gained from its pricing restrictions were entitled to more protection than the property rights that the defendants had in the medicine.30 The Court's response to this issue forms the heart of the per se rule.31 [[BEGIN FOOTNOTE 31]] 31. Per se rules prohibit certain conduct without inquiry into possible justifications for the conduct. Courts impose per se rules when the interests of judicial economy outweigh other interests. See Note, Fixing the Price Fixing Confusion: A Rule of Reason Approach, 92 YALE L.J. 706, 708 (1983). [[END FOOTNOTE 31]] Although the Court never explicitly condemned all vertical price fixing agreements, it found that the effects of the Dr. Miles scheme were the same as the effects that could result from horizontal price fixing at the dealer level. The Court, therefore, held that both kinds of price fixing were illegal.3 2 The Supreme Court's focus on the effects of the alleged violative activity, without regard to its purposes or benefits, is characteristic of other Supreme Court per se decisions. 3

The breadth of the Dr. Miles decision is still unclear.3 4 A narrow interpretation of the holding is that express contractual provisions restraining resale prices violate the Sherman Act. The decision left open many further questions, the first of which the Court answered by creating the Colgate exception.

2. The Colgate Exception

The Court's 1919 decision in United States v. Colgate & Co.35 is still difficult for courts and commentators to harmonize with the Dr. Miles rule of per se illegality.3 6 In Colgate the prosecution charged the defendant under the Sherman Act 37 with forming an illegal combination to fix resale prices among the wholesalers and retailers of the defendant's soap and toilet products.3 8 Colgate circulated price lists, along with provisions for penalties to distributors that did not adhere to the defendant's price lists. Colgate also engaged in policing activities, such as obtaining information from other distributors concerning noncomplying dealers, and requesting assurances from nonuniform pricers that they would comply with the defendant's guidelines. 39

The trial court sustained the defendant's demurrer 40 and the Supreme Court affirmed on direct appeal. The Court permitted the defendant's pricing structure based on the trial court's finding that Colgate reserved no contractual rights in the goods after their sale to dealers. Colgate could enforce the price restrictions only by later refusing to deal with wholesalers and retailers that breached their contracts.41 According to the Court, because the contracts in Dr. Miles "undertook to prevent dealers from freely exercising the right to sell," Dr. Miles was distinguishable from Colgate.42 The Court then laid out the Colgate doctrine: "In the absence of any purpose to create or maintain a monopoly, the [Sherman Act] does not restrict the long recognized right of a trader or manufacturer engaged in an entirely private business, freely to exercise his own independent discretion as to parties with whom he will deal. 43 If the Court had employed the "effects only" logic that it used in Dr. Miles, Colgate would have been an inconsequential extension of the Dr. Miles progeny. By blending the section 1 duality requirement with common-law business principles, however, the Court created an exception to the per se rule.44

3. Narrowing Colgate

The Court quickly issued three decisions reaffirming the viability of Colgate, but in increasingly narrow circumstances. 45 Less than one year after Colgate, the Court decided United States v. A. Schrader's Son, Inc.46 Schrader's Son was factually similar to Dr. Miles,47 but the district court initially held for the defendant, reasoning that Colgate implicitly had overruled Dr. Miles.48 The Supreme Court reversed, stressing that its intent in Colgate was only to preserve the manufacturer's right to announce its pricing policy and cease to do business with dealers that failed to comply. 49

Based on this narrow interpretation of Colgate, the Court extended the scope of Dr. Miles to implicit agreements that attempt to make resale rates binding, including agreements "implied from a course of dealing or other circumstances." 0 The Court contrasted Colgate's holding with situations in which "the parties are combined through agreements designed to take away dealers' control of their own affairs and thereby destroy competition." 51 This language created a major expansion of the per se rule by shifting the Court's inquiry from "contract" to the less restrictive term "agreement." The Court's characterization of implicit agreements as section 1 violations is the basis of most criticism of the per se rule.52 Schrader's Son did not resolve the open distinction between implicit agreements that derive from dealer acceptance of fixed prices and unilateral declarations of terms that originate from a manufacturer's normal course of dealing.

The Supreme Court was quick to quell rumors of Colgate's early demise. In Frey & Son, Inc. v. Cudahy Packing Co.53 the trial court instructed the jury that the plaintiff could prevail despite the lack of an express or implied agreement or objections to the seller's pricing demands.5 4 The Supreme Court held that the jury instruction was insufficient to establish the defendant's liability under section 1. 55 Despite the Court's inability to draw a clear distinction between Dr. Miles and Colgate, the Court refused to extend the per se rule to prohibit inferential agreements.

#### VOTE NEG

#### FIRST---Ground---balancing tests devastate core links, because they allow the practice when it’s beneficial. AND, creates a moving target, because the disallowed behavior is context-dependent.

#### “Per se” is the only shot at unique links—topical affs impose rules not standards

Crane 7 Daniel A. Crane is Assistant Professor, Benjamin N. Cardozo School of Law, Yeshiva University, Rules Versus Standards in Antitrust Adjudication, 64 Wash. & Lee L. Rev. 49 (2007), https://scholarlycommons.law.wlu.edu/wlulr/vol64/iss1/3

In recent years, there has been a marked transition away from rules and toward standards in collaborative conduct cases. This occurred in an obvious way beginning in the 1970s as the Burger and then Rehnquist courts overruled Warren court precedents that had condemned a variety of business agreements as per se illegal. As common business practices such as vertical territorial allocations, 37 maximum resale price setting, 38 expulsions of members from industry associations, 39 and manufacturer acquiescence in a retailer's demand to terminate a competing retailer that was deviating from the manufacturer's MSRP40 went from the per se rule to the rule of reason, the domain of rules shrunk and the domain of standards grew. Significantly, the Court declined the Chicago School's call to move vertical restraints from per se illegality to per se legality. In State Oil, Justice O'Connor-who is also fond of balancing tests in constitutional law 4 -went out of her way to make clear that the Court was not holding "that all vertical maximum price fixing is per se lawful.' 42 Vertical restraints would still require scrutiny, but under the multi-factored rule of reason. The transition from rules to standards did not take place solely due to a juridical shift of particular business practices from one category to another. Instead, the entire judicial rhetoric of antitrust has moved in a more nuanced, standard-based direction over the past few decades. With few exceptions, 43 the courts have stopped creating new categories of per se illegal conduct, even though commercial circumstances and practices evolve over time and litigation frequently explores new areas of commercial behavior. Since the mid-1970s, the Supreme Court seems to have frozen the canon of per se illegal practices, without necessarily pushing all other behavior into rule of reason. Instead, arguably beginning with National Society of Professional Engineers v. FTC'4 in 1978, the Court adopted what later became known as the "quick look" approach. In subsequent cases like NCAA v. Board ofRegents45 and California 46 Dental Ass'n v. FTC, the Court described the quick look approach as involving an initial court determination, based on a "rudimentary understanding of economics, ' , 47 that the practice at issue has obvious anticompetitive effects, which puts the defendant to the burden of immediately putting forth a 48 procompetitive justification for the practice.

#### SECOND---Bidirectionality---rule of reason creates legally protected practices

Graglia 8 (Lino A. Graglia is the A. Dalton Cross Professor of Law at the University of Texas. “The Antitrust Revolution”, *Engage* Vol. 9, Issue 3, <https://fedsoc-cms-public.s3.amazonaws.com/update/pdf/HfSHUKp1jnxxov80FkGORMCD5eojoela0HkiRejm.pdf> , October 2008, date accessed 9/14/21)

Although Section 1 of the Sherman Act prohibits “every contract, combination…, or conspiracy, in restraint of trade,”7 it was early and necessarily—since the purpose of every contract is to restrain—decided that it prohibited only “unreasonable” restraints on trade.8 Under the resulting “Rule of Reason,” only business practices found to be net anticompetitive and without efficiency justification were (and are) illegal. Some practices, however, have been declared to be always or almost always anticompetitive and without justification—and therefore are said to be illegal per se. Because a challenged practice’s anticompetitive effects and lack of justification are typically very difficult to show—largely because they characterize few business practices—the Rule of Reason tends to become a rule of legal per se.9 The Rule of Reason means that antitrust plaintiff s will rarely win and, therefore, that few antitrust suits will be brought. Th e liberal justices of the Warren Court dealt with the “problem” by tending to declare nearly all challenged practices illegal per se.

## Advantage 2

### 1NC---LIO Turn

#### U.S. hegemony is a smokescreen for imperialism---their authors wish away millions of avoidable casualties caused by U.S. interventions to uphold hierarchal domination.

Morefield 19, Professor of Politics at Whitman College and will soon join the Department of Political Science and International Studies at The University of Birmingham. She is the author of Empires Without Imperialism: Anglo-American Decline and the Politics of Deflection and Covenants Without Swords: Idealist Liberalism and the Spirit of Empire (Jeanne, January 8th, “Trump’s Foreign Policy Isn’t the Problem,” *Boston Review*, <https://bostonreview.net/politics/jeanne-morefield-trump%E2%80%99s-foreign-policy-isn%E2%80%99t-problem>, Accessed 10-16-2021)

In that reality, the United States has long been an imperial power with white nationalist aspirations. Given the racialized nature of U.S. imperial expansion, it makes sense that Alexis de Tocqueville predicted, in a chapter entitled “The Three Races of the United States,” that the United States would one day govern “the destinies of half the globe.” In its early days, while still a slave-holding country, the United States asserted its sovereignty through genocide on a continental scale and annexed large portions of northern Mexico. The country went on to overthrow the independent state of Hawaii, occupied the Philippines and Haiti, exerted its regional power throughout Latin America, expanded its international hegemony after World War II, and became what it is today: the world’s foremost military and nuclear power with a $716 billion “defense” budget that exceeds the spending of all other major global powers combined.

“Taking over from the British Empire in the early twentieth-century,” argues James Tully, the United States has used its many military bases located “outside its own borders”—now nearly 800 in over 80 countries— to force open-door economic policies and antidemocratic regimes on states throughout the formerly colonized world. An extremely partial list of sovereign governments that the United States either overthrew or attempted to subvert through military means, assassinations, or election tampering since 1949 includes Syria, Iran, Guatemala, Lebanon, the Congo, Cuba, Chile, Afghanistan, Nicaragua, Grenada, Cuba, Korea, Vietnam, Cambodia, Iraq, Yemen, Australia, Greece, Bolivia, and Angola. Such interventionist policies have contributed substantially to today’s inegalitarian world in which an estimated 783 million people live in profound poverty. In sum, for untold millions of humans in the Global South, the seventy years of worldwide order, security, and prosperity that Ikenberry and Deudney associate with Pax Americana has been anything but ordered, secure, or prosperous.

And yet the norm against noticing prevents foreign policy analysis from even acknowledging—let alone grappling with—the relationship between race and imperialism that has characterized U.S. international relations from the country’s earliest days. This regime of politely un-seeing—of deflecting—connections between U.S. foreign policy, race hierarchy, and colonial administration was clearly not in effect when Foreign Affairs was released under its original name: the Journal of Race Development. This began to change, however, in the 1920s. Among other contributing factors, World War I, the rise of anti-colonial revolutions, and the emergence of liberal internationalism as a popular ideology helped convince foreign policy experts in the United States and Europe to adopt a policy language oriented toward “development” rather than imperialism or racial difference. Mainstream international relations scholarship today remains committed to a narrative in which the discipline itself and U.S. foreign policy has always been and remains race blind, concerned solely with the relationship between sovereign states who cooperate, deter, or compete with one another in a global system in which the United States is simply, like Caesar, the “first citizen” (Ikenberry) or “the luckiest great power in modern history” (Walt). For liberals, this involves a studied erasure of the imperial origins of twentieth-century internationalism in the League of Nations’ Mandate system and the complicity of Woodrow Wilson in preserving, as Adom Getachew puts it, “white supremacy on a global scale.” For realists, it requires both forgetting the anti-Enlightenment origins of postwar realist thought and reinserting the “security dilemma” back into history so that, with the help of Thucydides, Machiavelli, and Hobbes, the world can—as Slavoj Žižek says—“become what it always was.”

International relations experts will acknowledge U.S. violence and overreach when necessary, but routinely read the illiberalism of U.S. foreign policy as an exception that is not at all representative, in Anne Marie Slaughter’s words, of “the idea that is America.” Slaughter, with Ikenberry, can consider bad behavior only briefly and only in the service of insisting that what matters most is not what the United States actually does with its power but what it intends to do. Yes, “imperialism, slavery, and racism have marred Western history,” Ikenberry and Deudney argue, but what matters is that liberalism “has always been at the forefront of efforts—both peaceful and militant—to reform and end these practices.” Indeed, even those public intellectuals such as Niall Ferguson and Michael Ignatieff who, after September 11, called for the United States to embrace its status as an imperial power, framed their arguments in deflective, liberal terms. By contrast, because realists project the security dilemma retroactively into history (while also simultaneously excising imperialism) they can only see the U.S. destabilization of Third World economies, assassinations, and secret bombings as tragic necessities (great powers, claims Mearsheimer, “have little choice but to pursue power and to seek to dominate the other states in the system”) or as the result of liberals’ ill-advised desire to force “our” values on other nations. Both of these deflective strategies reinforce the illusion that we live, in Nikhil Pal Singh’s words, in an “American-centered, racially inclusive world, one organized around formally equal and independent nation states” where some states just happen to have more power than others, and where the alternative—Russian or Chinese hegemony—is too frightening even to contemplate.

That deflection would play such an outsized role in supporting the ideological edifice of international relations today is hardly surprising. Turn-of-the-century British liberals who supported their empire also drew upon a variety of different deflective strategies to reconcile the violence and illiberalism of British imperial expansion with the stated liberal goals of the Empire. Such deflection made it impossible for these thinkers—many of whom would go on to work as some of the first international relations scholars in Britain and help found The Royal Institute of International Affairs—to link the problems of empire with the violence and disruption of imperialism.

Similarly, deflection within international relations today obscures the U.S. role in maintaining the profoundly hierarchical, racist, insecure, deeply unjust reality of the current global order. It also makes it impossible to address how U.S. foreign policy (covert and overt) has contributed to the destabilization of that order by creating the circumstances that give rise to “failed states,” “rogue regimes,” and “sponsors of terrorism.” Moreover, it impedes any theorizing about how the widespread appeal of Trump’s xenophobia at home might, in part, be the product of U.S. foreign policy abroad, the bitter fruit of the War on Terror and its equally violent predecessors. In other words, in the grand tradition of liberal empire, U.S. foreign policy deflection actively disrupts the link between cause and effect that an entire science of international relations was created to explain.

#### U.S. hegemony provokes blowback aggression due to status insecurity, sanitizes imperialism, and dooms international cooperation---decline spurs a great power concert that solves war and existential threats.

Pampinella 19, Stephenis Assistant Professor of Political Science and International Relations at the State University of New York (SUNY) at New Paltz (Stephen, January 23rd, “The Internationalist Disposition and US Grand Strategy,” *The Disorder of Things*, <https://thedisorderofthings.com/2019/01/23/the-internationalist-disposition-and-us-grand-strategy/>, Accessed 10-25-2021)

Why Liberal Internationalism Will Fail (Again)

But in recent weeks, mainstream US foreign policy experts have provided their own spin in progressive internationalism. Advocates and practitioners of a traditional hegemonic foreign policy have sought to co-opt progressive internationalism in a series of essays which argue for the necessity of American power and global influence. These writers embody the post-Cold War centrist foreign policy coalition of liberal internationalists and neoconservatives. For them, that the greatest threat to the democratic “free” world created by the United States remains the autocratic governance model of Russia and China. While Washington should pursue cooperation on transnational governance issues where possible, they argue it cannot do so at the expense of making security concessions which would reward revisionist behavior by great power rivals. As in the past, American exceptionalism remains the identity narrative justifying a return to US hegemony, with Anglo-American norms serving as the basis for hegemonic socialization and cooperation.

The internationalist disposition is a reminder of why a mere social democratic twist on US hegemony will fail to provide actual security for the United States and its allies. Establishment voices continue to rely on state-centric assumptions about IR and ignore how state identities and interests are a function of their relationship with each other. Or, as Jennifer Mitzen and Michelle Murray might argue, the revisionist intentions of Russia and China are a product of their ontological insecurity. A hegemonic United States defending an Anglo-American order denies them recognition of their own great power identities and their right to participate in all deliberations about global order. From this perspective, we should challenge the implicit assumption made by Anthony Blinken and Robert Kagan that Russia is revisionist by nature. An internationalist perspective suggests that Russia has adopted those intentions in relation to a Wilsonian United States which seeks domination over Moscow and the transformation of its political system. The same is true for China, which rejects being cast as a “responsible stakeholder” by Washington which would eventually accept democracy following its internal transformation by global capitalism. In other words, the very terms of US relations with these states over the past 25 years is the source of their revisionist intentions, and not some essentialized feature of their domestic politics.

Further, a liberal exceptionalist narrative that contrasts “Eastern autocracy” with “Western freedom” masks how the United States has perpetuated its own systems of illiberal dominance throughout its history. Those same structures of oppression are the greatest threat to contemporary US democracy and also serve as glaring evidence of US hypocrisy. In his defense of American exceptionalism, Jake Sullivan represents institutional racism as a bug rather than a feature of the American political system by emphasizing the liberal ideals of the Founders and casting Donald Trump’s white ethnonationalism as an aberration. But this telling of the American story whitewashes the long history of an exclusive, white ethnic US identity dating back to the early 19th Century and its role in generating the modern United States. Scholars of American political development and US history have long demonstrated that institutions of slavery and land conquest constituted US society and made possible its economic prosperity rather than some kind of intrinsic tendency toward freedom.

Fast-forward to the present: liberal exceptionalism further denies how economic globalization made possible the rise of authoritarianism. Nils Gilman and David Klion rightly argue that the kleptocratic alliance between autocrats and oligarchs is the true threat to democracy and rule of law. Their ability to concentrate political and economic power has been enabled by the emergence of an integrated global market that privileges the freedom of capital over the needs of ordinary people, one created by the United States when liberal internationalism went global after the fall of the Soviet Union.

Finally, attempts to revive US hegemony will doom transnational efforts to deal with existential non-state threats. Hegemonists like Thomas Wright argue that Russia and China are the greatest threat to the United States, and that Washington should never make concessions to either power as a means of ensuring cooperation on issues of global governance. However, “ring-fencing” global capitalism and climate change as separate issues will fail to achieve the necessary level of cooperation to cope with these threats. National security policymakers cannot recognize that the greatest dangers faced by US citizens are non-state economic and ecological global processes that shape domestic politics from the inside-out, and not rival sovereigns. Economic destitution to the point of embracing fascist dictators coupled with environmental collapse are near-certain non-state threats which transcend our boundaries – in fact, as a global power, the United States has been complicit in creating them.

The internationalist disposition would suggest that the priorities of US foreign policy must change. Regulating global processes should be the primary objective, and it requires that the United States pursue intense macro-levels of cooperation with all other states, including its rivals, to achieve them. Yet it will be unlikely to do so if it remains wedded to liberal hegemony and consumed by great power competition. Short-term incentives to accumulate resources and power will override the long-term need for global governance. The result will be a world whose people live in precarity, ravaged by climate change, and constantly on the verge of great power war.

From “Disposition” to “Grand Strategy”

The internationalist disposition clearly illustrates why old US strategies are incompatible with the progressive internationalism of the US left. However, contra Colás, progressives should not avoid developing of a positive vision for foreign policy due to the diverse range of radical perspectives. To do so would cede pro-restraint arguments to structural realist and libertarian advocates of offshore balancing who offer no template for global engagement or institutional cooperation. What progressives must do is articulate a grand strategy, or a plan that mobilizes all elements of national power and influence, grounded in a relationalist ontology that combines restraint with internationalism. This strategy must be post-hegemonic (a term even Ikenberry has flirted with), post-statist, and supportive of intense international cooperation based on the diversity of identities and values otherwise ignored by the universalist pretenses of Anglo-American liberalism. If our very existence is mutually dependent on others, then we need a foreign policy based on solidarity in response to collectively experienced threats.

I think there is a strategy consistent with the international disposition: great power concert. A concert strategy requires that all great powers pursue mutual accommodation and recognize each other’s interests as part of a larger commitment to maintain international stability. Patrick Porter and Amitav Acharya argue that a great power concert strategy is the best suited to adapt to the transfer of wealth and power to Asia along with the “multiplex” nature of world politics (not to mention a global perspective on international relations). The emergence of a diverse range of state and non-state actors bound together by extreme interdependence makes it impossible for any one actor, such as the United States, to establish rules for global governance which can mobilize all others. On this basis, a concert strategy would lead the United States to collaborate with others on the basis of mutual co-existence and embrace joint decision-making at the global level for coping with macrostructural processes that threaten all peoples around the world. In this way, a concert strategy is firmly grounded the international disposition and can serve as the realization of progressive internationalism.

Security and The Balance of Power

A concert strategy can do what establishment foreign policy cannot, namely de-escalate great power competition by giving up US hegemony. If adopted, the United States would treat other great powers, like Russia, China, and Iran, as equal partners in the maintenance of global stability and incorporate their interests into regional security agreements. The United States would give up its self-assumed role as an unrivaled global hegemon and seek a balance of power based on mutual respect with other great powers as partners rather than enemies. This kind of international posture would result in a more horizontal great power system, one that Stacie Goddard as identified as being productive of status quo rather than revisionist intentions. It would be compatible with recognition of the great power identities of other states and provide them with ontological security.

#### Defenses of ‘soft power’ are rooted in presumptions of racial inferiority—this logic conceals massive international violence while foreclosing opportunities for political contestation and resistance.

Kaplan 4 [Amy, Department Chair in the Department of English and Edward W. Kane Professor of English at the University of Pennsylvania, American Quarterly, 56:1, March, “Violent Belongings and the Question of Empire Today,” Literature Online]

Another dominant narrative about empire today, told by liberal interventionists, is that of the "reluctant imperialist."10 In this version, the United States never sought an empire and may even be constitutionally unsuited to rule one, but it had the burden thrust upon it by the fall of earlier empires and the failures of modern states, which abuse the human rights of their own people and spawn terrorism. The United States is the only power in the world with the capacity and the moral authority to act as military policeman and economic manager to bring order to the world. Benevolence and self—interest merge in this narrative; backed by unparalleled force, the United States can save the people of the world from their own anarchy, their descent into an uncivilized state. As Robert Kaplan writes—not reluctantly at all—in "Supremacy by Stealth: Ten Rules for Managing the World": "The purpose of power is not power itself; it is a fundamentally liberal purpose of sustaining the key characteristics of an orderly world. Those characteristics include basic political stability, the idea of liberty, pragmatically conceived; respect for property; economic freedom; and representative government, culturally understood. At this moment in time it is American power, and American power only, that can serve as an organizing principle for the worldwide expansion of liberal civil society."11 This narrative does imagine limits to empire, yet primarily in the selfish refusal of U.S. citizens to sacrifice and shoulder the burden for others, as though sacrifices have not already been imposed on them by the state. The temporal dimension of this narrative entails the aborted effort of other nations and peoples to enter modernity, and its view of the future projects the end of empire only when the world is remade in our image. This is also a narrative about race. The images of an unruly world, of anarchy and chaos, of failed modernity, recycle stereotypes of racial inferiority from earlier colonial discourses about races who are incapable of governing themselves, Kipling's "lesser breeds without the law," or Roosevelt's "loosening ties of civilized society," in his corollary to the Monroe Doctrine. In his much—noted article in the New York Times Magazine entitled "The American Empire," Michael Ignatieff appended the subtitle "The Burden" but insisted that "America's empire is not like empires of times past, built on colonies, conquest and the white man's burden."12 Denial and exceptionalism are apparently alive and well. In American studies we need to go beyond simply exposing the racism of empire and examine the dynamics by which Arabs and the religion of Islam are becoming racialized through the interplay of templates of U.S. racial codes and colonial Orientalism. These narratives of the origins of the current empire—that is, the neoconservative and the liberal interventionist—have much in common. They take American exceptionalism to new heights: its paradoxical claim to uniqueness and universality at the same time. They share a teleological narrative of inevitability, that America is the apotheosis of history, the embodiment of universal values of human rights, liberalism, and democracy, the "indispensable nation," in Madeleine Albright's words. In this logic, the United States claims the authority to "make sovereign judgments on what is right and what is wrong" for everyone else and "to exempt itself with an absolutely clear conscience from all the rules that it proclaims and applies to others."13 Absolutely protective of its own sovereignty, it upholds a doctrine of limited sovereignty for others and thus deems the entire world a potential site of intervention. Universalism thus can be made manifest only through the threat and use of violence. If in these narratives imperial power is deemed the solution to a broken world, then they preempt any counternarratives that claim U.S. imperial actions, past and present, may have something to do with the world's problems. According to this logic, resistance to empire can never be opposition to the imposition of foreign rule; rather, resistance means irrational opposition to modernity and universal human values. Although these narratives of empire seem ahistorical at best, they are buttressed not only by nostalgia for the British Empire but also by an effort to rewrite the history of U.S. imperialism by appropriating a progressive historiography that has exposed empire as a dynamic engine of American history. As part of the "coming—out" narrative, the message is: "Hey what's the big deal. We've always been interventionist and imperialist since the Barbary Coast and Jefferson's 'empire for liberty.' Let's just be ourselves." A shocking example can be found in the reevaluation of the brutal U.S. war against the Philippines in its struggle for independence a century ago. This is a chapter of history long ignored or at best seen as a shameful aberration, one that American studies scholars here and in the Philippines have worked hard to expose, which gained special resonance during the U.S. war in Vietnam. Yet proponents of empire from different political perspectives are now pointing to the Philippine—American War as a model for the twenty—first century. As Max Boot concludes in Savage Wars of Peace, "The Philippine War stands as a monument to the U.S. armed forces' ability to fight and win a major counterinsurgency campaign—one that was bigger and uglier than any that America is likely to confront in the future."14 Historians of the United States have much work to do here, not only in disinterring the buried history of imperialism but also in debating its meaning and its lessons for the present, and in showing how U.S. interventions have worked from the perspective of comparative imperialisms, in relation to other historical changes and movements across the globe. The struggle over history also entails a struggle over language and culture. It is not enough to expose the lies when Bush hijacks words such as freedom, democracy, and liberty. It's imperative that we draw on our knowledge of the powerful alternative meanings of these key words from both national and transnational sources. Today's reluctant imperialists are making arguments about "soft power," the global circulation of American culture to promote its universal values. As Ignatieff writes, "America fills the hearts and minds of an entire planet with its dreams and desires."15 The work of scholars in popular culture is more important than ever to show that the Americanization of global culture is not a one—way street, but a process of transnational exchange, conflict, and transformation, which creates new cultural forms that express dreams and desires not dictated by empire. In this fantasy of global desire for all things American, those whose dreams are different are often labeled terrorists who must hate our way of life and thus hate humanity itself. As one of the authors of the Patriot Act wrote, "when you adopt a way of terror you've excused yourself from the community of human beings."16 Although I would not minimize the violence caused by specific terrorist acts, I do want to point out the violence of these definitions of who belongs to humanity. Often in our juridical system under the Patriot Act, the accusation of terrorism alone, without due process and proof, is enough to exclude persons from the category of humanity. As scholars of American studies, we should bring to the present crisis our knowledge from juridical, literary, and visual representations about the way such exclusions from personhood and humanity have been made throughout history, from the treatment of Indians and slaves to the internment of Japanese Americans during World War II. Thus the current discourse about the American Empire embodies fantasies of a global monolithic order extending outward from a national center. How can we draw on our knowledge of the past to bring a sense of contingency to this idea of empire, to show that imperialism is an interconnected network of power relations, which entail engagements and encounters as well as military might and which are riddled with instability, tension, and disorder—as in Iraq today? And we must further understand how empire doesn't just take place in faraway battlefields, but how it exerts its power at home—in fact, in the interconnections between the domestic and the foreign, words already freighted with imperial meanings, and for which we need better vocabularies.

#### The affirmative’s faith in U.S. reputation recreates violent exceptionalism

Jackson ‘11

(Richard, Reader in International Politics at Aberystwyth University, “The World’s Most Warring Nation”, July 2, 2011, http://www.e—ir.info/?p=10070)

It is the combination of the US’s strategic interests and its ideological dispositions in the past two hundred years or more which explains the frequency and geographical distribution of its military interventions. In some cases, interventions have been launched primarily to protect perceived strategic interests, such as the case of the first Gulf War in which Iraq took control of Kuwait oil reserves and appeared to seriously threaten Saudi oil reserves. In other cases, the US’s strategic interests coincided with strong ideological imperatives, such as the Libyan intervention today where the presence of significant oil reserves and the desire to create a pro—US regime in a strategic region has combined with the US ideological value of spreading democracy and overthrowing a long—term dictator and US opponent. The key point however, is that ideological values such as democracy promotion only rarely generate sufficient will by themselves for military intervention, although Somalia and Kosovo may be considered exceptions (although there were strategic interests involved in both cases). In many other cases, such as Rwanda in the 1990s and Syria today, such ideological imperatives are insufficient on their own to generate US—led military intervention. At the same time, no wars can be justified or defended to the American public, except by claiming that they fit US ideological values; US politicians cannot admit that they are ever at war solely to secure strategic advantage. Of course, during some periods such as the cold war and to a lesser degree the war on terror, US strategic interests simply overrode ideological commitments to human rights or democracy promotion, as it supported a series of brutal dictatorships in places like Latin America, Asia and Africa. In some cases, the US even approved of mass murder, such as the Indonesian government’s suppression of Communists in 1965 which killed 500,000 people, its support for the Pol Pot regime in Cambodia, and its support for Latin American death squad activities in places like Chile and El Salvador. In other special cases, such as Israel and Saudi Arabia, US strategic interests override ideological commitment entirely and little real effort is made to promote values—based policies. The war on terror, particularly the Iraq and Afghanistan interventions, demonstrates the interplay of these two factors, with both strategic interests—dealing with the threat of terrorism, the securing of Iraq’s oil and Afghanistan’s potential role as an access—point to Central Asian oil reserves, fashioning pro—US regimes, and the construction of military bases in strategic regions to put pressure on countries like Iran—and ideological imperatives—bringing liberty and democracy to countries wracked by human rights abuses—driving the interventions. Paradoxically, of course, the war on terror, like many previous US interventions, has resulted in massive human rights abuses around the world and the denial of liberty to millions, with torture, rendition, and the denial of civil rights commonplace, among others. At the same time, it has also endangered US strategic interests: the attack on Iraq strengthened and emboldened Iran, destabilized Pakistan, and greatly damaged the reputation and standing of the US in the Middle East and large parts of the Muslim world. In the end, the culturally and politically embedded ideology of the US—its militarized patriotism—blinds its leaders and public to the interests and consequences of its military interventions, and sustains the likelihood of future interventions. Few Americans accept that its country’s wars have killed, injured and displaced literally millions of people in the last few decades, most often for little or no positive result in either strategic or ideological terms—that in fact the real—world consequences of its interventions are virtually always the denial of its own stated values of liberty and democracy. Fewer still question why the US is willing to sacrifice thousands or even millions of lives to secure its strategic interests, or why the US population is so perennially vulnerable to ideological appeals by leaders which mask the deeper strategic reasons for violent intervention. While it is unlikely that its strategic interests will change any time soon or that the military—industrial complex can be significantly reduced in size, there is always the hope that new leaders might arise and peace movements might emerge which are able to challenge, and perhaps even change, the militarized patriotism and deeply—embedded culture of violence which makes the US the most violent state in the world

## Advantage 1

### 1NC---No Ag consolidation

#### Industry-wide consolidation is a myth---family farms dominate the field

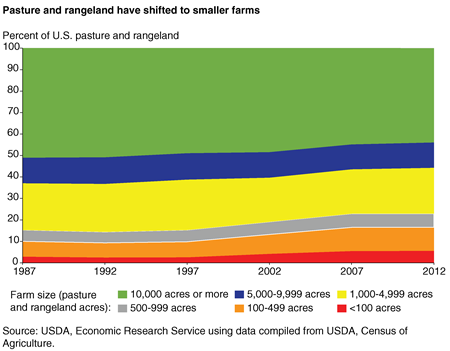
Pun intended

**MacDonald and Hoppe 18** , \*PhD in Econ from SUNY Buffalo \*\*Professor of Policy Studies @ Twente University (James M. and Robert A., 3/14/2018, “Examining Consolidation in U.S. Agriculture,” *USDA Economic Research Service*, <https://www.ers.usda.gov/amber-waves/2018/march/examining-consolidation-in-us-agriculture/> Date Accessed: 8/16/2021) \*I omitted the chart because it was clunky to format but I left the image of the graph

Pasture and Rangeland Shifted to Smaller Operations

Cropland accounted for 43 percent of all U.S. farmland in 2012, while pasture and rangeland accounted for another 45 percent. While cropland consolidated into larger farms between 1987 and 2012, pasture and rangeland did not, but instead shifted away from the largest farms and ranches and toward smaller operations.

In 1987, farms and ranches with at least 10,000 acres of pasture and rangeland operated more than half (51 percent) of all pasture and rangeland, while those with less than 1,000 acres held 15 percent. By 2012, the share operated by the largest acreage class had fallen to 44 percent, while farms and ranches with less than 1,000 acres of pasture and rangeland operated 22 percent.



U.S. farmland shows very little consolidation since the 1980s. However, that seeming stability reflects two diverging underlying trends: considerable consolidation in cropland and in crop and livestock production, set against shifts of pasture and rangeland toward smaller operations.

Consolidation in Livestock Varies

Consolidation in livestock production follows a different pattern than that in crops. When it has occurred, it has not unfolded at a steady and persistent rate over time. Instead, livestock consolidation proceeded episodically, with periods of sharp change in the size of operations, followed by stability.

As in our analysis of specific crops, we tracked midpoints for each livestock commodity across census years. We used a sales midpoint—based on the number of animals sold or removed during a year—for livestock feeding industries like broilers, turkeys, and fed cattle. We used midpoint herd or flock inventory values for egg layers and cows.

[Chart Omitted]

Some shifts have been dramatic. For example, the midpoint milk cow herd in 1987 was at 80 cows—half of U.S. milk cows were in herds of at least 80 cows, and half were in herds with no more than 80. By 2012, the midpoint had increased more than tenfold, to 900 cows. Similar dramatic increases occurred in egg layers and in hogs and pigs, as each industry underwent striking changes in organization and farm size.

In other sectors (like broilers, turkeys, and fed cattle), production shifted to larger operations by 2012, but the shifts were not persistent, and there is little evidence of continuing consolidation in 2007-12. Major reorganizations of those industries occurred earlier, in the 1960s and 1970s, and the later shifts reflected further adjustments.

### 1NC---!D---Food Wars

#### Food insecurity doesn’t cause war.

Vestby et al 18, \*Jonas, Doctoral Researcher at the Peace Research Institute Oslo, \*\*Ida Rudolfsen, doctoral researcher at the Department of Peace and Conflict Research at Uppsala University and PRIO, and \*\*\*Halvard Buhaug, Research Professor at the Peace Research Institute Oslo (PRIO); Professor of Political Science at the Norwegian University of Science and Technology (NTNU); and Associate Editor of the Journal of Peace Research and Political Geography. (5/18/18, “Does hunger cause conflict?”, *Climate & Conflict Blog*, <https://blogs.prio.org/ClimateAndConflict/2018/05/does-hunger-cause-conflict/>)

It is perhaps surprising, then, that there is little scholarly merit in the notion that a short-term reduction in access to food increases the probability that conflict will break out. This is because to start or participate in violent conflict requires people to have both the means and the will. Most people on the brink of starvation are not in the position to resort to violence, whether against the government or other social groups. In fact, the urban middle classes tend to be the most likely to protest against rises in food prices, since they often have the best opportunities, the most energy, and the best skills to coordinate and participate in protests.

Accordingly, there is a widespread misapprehension that social unrest in periods of high food prices relates primarily to food shortages. In reality, the sources of discontent are considerably more complex – linked to political structures, land ownership, corruption, the desire for democratic reforms and general economic problems – where the price of food is seen in the context of general increases in the cost of living. Research has shown that while the international media have a tendency to seek simple resource-related explanations – such as drought or famine – for conflicts in the Global South, debates in the local media are permeated by more complex political relationships.

### 1NC---US Not Key---Food Security

#### US supply isn’t key to global ag.

Charles 13, NPR’s food and agriculture correspondent. Citing Margaret Mellon, a scientist with the environmental advocacy group Union of Concerned Scientists. (Dan, 9/17/13, “American Farmers Say They Feed The World, But Do They?”, *NPR*, https://www.npr.org/sections/thesalt/2013/09/17/221376803/american-farmers-say-they-feed-the-world-but-do-they)

And this is why the words “feed the world” grate on the nerves of people who believe that large-scale, technology-driven agriculture is bad for the environment and often bad for people. Margaret Mellon, a scientist with the environmental advocacy group Union of Concerned Scientists, recently wrote an essay in which she confessed to developing an allergy to that phrase. “If there’s a controversy, the show-stopper is supposed to be, ‘We have to use pesticides, or we won’t be able to feed the world!’ “ she says. Mellon says it’s time to set that idea aside. It doesn’t answer the concerns that people have about modern agriculture — and it’s not even true. American-style farming doesn’t really grow food for hungry people, she says. Forty percent of the biggest crop — corn — goes into fuel for cars. Most of the second-biggest crop — soybeans — is fed to animals. Growing more grain isn’t the solution to hunger anyway, she says. If you’re really trying to solve that problem, there’s a long list of other steps that are much more important. “We need to empower women; we need to raise incomes; we need infrastructure in the developing world; we need the ability to get food to market without spoiling.”

### 1NC---COVID Thumper---Food Security

#### COVID thumps food security.

Rudolfsen 20, doctoral researcher at the Department of Peace and Conflict Research at Uppsala University and PRIO. (Ida, 7/27/20, "COVID-19, Food Access, and Social Upheaval", *Climate & Conflict*, https://blogs.prio.org/ClimateAndConflict/2020/07/covid-19-food-access-and-social-upheaval/)

According to the World Food Program’s (WFP) latest report, the COVID-19 pandemic will lead to an 82 percent increase in global food insecurity, affecting around 270 million people by the end of the year. On June 29, the organization announced it is undertaking its largest humanitarian effort to assist an increasing number of food-insecure low- and middle-income countries. In a statement about the plan, WFP Executive Director David Beasley said that “until the day we have a medical vaccine, food is the best vaccine against chaos. Without it, we could see increased social unrest and protests, a rise in migration, deepening conflict, and widespread under-nutrition among populations that were previously immune from hunger.”

Why is the pandemic leading to more food insecurity? And why is David Beasley talking about social unrest and protest in connection with food?

As COVID-19 spreads around the world, fears are mounting of how the pandemic might impact and disrupt food distribution channels (e.g., transport disruptions) and disruption in the production of staple foods (e.g., labor shortages due to quarantine measures).

So far, food supply chains have been defined as essential by governments, exempting them from most lockdown measures. Thus, the impact on supply chains has been indirect, mainly caused by reduced income and remittances. A loss of income makes it harder for poor people to access affordable food but also impacts food systems by making it more difficult for producers to sell foodstuffs, since consumer’s ability to buy food declines. Governments, especially in low- and middle-income countries, will therefore have to implement policies that avoid supply chain disruptions and higher food prices.

But what do food insecurity and food prices have to do with protest and violence? The answer: it’s complicated.

The pandemic is spreading at a time when the number of severely food insecure people in the world had already increased—by more than 820 million people before the pandemic started—adding stress to areas already hardly hit by extreme weather events, armed conflict, and low economic development. However, most of these areas have not seen widespread unrest.

### 1NC---Shipping Thumper---Food Security

#### Coordinated “container management” is causing global food shortages

Murray et al 21, reporters for Bloomberg. (Brendon, with Isis Almeida, Ann Koh and Michael Hirtzer, Feb 3, 2021, Container crunch upends global food trade while ships queue at U.S. ports, https://www.japantimes.co.jp/news/2021/02/03/world/food-shipping-global-economy-covid-19-u-s-china/)

Food is piling up in all the wrong places, thanks to carriers hauling empty shipping containers. Global competition for the ribbed steel containers means that Thailand can’t ship its rice, Canada is stuck with peas and India can’t offload its mountain of sugar. Shipping empty boxes back to China has become so profitable that even some American soybean shippers are having to fight for containers to supply hungry Asian buyers. Strikes in Argentina have also boosted Asian demand for U.S. agriculture products, adding to competition for boxes. “People aren’t getting their goods where they need them,” said Steve Kranig, director of logistics at IM-EX Global Inc., a freight forwarder that handles cargoes including rice, bananas and dumplings from Asia to the U.S. “One of my customers ships 8 to 10 containers of rice every week from Thailand to Los Angeles. But he can only ship 2 to 3 containers a week right now.” China has recovered faster from COVID-19, so has revved up its export economy and is paying huge premiums for containers---making it far more profitable to send them back empty than to refill them. There are also signs the soaring freight rates are boosting the cost of some foods. White sugar prices surged to a three-year high last month, and delays in food-grade soybean shipments from the U.S. could mean higher tofu and soy milk costs for consumers in Asia, said Eric Wenberg, executive director of the Specialty Soya and Grains Alliance. While it’s not entirely uncommon for containers to transit back empty after a voyage, carriers usually try to backfill them to profit from shipping rates in both directions. But the cost of carrying goods from China to the U.S. is almost 10 times higher than the opposite journey, prompting liners to favor empty boxes instead of loading them, Freightos data showed. ‘Shortage of everything’ At the port of Los Angeles, the U.S.’s biggest for container cargo, three in every four boxes going back to Asia are traveling empty compared with the normal 50% rate, said Executive Director Gene Seroka. In Vancouver, terminals have shortened the time to transport the stuffed boxes onto ships from three days to as little as seven hours, said Jordan Atkins, vice president of WTC Group. “It’s not possible to get the amount of volume we have here in Vancouver to return containers in those tight windows,” said Atkins. “Pulses in general are struggling getting on the ships,” he said, referring to crops like peas and lentils. Canada is the world’s second-largest producer of pulses. India, the world’s second-largest sugar producer, exported only 70,000 metric tons in January, less than a fifth of the volume shipped a year earlier, said Ravi Gupta, president of Shree Renuka Sugars Ltd., the nation’s top refiner. Vietnam, the largest producer of the robusta coffee beans used to make instant drinks and espresso, is also struggling to export. Shipments dropped more than 20% in November and December, said Le Tien Hung, chairman of Simexco Dak Lak, Vietnam’s No. 2 exporter. Around the world, some foodstuff buyers are waiting while others have halted purchases altogether, traders say. “It’s been like that since December,” said Kranig of IM-EX Global. “You’re going to get not only a shortage of food but a shortage of everything. I would not be surprised to hear some beneficial cargo owners’ freight rates for 2021-2022 shipping season double from previous years.” If that prediction bears out, once the bulk of North Americans and Europeans are vaccinated, some of those high freight rates could be passed on to them as they return to cafes, restaurants and office towers. The container crunch comes just as American shippers are trying to boost exports of everything from soybeans to grain meals to Asia. China is scooping up American crops to feed a hog herd that’s recovering from a deadly pig disease faster than most expected. The situation is so dire that some buyers are canceling contracts, opting for bulk shipping methods, the most common for feed products, or delaying purchases to avoid high freight costs.

### 1NC---High Food Prices

#### High food prices reduce hunger---dependency on the U.S. is unsustainable.

MacMillan ’14 [Andrew; Andrew MacMillan is an agricultural economist specialised in tropical agriculture, and former Director of the FAO’s Field Operations Division. He recently co-authored a book with Ignacio Trueba entitled How to End Hunger in Times of Crises – Let’s Start Now, by Fastprint Publishing; August 11th; “Raising food prices to end hunger”; <https://web.archive.org/web/20151016105205/http://www.foodsecurity.ac.uk/blog/2014/08/raising-food-prices-to-end-hunger/comment-page-1/>; accessed 8/29/18 via Wayback Machine//MSCOTT]

In practice, policies that keep consumer food prices low, especially when combined with further downward pressure on prices from supermarkets as they compete for customers, may raise the incidence of hunger and malnutrition in the medium- to long-term.

This is mainly because over 70% of the 842 million people now suffering from chronic hunger live in rural areas. Food production is usually the dominant economic activity. Two factors determine the health of such rural economies – the volume of farm output and the farm-gate prices of the main products. Even if production remains steady, falling prices have a disastrous effect, putting downward pressure on wages, cutting employment opportunities and discouraging new investment on farms and in rural infrastructure and services.

Why work so hard for next to nothing?

When food prices fell in real terms over more than 20 years up to 2007-08, farming became less and less attractive and rural-urban migration accelerated in many developing countries. Even in industrialised countries farm labourers and people working in the food industry, whether in processing, retailing or fast-food restaurants are amongst the lowest income earners.

With this in mind, I have been trying to argue that a deliberate rise in consumer food prices, passed back up the value chain in line with fair trade principles, would offer one of the best means of cutting the incidence of hunger by creating greater rural economic prosperity. I have recently found good evidence for this: Derek Headey of the International Food Policy Research Institute (IFPRI) shows that, contrary to expectations, the recent food price rises have significantly reduced poverty and inequality in the long run!

Most consumers in industrialised and emerging economies typically spend less than 20% of their disposable income on food. They could easily absorb a substantial rise in food costs – even if they might complain loudly! Rising prices will also discourage food over-consumption, cutting future health costs from the overweight and obesity epidemic now affecting more than 1.5 billion people.

Higher food prices will also reduce the 20-30% of food wasted in industrial countries at household level. This will take pressures off natural resources while making a win-win cut in the greenhouse gas emissions that drive climate change processes – once in growing the discarded food and then in disposing of it in landfills.

### 1NC---Antitrust Fails

#### Antitrust applied to ag regulation fails, gets circumvented

Sergey Zyryanov, et. al 21. Sergey is an associate professor, since 2007 - Professor of the Department of Clinical Pharmacology of Russian State Medical University (RSMU). Anastasia Kalmykova, Tatyana Levonenkova, Ekaterina Kozlova, and Olyesya Starodubova. "New trends in regulation of agriculture." In E3S Web of Conferences, vol. 273, p. 08018. EDP Sciences, 2021.

4 Food safety and environmental protection

These areas are much more regulated. At the same time, we can see regulatory purposes conflict. Regulating relations methods in agriculture are extremely diverse, they can be aimed at achieving different goals (environmental protection, labour safety, product safety, support for farmers, **antitrust regulation**, etc.). Each direction of regulation, defined by a corresponding goal, is considered to be risk management, and different regulators may be responsible for it. For any of these goals it is necessary to achieve compromises. In addition, it is sometimes difficult to say which of the goals is more important. Thus, we need tools through which it is possible to reach compromises and make reasonable decisions. The cost-benefit analysis is one of such tools. Margot J. Pollans argues that interagency cooperation or executive oversight are also used as tools [10]. In fact, there are much more such tools. For example, the Conservation Stewardship Program (USDA) is used as payments to farmers for implementing environmental practices. However, it is noted that such programs are not popular among farmers [11]. The program of labelling products as environmentally friendly, introduced in 1990, was promising. The Organic Foods Production Act, similar programs are now being introduced in other countries, too. However, their implementation shows ambiguous results [12, 13]. We can make examples when the regulator actually imposes certification and labelling of products as environmentally friendly on manufacturers. The environmental damage caused by agriculture as a result harms agriculture itself, making risks of soil erosion, water scarcity, and reduced resistance to pests and diseases [14]. But measures to counteract these consequences increase production costs such as crop rotation and reducing the use of pesticides. The report of the US Environmental Protection Agency notes that farmers are aging, their average age is 57 years old, and they are not going to give their business to their children and grandchildren, and this is reflected in their behaviour and interest in environmental protection [10]. The USDA has significant power to set standards for dairy products, meat, and poultry. Its structure includes the Food Safety Inspection Service, conducting inspections of farms and enterprises. Other agricultural products are regulated by the FDA [15]. In 2010 FDA got more power to ensure products safety and began to implement proactive regulation instead of the traditional surgical intervention after detecting a violation[16]. In accordance with the FSMA, adopted by the US Congress in 2011, the FDA’s power was further expanded, its focus in food safety was shifted to prevention. According to the law manufacturers and importers of food products must to make the risk analysis, develop the preventive HARPC control plans (improved HACCP, aimed at critical points) [17]. In addition, the law ordered the FDA to develop safety regulations for fresh food production, approved in 2015 and called as the FSMA. The regulatory structure introduced by the USDA in the 1990s obliged regulated organizations to develop plans to reduce the risk to food safety and to implement production control. It is the "hazard analysis and critical control points" ("HACCP") system. This is an example of the transition from a command and control style of regulation to a promising "management-style regulation" [18]. Regulators all over the world, regardless of the areas of regulation, gradually abandon the command and control model of regulation based on deterrence with the threat of sanctions, and this is not accidental – empirical studies show that in reality people behave more honestly [19]. As for the USDA, the implementation of the management-based regulation in the form of HACCP was supposed to be successful, since its activity is limited to the production only of meat, poultry and milk, and its inspectors always visited factories, but the regulation was unsuccessful because of the lack of trained specialists with knowledge about potential sources of microbial contamination. The plans of the enterprises turned out to be formal, and their revision needs long work. The USDA is not able to cover all the enterprises with inspections. Despite this, the tests showed a significant reduction of salmonella in meat in comparison with the basic data for a few years of the HACCP program implementation. And the CDC surveillance presented an overall reducing morbidity of tracked pathogens for five years. The program also affected environmental issues. During this time, we can see a decrease in the use of toxic pesticides. In this case, the principle of mutual learning and competition of regulated persons is used. Companies introduce new techniques it makes it possible to save on fertilizers, pesticides, and fines for pollution. Neighbours quickly adopt this experience and it becomes widespread. The current Food Safety Act provides for the approval of the FDA performance standards, supporting the best manufacturing practices (GAP) and providing flexible regulation and the right for farmers to choose ways of reaching requirements set by these standards. However, the problem is complicated by conflicting requirements, high costs that farmers often are not able to do. For example, the requirement to sterilize the soil from pathogenic bacteria can lead to the microbial diversity loss and the decrease in soil productivity and the need to use more fertilizers [20]. The Marketing agreement Act of 1937 concluded by manufacturers and sellers is an interesting example of the regulation of leaf salad safety after the outbreak of intestinal disease in California in 2006 The LGMA Marketing agreement is an obligation of the parties to comply with the standards of the agreement to undergo the procedure of voluntary certification and obtain the right to use the conformity mark. The California Department of Food and Agriculture (CDFA) has the power to make inspections from time to time for compliance with LGMA standards. The parties formed the Leafy Green Products Handler Advisory Board, managing the voluntary agreement between the firms and, on the basis of a contract with the CDFA, conducts an external audit of the leafy salad production [21]. It should be noted that the LGMA has almost reached the universal acceptance of its standards in California Excessive enforcement may be due to the behavioural characteristics of the regulator's employees. The transition to management-style regulation makes their work more complicated, increases the qualification requirements. The field employee is not always able to understand the individual management decision of the farmer. In addition, farmers themselves often understand purposes of regulation and their role in it in different ways. Taking into consideration that product safety requirements are more strict, than environmental ones, that the FDA supervision is primarily focused on achieving the first goal, farmers are left to their own in prioritizing, it can be assumed that they will pay more attention to product safety. Pollans notes that the Food Safety Act includes several trade-off management tools such as the cost-benefit analysis, the National Environmental Policy Act ("NEPA") compliance requirement, and the notice-and-comment in rulemaking procedure, but they do not work properly [10]. The co-regulation, the creation of non-state control organizations and the partial delegation of the inspection process to such external auditors is another promising tool [9]. However, in connection with this there is a problem of ensuring the proper supervision by the regulator. This problem can be solved before the rule-making procedure beginning, during the development and the adoption of standards, during their validity period.

Before the rule-making process beginning, it is necessary to determine two important things on which the success (or failure) of regulation depends. These are how the legislator distributes the subjects of competence and powers of regulators, and how extensive the powers will be given to them. There are risks connected with insufficient attention of the agency, ignoring related aspects and threats because of its own problems, and duplication of powers (tunnel vision). It is possible to reduce the number of these risks by establishing mandatory consultations with other regulators and executive oversight by OIRA, by other means provided for by the Administrative Procedure Act, Regulatory Flexibility Act, etc. Limited information on the basis of which the agency makes regulation is also the reason of risks in the rule-making process. Researchers note selective influence when the regulator pays more attention to one of the areas of its activity. Pollans gives an example with Forest Service. Forest Service has to provide environment protection and regulate forest resources extraction, but it is accused of ignoring environmental problems [10]. The notice and comment process provided by the Administrative Procedure Act also plays an important role. The Administrative Procedure Act makes it possible to take into consideration own opinions of farmers and all the interested groups of the population, whose interests may be affected by the developed solutions. At last, after the final adoption of the rules, it is also possible to manage trade-offs. The important role in this process belongs to courts, but a regulator that remains committed to flexible regulation can do more by using performance standards, which only set goals, and the regulated persons can choose the most effective and convenient ways for achieving such goals. Although new strategies appear in regulatory practice, the competition of regulatory objectives is still an unsolved problem, which is more and more compounded by the competition of regulatory agencies. 5

Conclusion

We in brief presented some challenges faced by regulators trying to ensure the development of agriculture, protect farmers, the environment, and the rights of consumers to food safety. Of course, because of the limited scope of the article, we could not investigate all the issues and means of regulation which coincide modern ideas about the forms, methods and limits of state interference into the private sector of the economy, such as agriculture. We did not investigate mandatory insurance, taxation, farm subsidy programs, the involvement of external auditors and industry associations, and we did not concern the analyses of the internal threats (lack of information, scarce resources, unclear goals, lack of mission understood and accepted by employees, low qualifications of employees, lagging behind in the development of technology, the economy digitalization, bureaucratic obstacles, regulatory capture and corruption). According to our analyses regulatory agencies are forced to make decisions in difficult conditions of information lack, unpredictable changes, high probability of diseases spread, changes in supply and demand, political processes which the regulator cannot always influence, large territories where regulated persons operate. The regulation of agriculture is also extremely difficult for other reasons because simultaneously several regulatory agencies regulate this industry, and each of them strive to achieve several competing goals. In these conditions, regulators can no longer act the old-fashioned way. This is expensive and inefficient. They are forced to develop new regulatory strategies, involve regulated persons in this activity, using management-based regulation technology, carry on trilateral negotiations, and take into consideration opinions of interested parties at the notes and comments stage in administrative procedures during developing rules and standards. Thus, the post-ante analysis of regulation and the obtained results, the identification of problems and shortcomings, training based on this information, and the adjustment of regulatory models and strategies are very important components of the regulatory process. The regulator should be responsible for the results of this activity to politicians, society and regulated persons.

### 1NC---AT: Small Farms

#### Small farms hurt our ability to fight global warming.

Steve Sexton, 11. Ph.D. in environmental and resource economics from UC Berkeley and is assistant professor of public policy and economics at Duke University. “The Inefficiency of Local Food.” November 14, 2011. <http://freakonomics.com/2011/11/14/the-inefficiency-of-local-food/> Accessed: 3/10/15)

Two members of Congress earlier this month introduced legislation advancing a food reform movement promising to help resolve the great environmental and nutritional problems of the early 21st century. The intent is to remake the agricultural landscape to look more like it did decades ago. But unless the most basic laws of economics cease to hold, the smallholder farming future envisioned by the local farming movement could jeopardize natural habitat and climate change mitigation efforts, while also endangering a tenuous and temporary victory in the battle against human hunger. The “Local Farms, Food and Jobs Act” sponsored by Senator Sherrod Brown of Ohio and Representative Chellie Pingree of Maine, throws about $200 million to local farm programs. That’s a rounding error in the $3.7 trillion federal budget. But the bill follows on a federal rule that gives preference to local farms in contract bidding for school lunches. It also builds on high-profile advocacy by Michelle Obama, who has become a leader of the food reform movement, joining the likes of Michael Pollan, the author of The Omnivore’s Dilemma, and famed-chef Alice Waters. The bill’s introduction came as the world population hit 7 billion, a milestone that provides a stark reminder of the challenge agriculture faces to feed a world population expected to grow to 9 billion by 2050. Experts estimate that in the next 50 years, the global food system likely needs to produce as much food as it did in the previous 10,000 years combined. Amid heightened concern about global climate change, it has become almost conventional wisdom that we must return to our agricultural roots in order to contain the carbon footprint of our food by shortening the distance it travels from farm to fork, and by reducing the quantity of carbon-intensive chemicals applied to our mono-cropped fields. But implicit in the argument that local farming is better for the environment than industrial agriculture is an assumption that a “relocalized” food system can be just as efficient as today’s modern farming. That assumption is simply wrong. Today’s high crop yields and low costs reflect gains from specialization and trade, as well as scale and scope economies that would be forsaken under the food system that locavores endorse. Specialization and Trade Economists have long recognized the welfare gains from specialization and trade. The case for specialization is perhaps nowhere stronger than in agriculture, where the costs of production depend on natural resource endowments, such as temperature, rainfall, and sunlight, as well as soil quality, pest infestations, and land costs. Different crops demand different conditions and vary in their resilience to shocks. So California, with mild winters, warm summers, and fertile soils produces all U.S.-grown almonds and 80 percent of U.S. strawberries and grapes. Idaho, on the other hand, produces 30 percent of the country’s russet potatoes because warm days and cool nights during the season, combined with rich volcanic soils, make for ideal growing conditions. In 2008, according to the USDA, Idaho averaged 383 hundredweight of potatoes per acre. Alabama, in contrast, averaged only 170 hundredweight per acre. Is it any wonder Idaho planted more acres of potatoes than Alabama? Forsaking comparative advantage in agriculture by localizing means it will take more inputs to grow a given quantity of food, including more land and more chemicals—all of which come at a cost of carbon emissions. It is difficult to estimate the impact of a truly locavore farming system because crop production data don’t exist for crops that have not historically been grown in various regions. However, we can imagine what a “pseudo-locavore” farming system would look like—one in which each state that presently produces a crop commercially must grow a share proportional to its population relative to all producers of the crop. I have estimated the costs of such a system in terms of land and chemical demand. My conservative estimates are that under the pseudo-locavore system, corn acreage increases 27 percent or 22 million acres, and soybean acres increase 18 percent or 14 million acres. Fertilizer use would increase at least 35 percent for corn, and 54 percent for soybeans, while fuel use would climb 23 percent and 34 percent, for corn and soybeans, respectively. Chemical demand would grow 23 percent and 20 percent for the two crops, respectively. A locavore-like production system would require an additional 60 million acres of cropland, 2.7 million tons more fertilizer, and 50 million pounds more chemicals. In order to maintain current output levels for 40 major field crops and vegetables, a locavore-like production system would require an additional 60 million acres of cropland, 2.7 million tons more fertilizer, and 50 million pounds more chemicals. The land-use changes and increases in demand for carbon-intensive inputs would have profound impacts on the carbon footprint of our food, destroy habitat and worsen environmental pollution.

### 1NC---!D---Biodiversity

#### No extinction from biodiversity loss, and intervening actors solve.

Kareiva & Carranza 18, \*Director of the Institute of the Environment and Sustainability at UCLA, Pritzker Distinguished Professor in Environment & Sustainability and Chair, Doctorate, in the Environmental Science and Engineering program, \*\*PhD Student at University of California, Riverside. (Peter, Valerie, “Existential risk due to ecosystem collapse: Nature strikes back”, *Futures*, 102, pg. 39-50, doi: 10.1016/j.futures.2018.01.001)

While there are data that relate local reductions in species richness to altered ecosystem function, these results do not point to substantial existential risks. The data are small-scale experiments in which plant productivity, or nutrient retention is reduced as species number declines locally (Vellend, 2017), or are local observations of increased variability in fisheries yield when stock diversity is lost (Schindler et al., 2010). Those are not existential risks. To make the link even more tenuous, there is little evidence that biodiversity is even declining at local scales (Vellend et al 2017; Vellend et al., 2013). Total planetary biodiversity may be in decline, but local and regional biodiversity is often staying the same because species from elsewhere replace local losses, albeit homogenizing the world in the process. Although the majority of conservation scientists are likely to flinch at this conclusion, there is growing skepticism regarding the strength of evidence linking trends in biodiversity loss to an existential risk for humans (Maier, 2012; Vellend, 2014). Obviously if all biodiversity disappeared civilization would end—but no one is forecasting the loss of all species. It seems plausible that the loss of 90% of the world’s species could also be apocalyptic, but not one is predicting that degree of biodiversity loss either. Tragic, but plausible is the possibility our planet suffering a loss of as many as half of its species. If global biodiversity were halved, but at the same time locally the number of species stayed relatively stable, what would be the mechanism for an end-of-civilization or even end of human prosperity scenario? Extinctions and biodiversity loss are ethical and spiritual losses, but perhaps not an existential risk.

What about the remaining eight planetary boundaries? Stratospheric ozone depletion is one—but thanks to the Montreal Protocol ozone depletion is being reversed (Hand, 2016). Disruptions of the nitrogen cycle and of the phosphorous cycle have also been proposed as representing potential planetary boundaries (one boundary for nitrogen and one boundary for phosphorous). There are compelling data linking excesses in these nutrients to environmental damage. For example, over-application of fertilizer in Midwestern USA has led to dead zones in the Gulf of Mexico. Similarly, excessive nitrogen has polluted groundwater in California to such an extent that it is unsuitable for drinking and some rural communities are forced to drink bottled water. However, these impacts are local. At the same time that there is too much N loading in the US, there is a need for more N in Africa as a way of increasing agricultural yields (Mueller et al., 2012). While the disruption of nitrogen and phosphorous cycles clearly perturb local ecosystems, end-of-the-world scenarios seem a bit far-fetched.

Another hypothesized planetary boundary entails the conversion of natural habitats to agricultural land. The mechanism by which too much agricultural land could cause a crisis is unclear—unless it is because land conversion causes so much biodiversity loss that is species extinctions that are the proximate cause of an eco-catastrophe. Excessive chemical pollution and excessive atmospheric aerosol loading have each been suggested as planetary boundaries as well. In the case of these pollution boundaries, there are well-documented mechanisms by which surpassing some concentration of a pollutant inflicts severe human health hazards. There is abundant evidence linking chemical and aerosol pollution to higher mortality and lower reproductive success in humans, which in turn could cause a major die-off. It is perhaps appropriate then that when Hollywood envisions an unlivable world, it often invokes a story of humans poisoning themselves. That said, it is doubtful that we will poison ourselves towards extinction. Data show that as nations develop and increase their wealth, they tend to clean up their air and water and reduce environmental pollution (Flörke et al., 2013; Hao & Wang, 2005). In addition, as economies become more circular (see Mathews & Tan, 2016), environmental damage due to waste products is likely to decline. The key point is that the pollutants associated with the planetary boundaries are so widely recognized, and the consequences of local toxic events are so immediate, that it is reasonable to expect national governments to act before we suffer a planetary ecocatastrophe.

### 1NC---AT: Organic Farming

#### Organic farming provides new avenues for companies to expand capitalism

**Konstantinidis 18** , Associate Professor of Economics @ University of Massachusetts Boston (Charalampos, 6/28/18, “Capitalism in Green Disguise: The Political Economy of Organic Farming in the European Union,” *Review of Radical Political Economics*, [https://doi.org/10.1177/0486613417717482](https://doi.org/10.1177%2F0486613417717482) Date Accessed: 7/19/2021)

5. Discussion and Concluding Remarks The previous sections show that, despite European policymakers’ rhetoric connecting organic farming to small-scale agriculture, organic farms across Europe display characteristics traditionally associated with capitalist agriculture. Organic farms operate on a larger scale in terms of land, use less labor per hectare of land than conventional farms, substitute machinery for labor, and engage in monoculture activity. In addition, the rise of organic farming is more prominent in regions where agricultural wage labor is more common. Together, these features raise doubts about the extent to which the expansion of organic farming represents European repeasantization. The evidence presented in this paper suggests that the development of organic, which to a large extent has been spurred by changes in the CAP, has presented capital with an opportunity to restore profitability and to establish its legitimacy in a time of environmental and food crises. This development is consistent with the conventionalization thesis and presents a challenge to the traditional narrative connecting organic with small-scale agriculture. Furthermore, given the context of food price volatility and capital’s turn to investments in farmland at a global level, one may expect farming, and organic farming specifically, to be an increasingly attractive sector for largescale capital. These trends increase pressure on small organic farmers, who have not been able to seize the opportunities presented by the “greening” of agricultural policy. As a series of studies from various European countries have documented, lack of access to markets and higher costs of certification and agronomist services per unit of product are common problems for small organic farmers (Palsova et al. 2014; Peetsmann et al. 2009). In addition to small farms often facing minimum eligibility thresholds, small farms are also less likely to “find matching funds when private co-financing is necessary, to secure good-quality advice in the application process, and to submit high quality and acceptable applications” (Davidova et al. 2013: 81). Such issues exclude small farms from the CAP’s Pillar II funds, whose mix of measures, according to Davidova et al., “designed to achieve social, environmental and economic goals in a multi-annual perspective is supposed to be valuable for the small-scale sector” (Davidova et al. 2013: 81) Although the results of this paper are suggestive of an increased presence of capitalist organic farms in European agriculture, more research is necessary to identify the specific patterns and processes that may be enabling such a transition. To this end, careful, in-depth analyses of the entry of capital in organic farming—in the vein of Guthman’s path-breaking work—are called for. At the same time, however, such studies (which are by their nature not representative of the population of farms) can be complemented by careful empirical analysis. For this end, it would be imperative for Eurostat and national statistical agencies to make the Farm Structure Survey microdata available to researchers; questions regarding, for example, the prevalence of part-time farming among organic growers, the characteristics of farms using wage labor, and the processes of mechanization can be more fully explored with representative farm- and household-level data. The results of this paper may also provide fodder for progressives envisioning a red-green coalition, irrespective of whether they believe in large-scale (collective) farming or in small-scale neo-Narodnik ideals. Although large-scale organic farming may not place the same pressure on ecosystems as large-scale industrial farming in certain respects (e.g., as far as nitrogen pollution is concerned), it does not achieve other features of sustainable agriculture. First, the mechanization of organic farms raises questions about the energy requirements of organic farming in Europe. Second, the low labor intensity of currently practiced organic farming methods casts doubts on the prevalence of desirable practices such as on-farm composting. Third, the large size of organic farms and the dominant role of specialist farming pose challenges for fostering biodiversity and combating landscape simplification. Advocates of large-scale collective farming would have to tackle these environmental challenges in addition to fostering new nonexploitative forms of production. However, if there are no technical reasons that organic farming should be organized at a large scale, what is the way to address the current shortcomings of organic farming and create a viable future for small farms? One solution to the problems faced by small farmers is to create or restore forms of cooperation that allow small farmers to receive the same benefits that capital receives from large scale. These mechanisms could take the form of association among farmers (e.g., through producer groups or farmers’ cooperatives) that allow farmers to retain a larger part of the surplus they create, rather than being forced to transfer it to other groups (merchants, banks, suppliers). Furthermore, separating organic farming practices, which are characterized merely by input substitution, from truly agroecological ones, which contribute to diversity and social fairness (Altieri 1987), would allow us to address not only the exploitation of the soil but also the exploitation of the worker that may be taking place by organic agribusiness—and, in doing so, resuscitate not only the ecological but also the social ideals of organic farming.

# 2NC

## K

#### Utilitarianism under capitalism it necessitates the sacrifice of the Global South---only actively prioritizing discardable populations can break this cycle of devastation.

Santos 3, Leading Portuguese social theorist, director of the Center for Social Studies at the University of Coimbra, has written and published widely on the issue of globalization (Boaventura de Sousa, March 26th, “Collective suicide or globalization from below?” *Eurozine*, <https://www.eurozine.com/collective-suicide-or-globalization-from-below/>, Accessed 10-18-2021)

According to the German philosopher Franz Hinkelammert, living in Costa Rica, the West has repeatedly been under the illusion that it should try to save humanity by destroying part of it. This is a salvific and sacrificial destruction, committed in the name of the need to fulfill radically all the possibilities opened up by a given social and political reality over which it is supposed to have total power. This is how it was in colonialism, with the genocide of indigenous peoples, and the African slaves. This is how it was in the period of imperialist struggles, which caused millions of deaths in two world wars and many other colonial wars. This is how it was in Stalinism, with the Gulag and in Nazism, with the holocaust. And now today, this is how it is in neoliberalism, with the collective sacrifice of the periphery of the world system. With the war against Iraq, it is fitting to ask whether what is in progress is a new genocidal and sacrificial illusion, and what its scope might be. It is above all appropriate to ask if the new illusion will not herald the radicalization and the ultimate perversion of the western illusion: destroying all of humanity in the illusion of saving it.

Sacrificial genocide arises from a totalitarian illusion that is manifested in the belief that there are no alternatives to the present-day reality and that the problems and difficulties confronting it arise from failing to take its logic of development to its ultimate consequences. If there is unemployment, hunger and death in the Third World, this is not the result of market failures; instead, it is the outcome of the market laws not having been fully applied. If there is terrorism, this is not due to the violence of the conditions that generate it; it is due, rather, to the fact that total violence has not been employed to physically eradicate all terrorists and potential terrorists.

This political logic is based on the supposition of total power and knowledge, and on the radical rejection of alternatives; it is ultra-conservative in that it aims to infinitely reproduce the status quo. Inherent to it is the notion of the end of history. During the last hundred years, the West has experienced three versions of this logic, and, therefore, seen three versions of the end of history: Stalinism, with its logic of insuperable efficiency of the plan; Nazism, with its logic of racial superiority; and neoliberalism, with its logic of insuperable efficiency of the market. The first two periods involved the destruction of democracy. The last one trivializes democracy, disarming it in the face of social actors sufficiently powerful to be able to privatize the State and international institutions in their favour. I have described this situation as a combination of political democracy and social fascism. One current manifestation of this combination resides in the fact that intensely strong public opinion, worldwide, against the war is found to be incapable of halting the war machine set in motion by supposedly democratic rulers.

At all these moments, a death drive, a catastrophic heroism, predominates, the idea of a looming collective suicide, only preventable by the massive destruction of the other. Paradoxically, the broader the definition of the other and the efficacy of its destruction, the more likely collective suicide becomes. In its sacrificial genocide version, neoliberalism is a mixture of market radicalization, neoconservatism and Christian fundamentalism. Its death drive takes a number of forms, from the idea of “discardable populations”, referring to citizens of the Third World not capable of being exploited as workers and consumers, to the concept of “collateral damage”, to refer to the deaths, as a result of war, of thousands of innocent civilians. The last, catastrophic heroism, is quite clear on two facts: according to reliable calculations by the Non-Governmental Organization MEDACT, in London, between 48 and 260 thousand civilians will die during the war against Iraq and in the three months after (this is without there being civil war or a nuclear attack); the war will cost 100 billion dollars, – and much more if the costs of reconstruction are added – enough to pay the health costs of the world’s poorest countries for four years.

Is it possible to fight this death drive? We must bear in mind that, historically, sacrificial destruction has always been linked to the economic pillage of natural resources and the labor force, to the imperial design of radically changing the terms of economic, social, political and cultural exchanges in the face of falling efficiency rates postulated by the maximalist logic of the totalitarian illusion in operation. It is as though hegemonic powers, both when they are on the rise and when they are in decline, repeatedly go through times of primitive accumulation, legitimizing the most shameful violence in the name of futures where, by definition, there is no room for what must be destroyed. In today’s version, the period of primitive accumulation consists of combining neoliberal economic globalization with the globalization of war. The machine of democracy and liberty turns into a machine of horror and destruction.

#### Anti-trust is neoliberal propaganda to save capitalism---we should instead abandon our faith in competitive markets altogether. The left has energy towards socialism now, all the plan does is dampen that.

Henwood 21, Edits Left Business Observer and is the host of Behind the News. His latest book is My Turn (Doug, July 17th, “Why Socialists Should Distrust Antitrust,” *Jacobin Magazine*, <https://www.jacobinmag.com/2021/07/antitrust-law-monopolies-small-business-competition-large-corporations-bigness>, Accessed 07-21-2021)

Nor is it clear how introducing competition would improve the quality of service. One of the lures of Facebook, for those subject to the lure, close to three billion users at the most recent count, is that so many people are on it. That facilitates communication. Breaking it up into competing services would be like making an AT&T phone customer incapable of contacting a Deutsche Telekom subscriber.

Behind antitrust is a faith in competition as a positive good. As socialists we should take exception to that. We already have too much competitive individualism in this society, and we don’t need any more. We need solidarity. Stimulating the war of each against all isn’t the way to get there.

A better way to handle bigness is to regulate the behemoths and encourage the growth of unions. That would do more to improve working conditions at Amazon than turning it into four or twenty little Amazons. As political economist Sam Gindin pointed out in an interview on my radio show, the deregulation movement of the 1970s and 1980s was a war on regulated oligopolies, and it was accompanied by union busting, wage cuts, and job losses. That could be a portent of life under monopoly busting.

Why is antitrust getting the attention of liberals these days? In his book on the history of American corporate governance, law professor Mark Roe notes that Franklin Roosevelt saw it as a war against “private” socialism that could stave off “government” socialism. We may be seeing something similar now. With socialism polling decently, socialists working their way into the Democratic Party, and the business class in disrepute with much of the population — Gallup reports that 73 percent of the public is either somewhat or very dissatisfied with major corporations, compared to 48 percent in 2001 — pursuing antitrust may be a campaign to restore the prestige of capitalism itself. Fronting small business as the emblem of commerce is a classic bourgeois self-defense strategy.

There’s nothing magic about smallness. Vincent Carosso ends his huge book on the Morgan banking family by quoting an unnamed socialist refusing to curse the peak Morgan, J. P., on his death: “We grieve that he could not live longer, to further organize the productive forces of the world, because he proved in practice what we hold in theory, that competition is not essential to trade and development.” It’s a sentiment worth recovering.

#### Profit link---Agriculture has transitioned to the sole purpose of profit accumulation---the commoditization of food is a classic feature of capitalism that causes environmental destruction.

Gerardo Patron-Cano 15. Graduate Studies @ University of Denver. MODERN CAPITALISM AND FOOD COMMODITIZATION: THE LIMITATIONS OF INDUSTRIAL AGRICULTURE AND THE CHALLENGES OF SUSTAINABLE ALTERNATIVES. Faculty of Social Sciences. June 2015. Pg.1-3

The UN predicts that around two billion more people will populate the world by 2050, half of who will be born in sub-Saharan Africa and 30 percent in Southeast and South Asia (United Nations, 2013). Malnutrition remains common in these areas even though global food production is abundant; this is mainly because food is considered a commodity to be traded on liberalized markets (Magdoff, 2012). The capitalist process has spurred farmers to produce for the sole purpose of profit accumulation, instead of production for use (Foster, 2002). In other words, food has been commoditized to a money metric like any other commodity that is traded and sold for profit. Instead of growing food for consumption, commodity crops are cultivated to be sold in international markets (de Janvry & LeVeen, 1986). Food was commoditized with the liberalization of trade markets after the Second World War. Since then, the commodity nature of the prevailing agricultural system contributes to the poor being dependent on market fluctuations for food. Poverty and malnutrition in the US is also borne out of the capitalist principles that have commoditized food systems worldwide. Even though food is plenty in the US, the poor do not have the financial means to demand food; in fact, about 50 million people in the US are considered “food insecure” while 40 percent of the food in the US goes uneaten (Magdoff, 2012, Gunders, 2012). Since food is a commodity sold for profit accumulation, the poor in the US must skip meals, rely on food stamps, buy food of lower nutritional value, or receive food assistance from charities (Magdoff, 2012). The expansion of capitalism has induced farmers to specialize and export their farms’ yields. The cultivation of commodity crops typically depends upon industrialized growing methods, which involve the application of chemical inputs that pollute the land, water, and air. US food and farm policies have financially supported the capitalist expansion of industrial agriculture.1 Proponents of industrial agriculture call attention to the improvements in food production that allowed US farmers in 2000 to produce an average 12 times more farm yield per hour than US farmers did in 1950 (Fuglie, MacDonald, & Ball, 2007). While industrialized processes proved successful in producing unprecedented yields, conventional agribusiness growing practices became dependent on environmentally harmful chemical inputs (Leo, Lawrence, & Walker, 2002). Post-WWII, farms replaced natural ecosystem services with chemical inputs to maintain pests, diseases, and weeds (Ikerd, 1993). Today, agribusinesses do not utilize local ecosystem services to produce crops because producing biologically is not profitable; indeed, industrial agriculture’s main purpose is to produce profits, not sustainably grown food. As such, it relies on the application of chemical inputs such as artificial fertilizers, pesticides, or herbicides in order to successfully produce its monocultures. Before the commoditization of food, most farmers selected the plant varieties most compatible with the farm’s local conditions; diversified crop production to hedge against any failures; managed the soil and protected its quality; did not rely on intensive inputs; and finally, considered the production-consumption cycle’s externalities (Feenstra, 2014).

#### Agribusiness link---it’s at the nexus of expanding neoliberal ideology by centering transnational scale, management, and commodity – environmental destruction, imperialism, and disease outbreaks.

Rob Wallace et. al. 20.  Evolutionary epidemiologist who has consulted with the Food and Agriculture Organization and Centers for Disease Control and Prevention. Alex Liebman is a PhD student in human geography at Rutgers University, with a MSc in agronomy from the University of Minnesota. Luis Fernando Chaves is a disease ecologist and was a Senior Researcher at the Costa Rican Institute for Research and Education on Nutrition and Health in Tres Rios, Costa Rica. Rodrick Wallace is a research scientist in the Division of Epidemiology of the New York State Psychiatric Institute at Columbia University. COVID-19 and the Circuits of Capital. Monthly Review. 03-27-2020. https://monthlyreview.org/2020/05/01/covid-19-and-circuits-of-capital/

Outbreak zones meanwhile are no longer even organized under traditional polities. Unequal ecological exchange—redirecting the worst damage from industrial agriculture to the Global South—has moved out of solely stripping localities of resources by state-led imperialism and into new complexes across scale and commodity.32 Agribusiness is reconfiguring their extractivist operations into spatially discontinuous networks across territories of differing scales.33 A series of multinational-based “Soybean Republics,” for instance, now range across Bolivia, Paraguay, Argentina, and Brazil. The new geography is embodied by changes in company management structure, capitalization, subcontracting, supply chain substitutions, leasing, and transnational land pooling.34 In straddling national borders, these “commodity countries,” flexibly embedded across ecologies and political borders, are producing new epidemiologies along the way.35

For instance, despite a general shift in population from commoditized rural areas to urban slums that continues today across the globe, the rural-urban divide driving much of the discussion around disease emergence misses rural-destined labor and the rapid growth of rural towns into periurban desakotas (city villages) or zwischenstadt (in-between cities). Mike Davis and others have identified how these newly urbanizing landscapes act as both local markets and regional hubs for global agricultural commodities passing through.

36 Some such regions have even gone “post-agricultural.”37 As a result, forest disease dynamics, the pathogens’ primeval sources, are no longer constrained to the hinterlands alone. Their associated epidemiologies have themselves turned relational, felt across time and space. A SARS can suddenly find itself spilling over into humans in the big city only a few days out of its bat cave.

Ecosystems in which such “wild” viruses were in part controlled by the complexities of the tropical forest are being drastically streamlined by capital-led deforestation and, at the other end of periurban development, by deficits in public health and environmental sanitation.38 While many sylvatic pathogens are dying off with their host species as a result, a subset of infections that once burned out relatively quickly in the forest, if only by an irregular rate of encountering their typical host species, are now propagating across susceptible human populations whose vulnerability to infection is often exacerbated in cities by austerity programs and corrupted regulation. Even in the face of efficacious vaccines, the resulting outbreaks are characterized by greater extent, duration, and momentum. What were once local spillovers are now epidemics trawling their way through global webs of travel and trade.39

By this parallax effect—by a change in the environmental background alone—old standards such as Ebola, Zika, malaria, and yellow fever, evolving comparatively little, have all made sharp turns into regional threats.40 They have suddenly moved from spilling over into remote villagers now and again to infecting thousands in capital cities. In something of the other ecological direction, even wild animals, routinely longtime disease reservoirs, are suffering blowback. Their populations fragmented by deforestation, native New World monkeys susceptible to wildtype yellow fever, to which they had been exposed for at least a hundred years, are losing their herd immunity and dying in the hundreds of thousands.41

Expansion

If by its global expansion alone, commodity agriculture serves as both propulsion for and nexus through which pathogens of diverse origins migrate from the most remote reservoirs to the most international of population centers.42 It is here, and along the way, where novel pathogens infiltrate agriculture’s gated communities. The lengthier the associated supply chains and the greater the extent of adjunct deforestation, the more diverse (and exotic) the zoonotic pathogens that enter the food chain. Among recent emergent and reemergent farm and foodborne pathogens, originating from across the anthropogenic domain, are African swine fever, Campylobacter, Cryptosporidium, Cyclospora, Ebola Reston, E. coli O157:H7, foot-and-mouth disease, hepatitis E, Listeria, Nipah virus, Q fever, Salmonella, Vibrio, Yersinia, and a variety of novel influenza variants, including H1N1 (2009), H1N2v, H3N2v, H5N1, H5N2, H5Nx, H6N1, H7N1, H7N3, H7N7, H7N9, and H9N2.43

#### The neoliberal order is unsustainable---populist backlash ensures instability and conflict that flips any benefit to globalization.

---Specifically indicts interdependence theory.

Gonzalez-Vicente 18, University Lecturer in Global Political Economy @ U Leiden (Ruben, “The liberal peace fallacy: violent neoliberalism and the temporal and spatial traps of state-based approaches to peace,” *Territoriality, Politics, Governance*, 8.1)

Yet, the contemporary ascension of nationalist and populist movements and leaders that herald deeply illiberal views (Xi included) must come as no surprise after decades of neoliberal triumphalism and the promotion of a transnational order that placed the crafting of a world market above the needs of societies themselves. In such a context, the contemporary rise of nationalism and populisms across the world is not some liberal order antithesis emerging from a vacuum, but rather a logical consequence of this liberal order, constituting an often reactionary ‘counter movement’ that cannot be tackled with liberal prescriptions for increased market globalization (Polanyi, 2001). This paper takes aim at the now long-held and recently revitalized argument for a liberal peace. While not attempting to predict any specific outcome regarding the future of global peace, it argues that the rise of illiberal and reactionary discourses that we now observe, and their potential corollaries, must be understood in a dialectical sense as the result of a liberal market-oriented inter-state order that failed to tackle the great social dislocation that it played a fundamental role in fomenting.

To develop this critique, I draw upon three main bodies of literature that, despite their apparent affinities, are seldom brought together. These include Polanyi and Gramsci-inspired understandings of hegemonic crisis, counter-movements, and the rise of nationalism and populism (Gill, 2015; Gonzalez-Vicente & Carroll, 2017); critical political economies of social conflict within a context of neoliberal globalization (Harvey, 2005; Springer, 2015); and political geography analyses of international relations theory (IRT), and more specifically critical geographies of peace (Agnew & Corbridge, 1995; Flint, 2005; Koopman, 2016; McConnell, Megoran, & Williams, 2014; Megoran, 2011; Nagle, 2010; Williams & McConnell, 2011). Elaborating upon these, I contend that the methodological nationalism of the disciplines of economics and international relations – in which much of the liberal view is based – has left them in a sorry state in making sense of recent political development throughout the world, specifically when addressing the contemporary rise of reactionary forms of populism.

In this sense, the high degrees of violence and vulnerability associated with processes of market integration have often escaped the radars of economics and IR analyses, fixated as they are with mono-scale scrutiny of national economies and state-to-state relations. Although some liberal IR scholars have laid the grounds for a less normative paradigm that incorporates domestic variables and bottom-up societal processes into the understanding of state action, the assumption remains that policy interdependence and compatibility between states, combined with the Pareto-efficient outcomes of globally integrated production and trade, result in ‘strong incentives for coexistence with low conflict’ (Moravcsik, 1997, p. 521; see also Oneal & Russett, 1997; McDonald & Sweeney, 2007). Recent developments suggest there are fundamental flaws with this largely deductive hypothesis. Whereas on aggregate terms, and according to some measurements, nation-states may have benefitted more or less from globalization, social conflict occurring at multiple scales – and indeed in a class-based dimension – is an undeniable constitutive element of state action, the latter reflecting and/or attempting to contain particular constellations of social forces and their interests. In this way, the damage inflicted upon many by increasingly disembedded markets and post-political states that shield policy from popular deliberation (both the products of the liberal agenda) are at the very root of the current crisis of liberal hegemony (Gonzalez-Vicente & Carroll, 2017).

In what follows, I draw upon a variety of cases to explain how a dialectical approach to liberalism, neoliberalism and their illiberal responses,1 and a multi-scalar analysis of market violence are indispensable in explaining much of the turbulence that world politics faces today. To be clear, the paper’s goal is not to deny that state leaders factor in the economic repercussions of conflict when they contemplate its possibility – a logical assumption of liberal international relations scholarship. The aim is instead to argue that these calculations tell very little about the nature of peace and conflict as historically bounded processes that need to be studied in relation to broader transformations in the global political economy, the latter affecting state behaviour in terms of both economic policy and inter-state rivalry. In this way, and crucially, I also wish to refute the liberal argument that the pursuit of economic integration at any (social) cost will unequivocally lower the prospects for international conflict or, indeed, structural violence more broadly understood as a multi-scalar phenomenon.

The paper is structured as follows. The next section problematizes the concept of peace in IRT, with a more detailed discussion of economic liberalism. The following section presents a temporal critique, contextualizing the contemporary rise of illiberal politics within the transformation of the global political economy under world market capitalism. After this, I build upon Agnew (1994) to develop a scalar critique and argue that liberalism’s methodological nationalism hampers a proper assessment of the transnational dimensions of processes such as development, violence or peace. I chart various scales of market-induced violence and vulnerability (as a form of economic violence) in the global era, tracing the rescaling of violence and risk from the interstate scale to the individual sphere. I conclude by discussing the transition from a ‘durable disorder’ (Cerny, 1998) to an emerging (albeit contested) new populist order under world market capitalism. To do so, I echo Polanyi and Marx in contending that processes of marketization, replete as they are with contradiction, cannot engender liberal or capitalist peace, but result instead in anti-liberal reactions of various kinds (what Polanyi called ‘counter movements’) to the violence of unrestrained markets. Importantly, these counter movements can often take reactionary characteristics, as people under threat or the perception of threat retreat into culture and nationalism against the ‘other’ and internationalism in all its variants.

INTERNATIONAL RELATIONS AND THE LIBERAL PEACE

While the pursuit of peace is a central preoccupation for progressive IR scholarship, peace as a concept and as an actual manifestation is rarely discussed in the IR literature. Instead, peace often appears as a negative occurrence, intuitively understood as the avoidance of war or an absence of overt inter-state violence (Galtung, 1969; Richmond, 2016, p. 57). Thereby, most IR literature focuses on the challenges to state-based peace, with commentary typically dominated by the two main competing schools, realism and liberalism, both subdivided into further dissenting subcamps. Conventional realist approaches take the ‘anarchic’ or violent nature of international politics as a given and place their focus on states’ survival strategies. Offensive realists warn of the disruptive effects of ‘power transitions’ and in the contemporary context claim, for example, that as China grows economically and militarily, and as its interests expand and it seeks greater influence, tensions with other countries are certain to arise (Mearsheimer, 2014). Defensive neorealists hold similar assumptions about the foundations of the international system, yet contend that states privilege security over domination and that the incentives for conflict are contingent rather than endemic, with balances of power potentially keeping states at bay and preventing conflict (Waltz, 1979).

Liberal theorists dispute these interpretations and reject that competition alone guides state behaviour. Elaborating on the Kantian ideal of ‘perpetual peace’, and drawing upon Adam Smith, David Ricardo or John Stuart Mill, liberal theories contend that economic integration and institutional enmeshment or socialization exercise a constraining force on conflict and are conductive to peaceful scenarios (Doyle, 1986; Howard, 1981; Johnston, 2008; Keohane & Nye, 1977). While there is no absolute agreement on the exact shape that such ‘interdependence’ should take (Mansfield & Pollins, 2001), liberal IR scholars often hold that large-scale conflict in the 21st century can be avoided if the liberal world order survives the relative decline of the United States and manages to assimilate rising powers such as China. The emphasis is placed both on institutions and norms of reciprocity, on the one hand, and on economic integration, on the other. Regarding the latter, and evoking Smithian language, the agenda for a ‘capitalist peace’ assumes that free markets represent ‘“a hidden hand” that  …  build(s) up irrevocable and peaceful connections between states’ (Gartzke, 2007; Richmond, 2008, p. 23), and that ‘put simply, globalisation promotes peace’ (Gartzke & Li, 2003, p. 562). The theory is in many ways deductive, but relies also on the statistical data that on aggregate tends partially to support the liberal peace argument (except for the period leading to the First World War; see also Barbieri, 1996) and on the ‘logic’ that national leaders are not expected to act irrationally or be insensitive ‘to economic loss and the preferences of powerful domestic actors’ (Hegre, Oneal, & Russett, 2010, p. 772).

A more nuanced exposition of the liberal argument suggests that what brings nations together and heightens the opportunity cost of conflict is market integration according to a set of commonly devised regulations – rather than the realization of an ideal ‘free’ trade archetype (Moravcsik, 2005). This results in a sort of ‘embedded liberalism’, with the successful integration of post-Soviet states and China in world market capitalism through World Trade Organization (WTO) membership and other liberalizing initiatives understood as a deterrent to military action and, hence, as an effective strategy for both global growth and security, particularly in the face of China’s rising economic and military might (Funabashi, Oksenberg, & Weiss, 1994). From this perspective, not only is violence avoidable but also peace may indeed be engineered with the creation of a world market society being key to this endeavour as well as to the broader goal of crafting a liberal hegemony able to deliver a veritable ‘end of history’ where markets and functioning liberal democracies prevail (Fukuyama, 1992). The engineering of market-orientated democracies has indeed often been the main task of liberal peace- and state-building operatives in post-conflict areas (Campbell, Chandler, & Sabaratnam, 2011).

Yet, decades of neoliberal integration have not brought Fukuyama’s prophecy closer to its realization. Across the world, liberal market integration has facilitated convivial relations among key countries and paid important dividends to elites, yet it has also resulted in the concentration of wealth in ever fewer hands, rising inequalities within countries (although not between them) and higher concentration of wealth at the top, and increased risks and vulnerability as the logic of market competitiveness takes hold of many aspects of our lives (Anand & Segal, 2015; Lynch, 2006). The relation between the United States and China or the processes of economic integration in the European Union are clear examples of these trends. In these places as well as others, inequalities, precarization and economic insecurity have given way to a populist and nationalist momentum that can be interpreted both as a popular response to the extreme and diverse forms of violence engendered by processes of market integration, or as a manoeuvre to channel discontent towards the ‘other’ in order to protect elite interests (Gonzalez-Vicente & Carroll, 2017). By prescribing ever more market globalization to counter populist politics and avoid conflict, liberal elites add fuel to the fire as they sever the very conditions that led to the disfranchisement of significant segments of the population in the first place. Thereby, it is crucial to understand how the argument for capitalist peace fails to factor in the crisis-prone and socially destructive tendencies of capitalism, particularly in a context of unfenced global competitiveness along market lines.2

Two of the underlying problems in the liberal peace argument stand out. The first has to do with the statistical selection of fixed points in time that suggest correlations between growth in trade and diminished conflict – while failing to discern mechanisms of causation (Hayes, 2012). A wider temporal lens is needed to situate the contemporary rise of mercantilist and illiberal politics in the context of neoliberal globalization, representing the same sort of ‘counter movement’ that Polanyi had warned of in his reading of the 19th-century downward spiral towards war – aided in our contemporary case by the demise of the traditional left (Blyth & Matthijs, 2017; Carroll & Gonzalez-Vicente, 2017). The second problem relates to liberal international political economy and IRT’s scalar fixation on inter-state matters and hence their inability to factor in violence in the absence of war. I turn now to these two points.

NEOLIBERALISM’S ILLIBERAL MOMENT AS COUNTER MOVEMENT

On paper, the two intertwined arguments for liberal peace would seem to make sense: if countries remove the barriers to trade and investment and choose to specialize in their comparative advantages, international productivity will be raised and we will enjoy a more prosperous global economy with satisfied consumers and states; also, if states develop close economic linkages, they will have important material incentives to avoid conflict with one another. In the real world, competition between jurisdictions and social groups implies often that the development and prosperity of some is based on the exploitation and vulnerability of others, as typically emphasized by the extensive literature on bifurcated economies, temporally constrained and contradictory growth patterns, and uneven and destructive forms of development. In this way, it is not that economic interdependence, when removed from its social context and put under the microscope, does not raise the costs of conflict. However, the political choices and social transformations needed to achieve interdependence are a key variable to understanding a state’s behaviour and predisposition to conflict. And while governments may in many junctures align with the interests of capital, they are not immune to crises of legitimacy, and will need to mediate issues of accumulation and social cohesion when people perceive the social transformations required to achieve interdependence to have a negative impact on their lives (Jessop, 2016, p. 189). This will reflect in a way or another on state behaviour as political elites, current and prospective, jostle for votes and/or legitimacy.

A key problem with the argument for liberal peace lies in its emphasis on narrow temporal correlations between trade and (lack of) conflict, which removes interdependence from its broader political economic context, disembedding peace and conflict from the broader set of historically bounded and politically contingent social relations that underpin them. A widened analytical timeframe renders clear the dialectical relationship between (neo)liberal social projects and their social responses, both progressive and reactionary. Whereas high volumes of trade may coincide at a particular ‘optimal’ period of liberal expansionism with interstate peace, they may also transform societies in ways that engender the conditions for a potential ‘illiberal’ turn or counter movement resulting in a higher risk of conflict as beggar-thy-neighbour positions emerge and new enemies need to be sought by political elites

to bind national-constrained constituencies to their agendas to maintain power.

We can observe this temporal incongruity in the work of some of the key proponents of the capitalist peace. For example, Oneal and Russett (1999, p. 439) argue that trade ‘sharply reduces the onset of or involvement in militarized disputes among contiguous and major-power pairs’, which are identified by Maoz and Russett (1993) as the set of countries more likely to enter into conflict with each other. Despite Oneal and Russett’s sophisticated approach to the data (modelling, for example, to avoid ‘false negatives’ by factoring in geographic contiguity, or controlling for alliances) and the attention paid to statistical rejections of the liberal peace argument, trade interdependence and the occurrence of conflict are analyzed on a year-by-year basis (Oneal & Russett, 1999, p. 428). This is also the case with other comparable studies (Hegre, 2000; Oneal & Russett, 2001; Souva & Prins, 2006). This temporal frame is problematic, as inter-national conflict tends to build up over prolonged periods of time, and the adverse impacts of interdependence and liberal integration are more likely to result first in crisis and social dislocation, followed by some sort of economic distancing (perhaps under a new administration that replaces the one that embraced liberalization) and a wide range of policy measures, before leading to military conflict – underpinned either by the state that perceives that liberal integration is having negative impacts on socioeconomic development, or more often than not by the one which wants to prevent the deterioration of important trade and investment links.

Here, one vital issue often left out of the liberal peace equations is the fact that most military interventions in the post-Second World War period were aimed at disciplining countries that opted out of the United States’ global liberalizing project and sought to pursue a variety of indigenous pathways to modernity, often including many that did so under the rubric of socialism, democratically achieved or otherwise. The reverse is also true, as countries that chose to ally with the United States during the Cold War were shielded from attacks, and in some cases given preferential trade access, technology transfer and allowed to engage in market protection. In this context, associating conflict with the lack of strong trade links, rather than to the meticulous unfolding of a market-based imperial agenda, would be tantamount to concluding that low opium consumption was responsible for British military expeditions in 19th-century China. While there is certainly a correlation between China’s ban on opium and British intervention, nobody could seriously suggest that opium consumption reduces interstate conflict. Similarly, in many of these cases, it is not that the absence of trade results in conflict, but on the contrary, that military intervention has often been aimed at expanding markets and protecting investment.

#### 3---Movements fail is an elite fallacy---globalization allows international labor movements to combine their power.

Tavan 21, Host of Red Flag Radio Podcast (Luka, March 7th, “Worldwide revolution is possible and necessary,” *Red Flag*, <https://redflag.org.au/article/worldwide-revolution-possible-and-necessary/>, Accessed 10-12-2021)

But capitalism’s global nature means that revolts tend to spread across national borders. Workers today share increasingly similar experiences: conditions of work, forms of consumption, lifestyles and political cultures. And the global integration of production serves to transmit struggle from one country to another. In 1974, for instance, resistance to the brutal military dictatorship in Chile spread to East Kilbride, Scotland, of all places. Workers at the Rolls Royce factory there learned that the engines they were repairing were being used by the Chilean air force to drop bombs on workers resisting the coup. They downed tools and refused to work on the engines, keeping them out of the hands of the military junta for four years.

While nationalism still has a powerful hold on the consciousness of many, it’s increasingly clear that the real line of polarisation across the globe is between the minority ruling class and the majority working class. And when revolts break out in one part of the world, people can identify with the causes and motivations of their struggles, and draw comparisons with their own situation. “Languages remain different,” observed UK Marxist Chris Harman in 1992, “but what they say is increasingly the same”. Harman’s words ring true in every wave of political radicalisation.

1968 is remembered as a year of global revolt, when millions of workers, students and oppressed people drew inspiration from each other’s movements. Activists in the US were radicalised by the heroic resistance of the Vietnamese people to American imperialism. Irish civil rights activists emulated the militant politics of the Black Panthers. When students and workers united to launch a massive general strike in France in May, it taught student radicals in Australia that they needed to link up with the power of the organised working class in order to win.

The movements of 1968 united people across superficially very different societies. For decades, Cold War common sense had dictated that the greatest divide on the planet was between Western liberal capitalism and Stalinist “Communism”. But in 1968, both sides of the iron curtain exploded in revolt. The triggers for the struggles may have been different, but they were all responses to similar issues: inequality, exploitation and war, imposed by monstrous bureaucratic states.

In 2011, a poor Tunisian street vendor set himself alight to protest against police harassment. Within days, his act had inspired anti-government protests across the country. Within weeks, the protests escalated into a regional revolt that challenged regimes across the Arab world. One small act tapped into resentment against inequality, unemployment and state violence that engulfed an entire region. The radical wave spread even further: at a massive demonstration against an anti-union bill in the US city of Madison, Wisconsin, a man held up a poster with a picture of Egyptian dictator Hosni Mubarak beside Republican Governor Scott Walker. The caption read: “One dictator down. One to go”. The Arab revolutions went on to inspire the Occupy movement, which spread to more than 80 countries.

Today, more than ever, insurgent social movements and working-class uprisings are spurring action in other parts of the world—from Hong Kong to Chile, from Lebanon to France. One placard at a memorial for protesters murdered while resisting the military coup in Myanmar took up Marx’s incitement: “Workers of the world unite, you have nothing to lose but your chains”.

While the Russian Revolution is cynically held up by capitalist ideologists as the ultimate argument against international revolution, it actually proves the opposite. It shows that the goal is not only necessary, but also that it’s possible. The news of workers seizing power in Russia, overthrowing their capitalist government and declaring their withdrawal from WWI, created shock waves across the planet. Workers in Germany rose in revolt a year later, ending the war for good and building soviets, a form of radical working-class democracy inspired by the Russian example. This was followed by uprisings in France, Italy and Hungary.

The revolutionary wave spread further. A classified British government report from 1919 noted a “very widespread feeling among workers that thrones have become anachronisms, and that the Soviet may be the best form of Government for a democracy”.

The rising tide of radicalism had an impact in Australia too. Meatworkers in the Queensland city of Townsville donned red jumpers, stormed the local police station to free jailed unionists, and placed the city under workers’ control. The editor of the conservative Townsville Daily Bulletin lamented: “Townsville for the last year or so has been developing Bolshevism ... the mob management of affairs in this city, differs very little, from the Petrograd and Moscow brand”.

The Russian Bolsheviks, the revolutionary working-class party that led the revolution to victory in 1917, didn’t just passively wait for revolutions elsewhere. They actively organised to spread the revolt. In 1919, they established the Communist International, an organisation for debate, discussion and coordination between different revolutionary workers’ parties. Revolutionaries in Russia, Italy, France, Germany, the US, Australia and elsewhere attempted to clarify and develop a strategy for overthrowing capitalism everywhere. In none of these countries was there a party like the Bolsheviks, steeled in years of organising working-class struggle to overthrow the state, and capable of leading a revolution. But for a number of years, workers came close to overthrowing capitalism in several countries.

In periods of stability, when social conservatism dominates, international revolution can seem like a pipe dream. Defenders of the status quo actively work to reinforce this illusion. But history proves that the crises that the system generates are international, and that they will inevitably provoke international resistance.

Capitalism is a global system. It requires a global movement to tear it up, root and branch. But it also makes global revolution more possible, and more likely. The most important thing that socialists can do, whether you live in Hong Kong or France, Myanmar or Australia, is to get stuck into organising for it today.

#### Their card agrees degrowth solves

Hubert Buch-Hansen 18. Department of Business and Politics, Copenhagen Business School. 04/2018. “The Prerequisites for a Degrowth Paradigm Shift: Insights from Critical Political Economy.” Ecological Economics, vol. 146, pp. 157–163.

3. Crisis Whereas previously in history, the tendency was for major crises to occur roughly one at a time, several deep and intertwined crises are currently unfolding in parallel (Max-Neef, 2014). The 2008 financial crisis may be over, but the economic and social scars it left continue to be deep, and a new financial crisis is already looming. The IMF speaks of a global recovery that is ‘weak and precarious’ and of the risk of ‘stagnation in advanced economies’ (IMF, 2016a: xiv, xvi). The fragility of the global financial system is underscored in a recent study, in which it is noted that global debt levels are now at an all-time high and that high private debt in the rich countries and in a few ‘systemically important emerging market economies […] increases the likelihood of a financial crisis’ (IMF, 2016b: 1). Contemporary capitalism is also characterized by a social crisis, which is related to growing inequality. The income gaps between the top earners (“the 1%” and “the 0.1%”) and the rest of society have become a hotly debated topic in the wake of the 2008 financial crisis as manifested in the emergence of the international Occupy movement and the publication of Thomas Piketty's bestseller Capital in the TwentyFirst Century (Piketty, 2014). While the top earners continue to rapidly accumulate more wealth, a large group of bottom earners – in many rich countries, this group accounts for up to 40% of the population – have scarcely benefitted from economic growth and are being left behind (OECD, 2015a). Economic inequality has profound social consequences; for instance, it reduces educational opportunities and lowers the social mobility of many people at the bottom. As the OECD (2015a: 21) comments, ‘the decline of the 40% raises social and political questions. When such a large group in the population gains so little from economic growth, the social fabric frays and trust in institutions is weakened.’ Income inequality has also increased in many developing countries, and although the number of people living in extreme poverty has been reduced significantly in recent decades (OECD, 2015b: 36), hundreds of millions of people still live in poverty. Another crisis is the environmental crisis, which encompasses a wide range of factors – including, for instance, climate change, biodiversity loss and deforestation – that undermine current and future living conditions for human beings and other species (Speth, 2008). The root cause of this crisis is the endless increase in the world's volume of production and in humanity's consumption of the planet's finite resources. To merely sustain humanity's current level of environmental impact, 1.6 planets would be required (WWF, 2016). This figure obviously obscures the fact that whereas there is massive overconsumption in the rich countries of the world, the populations of a number of underdeveloped countries have a real and pressing need to increase their consumption if they are to meet basic human needs. A host of other actual or impending crises can be mentioned (see, e.g., Brand and Wissen, 2012; Harvey, 2010; Robinson, 2014). In fact, it is likely to be the case that ‘never before in human history have so many crises converged simultaneously to reach their maximum level of tension’ (Max-Neef, 2014: 17). It seems highly unlikely that these crises – which can also be thought of as one multidimensional crisis – could be resolved under the institutional arrangements of neoliberal capitalism. The 2008 financial crisis was – to no small extent – a result of neoliberal policies (Duménil and Lévy, 2011), and the same can be said of growing inequality (Hall et al., 2013). However, even more fundamentally, the question is whether the crises – not least the environmental crisis – can be resolved simultaneously within the framework of an economic system that needs to grow. So far, there is nothing to suggest that it is even remotely possible to bring humanity's environmental impact down to a sustainable level within such a system (Dietz and O'Neill, 2013; Jackson, 2009). To recapitulate, if a deep crisis is an important prerequisite for deep institutional change – as not only critical political economists but also many other social scientists suggest – then we live in a time when such change ought to be possible. In other words, the first precondition for a degrowth paradigm shift exists.

#### 2---Decoupling is insufficient---efficient growth still overwhelms planetary boundaries.

Alexander & Rutherford 19, Co-director of the Simplicity Institute, is a lecturer at the Office for Environmental Programs, University of Melbourne, Australia, \*Coordinator of the New International Bookshop and a 'Simpler Way' activist (Samuel & Johnathan, A Critique of Techno-Optimism: Efficiency Without Sufficiency is Lost, *The Handbook of Global Governance*, http://samuelalexander.info/publications/)

The figures are confronting, to say the least. Let’s assume, as with the Ward et al (2016) scenario, that continuous economic growth at a modest 2.41% growth rate leads today’s developed nations (i.e. OECD) to expand their economies eight-fold by 2100. Let us also assume that by this time the world population will have reached 11 billion, in line with median U.N projections (UNDSEA, 2017). Let us finally assume that this population has by the end of the century, caught up to the per capita incomes of the OECD. If this scenario were ever to be achieved, the global economy would end up approximately 28 times larger than it is today!

Needless to say, ecosystems are already trembling under the pressure of one ‘developed world’ at the existing size. Who, then, could seriously think our planet could withstand the equivalent of a 28-fold increase in the size of the global economy? The very suggestion is absurd, and yet this very absurdity defines the vision of the global development agenda. It is the elephant in the room. If we remember that humanity is already in ecological overshoot by 70 per cent, then to achieve long-term sustainability humanity would need to achieve a factor 48 reduction in overall environmental impact (i.e. resource use, carbon emissions) per unit of GDP. Compare this 48-factor reduction with the 5-factor reductions that some techno-optimists think might be achievable via an efficiency revolution which has historically failed to fulfil its promise (Von Weizsacker, 2009; Lovins, 1998). Accordingly, even if these figures are overstated by an order of magnitude, the point would remain that efficiency gains could not possibly be expected to make the projected amount of GDP growth sustainable. The levels of decoupling required would simply be too much (Huesemann and Huesemann, 2011; Trainer, 2012). To think otherwise is not being optimistic but delusional.

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#### 3---Renewables under capitalism heighten colonial exploitation and environmental destruction.

Hickel 19, PhD, Fellow of the Royal Society of Arts, Senior Lecturer at Goldsmiths, University of London. (Jason, 5-6-2019, "The Limits of Clean Energy", *Foreign Policy*, <https://foreignpolicy.com/2019/09/06/the-path-to-clean-energy-will-be-very-dirty-climate-change-renewables/>)

The phrase “clean energy” normally conjures up happy, innocent images of warm sunshine and fresh wind. But while sunshine and wind is obviously clean, the infrastructure we need to capture it is not. Far from it. The transition to renewables is going to require a dramatic increase in the extraction of metals and rare-earth minerals, with real ecological and social costs.

We need a rapid transition to renewables, yes—but scientists warn that we can’t keep growing energy use at existing rates. No energy is innocent. The only truly clean energy is less energy.

In 2017, the World Bank released a little-noticed report that offered the first comprehensive look at this question. It models the increase in material extraction that would be required to build enough solar and wind utilities to produce an annual output of about 7 terawatts of electricity by 2050. That’s enough to power roughly half of the global economy. By doubling the World Bank figures, we can estimate what it will take to get all the way to zero emissions—and the results are staggering: 34 million metric tons of copper, 40 million tons of lead, 50 million tons of zinc, 162 million tons of aluminum, and no less than 4.8 billion tons of iron.

In some cases, the transition to renewables will require a massive increase over existing levels of extraction. For neodymium—an essential element in wind turbines—extraction will need to rise by nearly 35 percent over current levels. Higher-end estimates reported by the World Bank suggest it could double.

The same is true of silver, which is critical to solar panels. Silver extraction will go up 38 percent and perhaps as much as 105 percent. Demand for indium, also essential to solar technology, will more than triple and could end up skyrocketing by 920 percent.

And then there are all the batteries we’re going to need for power storage. To keep energy flowing when the sun isn’t shining and the wind isn’t blowing will require enormous batteries at the grid level. This means 40 million tons of lithium—an eye-watering 2,700 percent increase over current levels of extraction.

That’s just for electricity. We also need to think about vehicles. This year, a group of leading British scientists submitted a letter to the U.K. Committee on Climate Change outlining their concerns about the ecological impact of electric cars. They agree, of course, that we need to end the sale and use of combustion engines. But they pointed out that unless consumption habits change, replacing the world’s projected fleet of 2 billion vehicles is going to require an explosive increase in mining: Global annual extraction of neodymium and dysprosium will go up by another 70 percent, annual extraction of copper will need to more than double, and cobalt will need to increase by a factor of almost four—all for the entire period from now to 2050.

The problem here is not that we’re going to run out of key minerals—although that may indeed become a concern. The real issue is that this will exacerbate an already existing crisis of overextraction. Mining has become one of the biggest single drivers of deforestation, ecosystem collapse, and biodiversity loss around the world. Ecologists estimate that even at present rates of global material use, we are overshooting sustainable levels by 82 percent.

Take silver, for instance. Mexico is home to the Peñasquito mine, one of the biggest silver mines in the world. Covering nearly 40 square miles, the operation is staggering in its scale: a sprawling open-pit complex ripped into the mountains, flanked by two waste dumps each a mile long, and a tailings dam full of toxic sludge held back by a wall that’s 7 miles around and as high as a 50-story skyscraper. This mine will produce 11,000 tons of silver in 10 years before its reserves, the biggest in the world, are gone.

To transition the global economy to renewables, we need to commission up to 130 more mines on the scale of Peñasquito. Just for silver.

Lithium is another ecological disaster. It takes 500,000 gallons of water to produce a single ton of lithium. Even at present levels of extraction this is causing problems. In the Andes, where most of the world’s lithium is located, mining companies are burning through the water tables and leaving farmers with nothing to irrigate their crops. Many have had no choice but to abandon their land altogether. Meanwhile, chemical leaks from lithium mines have poisoned rivers from Chile to Argentina, Nevada to Tibet, killing off whole freshwater ecosystems. The lithium boom has barely even started, and it’s already a crisis.

And all of this is just to power the existing global economy. Things become even more extreme when we start accounting for growth. As energy demand continues to rise, material extraction for renewables will become all the more aggressive—and the higher the growth rate, the worse it will get.

It’s important to keep in mind that most of the key materials for the energy transition are located in the global south. Parts of Latin America, Africa, and Asia will likely become the target of a new scramble for resources, and some countries may become victims of new forms of colonization. It happened in the 17th and 18th centuries with the hunt for gold and silver from South America. In the 19th century, it was land for cotton and sugar plantations in the Caribbean. In the 20th century, it was diamonds from South Africa, cobalt from Congo, and oil from the Middle East. It’s not difficult to imagine that the scramble for renewables might become similarly violent.

If we don’t take precautions, clean energy firms could become as destructive as fossil fuel companies—buying off politicians, trashing ecosystems, lobbying against environmental regulations, even assassinating community leaders who stand in their way.

#### BUT Mosseau takes out cause and proves heg bad:

#### 1---China fills in.

2AC Mousseau 19, Professor in the School of Politics, Security, and International Affairs at the University of Central Florida, (Michael, “The End of War,” International Security 44:1, 2019, https://sciences.ucf.edu/politics/wp-content/uploads/sites/29/2019/07/IS\_End-of-War.pdf)

I argue that this liberal global hierarchy is unwittingly but systematically buttressing states’ embrace of market norms and values that, if left uninterrupted, is likely to culminate in permanent world peace, perhaps even something close to harmony. My argument challenges the realist assertion that great powers are engaged in a timeless competition over global leadership, because hegemony cannot exist among great powers with weak markets; these inherently expansionist states live in constant fear and therefore normally balance against the strongest state and its allies.5 Hegemony can exist only among market-oriented powers, because only they care about global order. Yet, there can be no competition for leadership among market powers, because they always agree with the goal of their strongest member (currently the United States) to preserve and protect the global order based on the principle of selfdetermination. If another commercial power, such as a rising China, were to overtake the United States, the world would take little notice, because the new leading power would largely agree with the global rules promoted and enforced by its predecessor. Vladimir Putin’s Russia, on the other hand, seeks to create chaos around the world. Most other powers, having market-oriented economies, continue to abide by the hegemony of the United States despite its relative economic decline since the end of World War II.6

#### 2---The only scenario for US-China war is containment---link turns the case.

2AC Mousseau 19, Professor in the School of Politics, Security, and International Affairs at the University of Central Florida, (Michael, “The End of War,” International Security 44:1, 2019, https://sciences.ucf.edu/politics/wp-content/uploads/sites/29/2019/07/IS\_End-of-War.pdf)

It follows that it is not in the interests of members of the contractualist hegemony to confront China or try to contain it. Such efforts would compel China’s leaders to respond forcefully, which would be in the interest of the hegemonic order: if China’s leaders failed to react to such efforts when they are reported in the domestic media, the pro-market leadership of the Communist Party could be replaced by a Party faction opposed to the global order. Less visible efforts at containment might not trigger such reactions, but China’s leaders have staked the legitimacy of the Party on continued economic success. Therefore, any action that harms China’s economy puts at risk its promarket leadership. What happened in Germany and Japan could happen in China.78

As with the United States’ dealings with axial Britain, contractualist leaders today can seek to cajole China’s leaders to adopt nondiscriminatory practices. Any effort to contain China, however, risks calamity of catastrophic proportions. The implication is as clear as it is profound: contractualist policymakers must not confuse China’s pursuit of a mercantilist advantage with threat of a Thucydides Trap and act on this confusion.79

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#### 3---There’s a unique opening for reversing primacy now.

Brown 20, policy associate at Ploughshares Fund, a global security foundation. (Zack, 10-31-2020, "The Myth of American Primacy", *National Interest*, https://nationalinterest.org/blog/skeptics/myth-american-primacy-171760)

Wertheim acknowledged that stepping back from our commitment to primacy won’t be easy—nor should it happen overnight. But he does see an opening for change. A big part of it will depend on whether Americans believe that primacy—perhaps necessary in the twentieth century—still pays in the twenty-first.

Increasingly, he said, they’re deciding that it doesn’t.

“There’s a core security argument that has failed the American people: that globe-spanning dominance makes us safe,” Wertheim explained. “It makes us less safe. It creates enemies, antagonisms, and leaves us helpless against the threats of the twenty-first century, as we see in the midst of this pandemic.”

“So, I would wager that the vast majority of Americans think that whatever possible good the United States might do projecting its armed forces permanently around the globe, it’s just outweighed by our urgent needs at home.”

#### 4---Pursuit isn’t inevitable---public beliefs are malleable and shifting.

Fettweis 20, Associate Professor of Political Science at Tulane University. (Christopher J., 6-3-2020, "Delusions of Danger: Geopolitical Fear and Indispensability in U.S. Foreign Policy", *A Dangerous World? Threat Perception and U.S. National Security*, https://www.cato.org/publications/publications/delusions-danger-geopolitical-fear-indispensability-us-foreign-policy)

Nearly immune, however, is not immune. Even the most deeply held beliefs find it difficult to survive sustained, long‐​term assaults of contradictory information. Psychologists who have studied evolution in beliefs report that despite occasional epiphanies that instantly change minds, like that of Saul on the road to Damascus, generally speaking the process is very gradual, and sometimes imperceptible.53 Individuals often recognize that a change in their beliefs has occurred after the fact, and they resist admitting that their minds are evolving while the process is under way. There are examples of gradual, even generational evolution of beliefs that can give hope to those seeking to expunge fear and indispensability from U.S. foreign policy.

“Social Darwinism,” for instance, poisoned international politics for decades. The belief that humanity was split into a number of distinct “races” in a perpetual existential struggle where only the fittest survive shaped the worldview of generations of leaders.54 Social Darwinism helped justify any number of pathological policies, from imperialism to the Holocaust, but over time, it collapsed under the weight of rational counterargument and evidence. The identification of DNA and the understanding of the genome allowed science to put social Darwinism and its cousins, eugenics and phrenology, to rest once and for all.55 Previously, internalized beliefs about the inevitability of competition between races were slowly changed by the onslaught of evidence and reason, and the understanding that differences among peoples were cultural rather than genetic. The edifice did not collapse all at once or with equal speed everywhere, but over time arguments based on the foundation of social Darwinism stopped winning popular debates on that “battlefield of beliefs,” and foreign policy behavior changed. Precedent, then, exists for evolution in fundamental beliefs, enough for one to hope that a similar process could eventually change popular perceptions toward modern, counterproductive irrationalities.

Precedent does not supply the only encouragement. Changing the dominant U.S. foreign policy belief system is perhaps not as daunting a challenge as it may at first seem, for a number of reasons. First, as already discussed, only a small number of opinions would have to be altered to have a significant effect. As nice as it is to imagine that the United States runs a democratic foreign policy, in reality not all opinions are equally important. Altering the beliefs of the masses may be quite difficult, but it is those of the elite that are decisive in foreign policy; affecting elites, if only because they are fewer in number, might not prove to be an insurmountable task. As influential as NSC 68 was, for instance, it was an internal document read only by senior government officials, and it remained classified until 1975. The various incarnations of the Committee on Present Danger concentrated their efforts solely on the upper echelons of the foreign policy community, and they were quite successful in affecting foreign policy debate and practice. Success in minimizing pathological foreign policy behavior can occur long before majorities alter their beliefs.

Second, there is reason to believe that foreign policy beliefs are not as entrenched as some others. Many modern American politicians — to say nothing of the people they lead — know very little about foreign policy. The U.S. Congress is a wasteland of parochialism, where members can even be punished for appearing to know too much about the rest of the world.56 Those at the top of the executive branch have been little better. The past three U.S. presidents had no background in foreign affairs before coming into office. Bill Clinton even managed to turn his opponent’s foreign policy expertise into a liability in 1992, claiming that it demonstrated that the elder Bush did not pay adequate attention to domestic concerns. Eight years later, voters were unfazed about George W. Bush’s disinterest in the outside world, as manifest in a record of foreign travel stunningly low for a child of privilege, inability to name leaders of key countries, and devotion of only three pages in his campaign memoir to foreign affairs.57 Although Barack Obama spent large portions of his life abroad, he had no direct foreign policy experience before 2008, and his 2012 opponent had even less. So although 21st-century U.S. presidents have some predetermined beliefs about foreign policy, their beliefs are probably more malleable than those of presidents who have come to office more seasoned in matters of state. Some of the most important, influential minds may not prove to be those most resistant to change.

A third reason for hope can be found in the early indications from the changeover in generations. Generally speaking, young people are more susceptible to the possibility of change, whereas senior members of any generation are much less likely to admit that their long‐​held theories might be wrong. That is particularly true for senior scholars, as Thomas Kuhn has pointed out in his study of paradigms, because they rarely prove eager to adjust the belief systems that have served them well for so long.58 Junior members of any field are much more likely to adopt new theories and beliefs, because they are not as invested in old ways, and they may gain a certain bit of pleasure in tearing down the old shibboleths.59 Public‐​opinion polling has suggested that the youngest generation of adults, the so‐​called millennials, is less concerned about terrorism and less supportive of an activist foreign policy than are its predecessors. Those between the ages of 18 and 29 are half as likely to be concerned about Islamic fundamentalism as those over 60.60 They also appear to be less patriotic.61 It is often said that racism is going away one funeral at a time; perhaps, too, generational change is necessary to relieve some of the pathological popular pressures in the arena of U.S. foreign policy debate.

Finally, it is worth emphasizing that the target of this work is the marketplace of ideas, not the beliefs of every individual who contributes to it. The United States does not always act pathologically, after all. Rational forces are present alongside pathological ones in all foreign policy discussions, and they often win the battle over the direction of policy. It will not require a complete ideological revolution for the United States to minimize the irrational beliefs that plague its foreign policy behavior. Planting the seeds of doubt in influential minds, seeds that can germinate and grow over time, may well prove to be enough to tilt the balance of national debate toward reason. The task of inspiring gradual improvement in U.S. foreign policy performance, therefore, may not be as daunting as it at first seems. In the long run, there is hope, even if few minds will change any time soon.

Thomas Jefferson once wrote, “If we think [the people are] not enlightened enough to exercise control with a wholesome discretion, the remedy is not to take it from them, but to inform that discretion.“62 One of the crucial tasks facing policymakers must be to inform the general public, however slowly and indirectly, of the evidence that might force its members to reexamine their foreign policy beliefs. Because an informed public is one of the central sine qua nons of a healthy, functioning democracy, U.S. leaders ought to repeat the facts about the decline of warfare — and of the real risks associated with terrorism — as many times as necessary for them to become accepted.63 Although simply correcting misinformation will not alter beliefs immediately, over time the constituency for reason will grow.64

Though beliefs are exceptionally slow to change, they eventually do. Few people still believe that the earth is at the center of the universe, for instance, or that insults to honor must be answered by a duel to the death. Assuming for a moment that the current pacific trends in international politics turn out to have staying power, empirical realities will eventually trump pathological geopolitical fear. Even the most deeply held collective beliefs find it hard to persist forever in the face of a sustained onslaught of countervailing evidence. Over time — and perhaps with the change of generations — pure reason can win the battle of beliefs, even if its victory is never certain.

#### Their scenarios should be presumed false---hegemony good evidence is funded by elite knowledge networks to fabricate an internationalist consensus.

Parmar 19, professor of International Politics at City, University of London, and Head of the Department of International Politics. He is a Fellow of the Academy of Social Sciences, and past President of the British International Studies Association. (Inderjeet, June 3rd, 2019; “Transnational Elite Knowledge Networks: Managing American Hegemony in Turbulent Times”, pg. 6-8, *Security Studies*, DOI: 10.1080/09636412.2019.1604986)

American elite knowledge networks center on the strategic and heavily interconnected corporate-philanthropic foundation. The liberal Ford and Rockefeller foundations and conservative variants all fund knowledge networks.28 Unburdened by electors or shareholders, these institutions are governed by trustees drawn from corporations, government, corporate media, and elite universities. Their elitist mindsets and ethno-racial and class identities differentiate these trustees from the majority of Americans. We can track the rise of American global hegemony by exploring the increasing significance of foundations and the institutional architecture that owes its origins to concentrated corporate wealth. At home, this comprised a dense network of think tanks, university foreign affairs organizations, area studies, and social-scientific programs, all of which interlinked with practitioners in politics, media, and government. These elite knowledge networks built long-term relationships that created pathways for the international circulation of ideas, people, and money, and usually connected strongly with American organizations like the Institute of Pacific Relations and the Council on Foreign Relations (CFR). These knowledge networks’ greatest achievement is the elaboration of a liberal-internationalist elite consensus that rejects isolationism and spans the two main political parties, the media, and attentive publics. With the American state’s full cooperation, such knowledge networks helped to establish the post-1945 liberal international order that included Bretton Woods, the United Nations, the Marshall Plan, and NATO.

Official institutions of the liberal international order included the intertwined spines of the private and state-private institutional architecture that had been established during the Cold War to perform the major functions of US hegemonic knowledge networks. These networks grew deep roots in core Western states and civil societies. Symbiotic with NATO, European unity, and the special relationship between the United States and the United Kingdom, such networks provided an international umbrella and developed politically powerful domestic constituencies that were invested in the liberal international order.29

Nevertheless, hegemony studies neglects American ideational-infrastructural power that is operationalized and embedded in influential power-knowledge networks, with linkages that unify private/public domains and international/domestic spheres, and that legitimize domestic vertical power inequality and horizontal inequalities between societies. Those networks are the power technology of the foreign policy establishment.30 Such neglect diminishes our understanding of the forces that perpetuate American hegemony and enable hegemonic elites to block or manage discontent. This article’s neo-Gramscian argument is that, despite crises and challenges that include the disruptive effects of Donald Trump’s presidential campaign and subsequent Twitter-disseminated rhetoric, those networks continue to successfully manage, channel, or block threats to American hegemony. Such networks are likely to remain significant during the Trump presidency, and to constrain attempts to radically alter the liberal international order.

#### Foreign Affairs is the country club of debate sources---a bunch of Wall Street cronies feeding the imperial war machine.

Shoup 21, California author and activist. He is the author of five books, including Wall Street’s Think Tank: The Council on Foreign Relations and the Empire of Neoliberal Geopolitics 1976–2019 (Monthly Review Press, 2019) (Laurence, The Council on Foreign Relations, the Biden Team, and Key Policy Outcomes, *The Monthly Review*, Volume 73, Number 1, Available Online at: https://monthlyreview.org/2021/05/01/the-council-on-foreign-relations-the-biden-team-and-key-policy-outcomes/)

Think tanks: The function of think tanks (together with the mainstream media) is advance planning, setting agendas, and creating consensus, with the resulting climate of opinion favoring certain government policies. They also propose specific policies and select and train people to carry them out. There are numerous think tanks in the United States, but three are the most central for the ruling class: the CFR, the Carnegie Endowment, and the Brookings Institution. Of these, the most important U.S. policy think tank, which has helped set grand strategy for the country for one hundred years, is the CFR, dubbed “Wall Street’s Think Tank.” Founded a century ago, the CFR is the high-command plutocratic body promoting U.S. imperialism. It is the world’s most powerful private organization, the central think tank of U.S. monopoly-finance capital. It is also a membership organization and the ultimate networking, socializing, agenda-setting, strategic-planning, and consensus-forming organization of the dominant sector of the U.S. capitalist class.

The CFR’s activities help unite the capitalist class into not just a class in itself, but also a class for itself. From its beginnings, it has been a behind-the-scenes organization and network led by well-connected financial capitalists of New York’s Wall Street. These capitalists are assisted by their expert allies in the professional class, especially from leading U.S. universities, but also from the nonprofit, government, law, and media sectors of society. From its founding, the Council has promoted an imperialistic conception of the capitalist class-based “national interest” of the United States, promoting a hegemonic “primacy” of the United States both regionally and globally. It has been very successful in its aims, setting agendas and policy as well as putting thousands of its members and leaders into high office.1

The CFR is funded and led by members of the old plutocracy. For example, David Rockefeller was the CFR’s chair for fifteen years and has been its leading financial donor historically. No less than seventeen Biden team members (out of thirty total, or 56.7 percent) are members of, have close family ties to, or are otherwise connected to the CFR (see box on page 3). These include: vice president Kamala Harris; secretary of state Antony Blinken; secretary of the treasury Janet Yellen; secretary of defense Lloyd Austin; CIA head William J. Burns; national security advisor Jake Sullivan; secretary of agriculture Thomas Vilsack; secretary of commerce Gina Raimondo; secretary of homeland security Alejandro Mayorkas; chief of staff Ron Klain; climate envoy John Kerry; domestic council chief Susan Rice; Indo-Pacific coordinator Kurt M. Campbell; ambassador to the United Nations Linda Thomas-Greenfield; chief of Council of Economic Advisers Cecilia Rouse; director of science and technology Eric S. Lander; and counselor Jeffery Zients.2 All have at least a minimum level of commitment to the CFR, in the sense of having the necessary connections, making the effort needed to become a member, and paying expensive annual dues. Several of this group are especially close to the Council. For example, Blinken is not only a CFR member, but his wife, father, and uncle are also members. Since 2004, Blinken has also often donated to the Council’s annual fund drive. Kerry, a Boston Brahman member of the old money plutocracy whose family wealth exceeds a billion dollars, has at least four other family members in the CFR. Rouse has been a director of the Council since 2018. Vilsack was the cochair of a CFR independent task force study group in 2007. Many have spoken at CFR meetings, such as Mayorkas in June 2011.

Vice President Harris and Chief of Staff Klain are the only ones of the seventeen listed in the box on page 3 who are not members but are tied to the CFR by family. Harris’s sister Maya, who was her campaign manager, has been a Council member since 2013. Klain’s wife, Monica Media, was elected to CFR membership in 2016.3

Although not currently a CFR member, National Security Advisor Sullivan also has close ties to the Council. In recent years, he has written no less than five articles for the CFR’s in-house journal Foreign Affairs and spoken at the CFR’s New York headquarters.

#### Decline solves war---there’s no scenario for escalation if the U.S. doesn’t intervene.

Wertheim 19, Historian who writes about American foreign policy (Stephen, September 14th, “The Only Way to End ‘Endless War’,” *The New York Times*, <https://www.nytimes.com/2019/09/14/opinion/sunday/endless-war-america.html>, Accessed 10-25-2021)

An even deadlier phase may be dawning. Because the United States pursues armed dominance as a self-evident good, the establishment feels threatened by a rising China and an assertive Russia. “Some of you will join the fight on the Korean Peninsula and in the Indo-Pacific,” Mr. Pence told the cadets, noting that “an increasingly militarized China challenges our presence in the region.” But China’s rise invalidates primacy’s rationale of deterrence and shows that other powers have ambitions of their own. Addressing the rise of China responsibly will require abandoning nostalgia for the pre-eminence that America enjoyed during the 1990s.

Despite Mr. Trump’s rhetoric about ending endless wars, the president insists that “our military dominance must be unquestioned” — even though no one believes he has a strategy to use power or a theory to bring peace. Armed domination has become an end in itself. Which means Americans face a choice: Either they should openly espouse endless war, or they should chart a new course.

As an American and an internationalist, I choose the latter. Rather than chase an illusory dominance, the United States should pursue the safety and welfare of its people while respecting the rights and dignity of all. In the 21st century, finally rid of colonial empires and Cold War antagonism, America has the opportunity to practice responsible statecraft, directed toward the promotion of peace. Responsible statecraft will oppose the war-making of others, but it will make sure, first and foremost, that America is not fueling violence.

On its own initiative, the United States can proudly bring home many of its soldiers currently serving in 800 bases ringing the globe, leaving small forces to protect commercial sea lanes. It can reorient its military, prioritizing deterrence and defense over power projection. It can stop the obscenity that America sends more weapons into the world than does any other country. It can reserve armed intervention, and warlike sanctions, for purposes that are essential, legal and rare.

Shrinking the military’s footprint will deprive presidents of the temptation to answer every problem with a violent solution. It will enable genuine engagement in the world, making diplomacy more effective, not less. As the United States stops being a party to every conflict, it can start being a party to resolving conflicts. President Obama’s nuclear agreement with Iran and, to a lesser extent, President Trump’s opening with North Korea suggest that historical enmities can be overcome. Still, these steps have not gone far enough to normalize relations and allow us to get on with living together in a world whose chief dangers — climate change, disease, deprivation — cross borders and require cooperation.

Hawks will retort that lowering America’s military profile will plunge the world into a hostile power’s arms. They are projecting, assuming that one rival will covet and attain the kind of armed domination that has served America poorly. Russia, with an economy the size of Italy’s, cannot rule Europe, whatever it desires. China bears watching but has so far focused its military on denying access to its coasts and mainland. It is a long way from undertaking a costly bid for primacy in East Asia, let alone the world.

In any case, local states are likely to step up if the American military pulls back. The world conjured by the Washington establishment is an empty space, a “power vacuum,” waiting passively to be led. The real world is full of people ready to safeguard their freedom. Today a world with less American militarism is likely to have less militarism in general.

Hawks also warn that restraint will produce chaos, dooming the “rules-based,” “liberal international order.” Ambassador James F. Jeffrey, President Trump’s envoy for Syria, recently told a version of this tale when he pounded the table in anger at Americans’ objections to “endless war.” “Literally scores and scores of American military operations,” he said, “undergird this global security regime and thus undergird the American and Western and U.N. values system.”

But there’s a reason no one can connect the dots from unceasing interventions to a system of law and order. After decades of unilateral actions, crowned by the aggressive invasion of Iraq, it is U.S. military power that threatens international law and order. Rules should strengthen through cooperation, not wither through imposition.

In truth, the largest obstacle to ending endless war is self-imposed. Long told that the United States is the world’s “indispensable nation,” the American people have been denied a choice and have almost stopped demanding one. A global superpower — waging endless war — is just “who we are.”

## A2

#### Shippers will refuse to export food.

IHS Markit Agribusiness Expert 21, (October 21st, 2021, “US ag exporters demand Biden administration crack down on ocean freight carriers found profiteering on COVID-19”, https://ihsmarkit.com/research-analysis/us-ag-exporters-demand-biden-administration-crackdown.html)

Empty carriers prioritized over US ag exports

Ocean carriers are "enjoying their most profitable period in decades by controlling capacity and charging unprecedented freight rates, imposing draconian fees on our exporters and importers, and frequently refusing to carry U.S. agricultural exports," the letter continues. It contends that carriers' actions have dramatically increased costs to US exporters, "making foreign sales inefficient and uneconomical, rendering farmers and processors (for the first time), unreliable suppliers to the global supply chain."

According to the Agriculture Transportation Coalition (AGTC), which spearheaded the letter to Biden, current freight charges from Asia to the US are as high as $10,000 to $12,000 per container laden with high-value consumer goods. In comparison, an export container carrying agricultural and forest products back to Asia commands just $400 to $1,800 in freight charges, the group says.

So, instead of letting a container from Asia be loaded with ag and forest products for the return trip, AGTC says, ocean carriers will decline that export cargo. Carriers would rather return empty containers to Asia to quickly load US-bound imports, they say, generating high freight revenue. US agriculture exports become stranded, derailing timely delivery to foreign customers.

The number of carriers willing to carry US products has dropped from 20 to nine in the past 25 years, notes Thomas Parks of the Corn Refiners Association (CRA). In mid-October 2020, he says, "carriers notified agricultural exporters that not only would they prioritize empty export containers over agricultural exports, but that they would increase prices on US agricultural exports if the commodities were transported. This is unacceptable for an industry that relies heavily on healthy, free-flowing international trade, and harmful to our nation's farmers and agricultural producers."

#### Food prices don’t cause conflict---reject bad studies.

Demarest 15—PhD Researcher at the Centre for Research on Peace and Development [Leila, “Food price rises and political instability: Problematizing a complex relationship,” *The European Journal of Development Research*, Vol. 27, No. 5, p. 650-671, Emory Libraries]

6. Conclusions and Way Forward

While some progress has been made in improving our understanding of the linkages between rising food prices and conflict, several important gaps remain. Firstly, notions of conflict and political instability are often used interchangeably, while these concepts and the relationships between them remain to some extent vague. The ‘food riot’ concept in particular leads to confusion. Although it is popularly seen as a violent rise of the masses, in reality, many peaceful events are gathered under this term, while violence is often committed by the state rather than by hungry consumers. The term also presupposes that food is the central issue at hand, which does not necessarily have to be the case. Many misunderstanding arise from the second gap identified in this paper: the uncritical data gathering based on international news reports. Not only are these remarkably inconsistent, they also make use of classifications which are not scientifically investigated. Finally, causal mechanisms in the relationship between rising food prices and conflict often remain assumptions in the literature and lack empirical foundation. Three crosscutting avenues for improvement therefore exist: better concept definitions, better data gathering, and more focus on contexts.

Clearly defined concepts and categorizations of conflict and instability are a necessary foundation for research on the linkages between rising food prices and conflict. For (food) protests in particular, purposeful categorizations require an enhanced insight in the events that took place on the ground. Local news sources for data gathering can prove to be more reliable than Western (English) media to accomplish this. Event descriptions are also likely to be more detailed in local sources, which allows for a first-hand qualitative analysis of causes and context.

As international food prices are likely to remain high, improving our understanding of the causal mechanisms which can lead to conflict remains crucial. We can draw important lessons from the literature on poverty and conflict, resource scarcity and conflict, and regime transition in Africa. The causal role of economic factors alone has continuously been questioned, and ‘context’ or prevailing political, economic, and social factors play a crucial role in the conflict outcome. The argument that adverse economic shocks seem more of a trigger to conflict rather than an important cause is not particularly remarkable in itself. Yet while many authors acknowledge this, the focus often remains on the trigger. Resource scarcity, climate change, population growth, or food insecurity often remain the starting point of analyses, with researchers consequently tracing the divergent (theoretical) possibilities for conflict. In the end, most admit that these factors do not automatically lead to conflict everywhere, and stress the importance of context. Because the theoretical possibilities for conflict are so large, however, the context factor remains rather understudied with as most agreed upon notions that elements of ‘grievance’ and ‘collective action’ are required.

It is hence important to focus more on the ‘contexts’ that can lead to conflict and, in doing so, to make the distinction between different forms of conflict. This also implies a data collection exercise. Contextual data are currently collected at the aggregate, national level, and only on a yearly basis, which can lead to spurious relations. While the use of these variables is increasingly questioned in civil war studies, we can also doubt their strength in the study of highly localized, one-time events such as riots. I particularly make the case for ‘bringing politics back in’. The policies taken by the government are crucial in the violent escalation of social conflict (e.g. accommodation versus repression), but the only variable currently in use to explain state behaviour seems to be the country-level regime type variable (Polity IV or Freedom House), which is also used with regards to highly localized conflicts. Other ways in which politics matter, can be the strength of the political opposition. The Muslim Brotherhood in Egypt, for example, was probably better organized than other opposition groups to make use of economic unrest.