# Round 4---Districts 22

# 1AC

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#### Competitiveness is built on taken-for-granted nationalism---the search for “anticompetitive practices” creates a reinforcing cycle of otherization---before “prohibiting” anticompetitive life, we must ask who we must compete against and who the “we” that competes is.

Pauli Kettunen 21. Professor of Political History in the Social Science Faculty of University of Helsinki. "Welfare state, competition state, security state: Nationalism in nation-state responses to crossborder mobilities." In Remapping Security on Europe’s Northern Borders, pp. 201-220. Routledge, 2021.

Democratic welfare nationalism, competitiveness-seeking nationalism, and security-seeking nationalism appear as rational nation-state policies and are generally not associated with nationalism. It is reasonable to argue that the persistent limits of the conventional use of “nationalism” outside specialist studies of nations and nationalism indicate the power of nationalism as a taken-for-granted mode of thought and action. Taken-for-granted nationalism seems to be reinforced by the intertwining of democratic welfare nationalism with competitiveness-seeking and security-seeking nationalism. There is thus a self-reinforcing circle. The extent to which globalisation is defined as a national challenge reinforces the role of competitiveness and security in political agenda setting, and the extent to which competitiveness and security frame the political agenda assists them to maintain national perspectives to globalisation.

From the welfare-state, competition-state, and security-state perspectives “nationalism” is not a tool for self-description, but for condemning xenophobic and racist far-right nationalism. However, the taken-for-granted nationalism justifying the nation-state limits of these perspectives provides a readymade framework for xenophobic nationalism. The distinctions between us and others and between the internal and external are a shared point of departure, but instead of policies recognising their interdependencies, xenophobic nationalism turns the us-other distinction into an exclusionary us-against-them divide, and the internal-external distinction into a motive for stricter borders.

The emphasis on the national “us” in mainstream modes of combining welfare-state, competition-state, and security-state arguments may facilitate populist protests that accuse the elite of betraying the people. There are similarities with how the nation as an imagined community provided subordinated social groups with the criteria for a collective critique of existing society and created preconditions for the labour movement. However, while the working class was able to motivate its demands by referring to its central role in the production of life’s necessities, the social divides associated with current projects for a national competitive community give little scope for such arguments.

We may find that an insoluble tension appears between what is recognised as the institutional preconditions of competitiveness, and how its content is conceived. At the same time as egalitarian institutions and participatory practices can be defended as preconditions for knowledge-based competitiveness, true membership in a competitive community is a matter of individual competitiveness. This in turn consists of communicative and innovative skills, talent, and a reflexive capacity to monitor oneself from the perspective of competitiveness. Besides winners and losers, some people cannot even participate in this competition.

Individual deficiencies or the unavoidable imperatives of the global economy tend to be offered as explanations for grievances. Welfare-state policies aim to improve individual capacities and compensate for job losses, yet it is far from self-evident that people willingly accept individualised or naturalised explanations. Political implications may be found in constructions demarcating collective threat images and in the support for right-wing populist parties that have managed, not least in the Nordic countries, to merge nostalgic welfare nationalism and xenophobic nationalism.

While the emphasis on “us” in the making of national competitive communities is an integral part of global capitalism, the same transformations may also either erode the solidarity based on common spatial ties or open new crossnational and crossterritorial perspectives for defining “us”. A multicircle non-divisive understanding of “us” would arguably require a transnational democratic dimension in defining problems and solutions. Inspiration may be found in the ideas of policy coordination beyond nation states and European regional integration that Gunnar Myrdal proposed in his 1950s critique of the nationalism of democratic Western welfare states. In any case, even good answers to questions of national competitiveness and security fail to answer questions of democracy, citizenship, social equality, and the ecological preconditions of life. There is a risk that the reinforced emphasis on the competition-state and security-state aspects of the nation state will make it even more difficult to formulate such questions to effectively recognise that they are simultaneously local, national, European, and global.

#### Competition defines “us” through total war---the virtuous cycle of Darwinist competition eliminates morality.

Pauli Kettunen 97. Professor of Political History in the Social Science Faculty of University of Helsinki. "The society of virtuous circles." Models, modernity and the Myrdals (1997): 158-159. https://www.researchgate.net/profile/Pauli-Kettunen/publication/310465167\_myrdal97/data/582ee82d08aef19cb815235b/myrdal97.doc

There was, thus, a possibility of virtuous circle between national integration and welfare, and international integration and balance. Here, however, Myrdal's "created harmony" was clearly a criterion of an immanent critique of the Welfare State. Applying my account of the Nordic notion of society, I would interpret his position in the following way. On the national level planning made efficiency, solidarity and democracy become values and properties of society and 'us'. These values of national society and national 'us' each had an international dimension. Democracy meant international manifestation of the democratic model of society; solidarity was widened to international solidarity; and efficiency meant international economic competitiveness. But there was a big difficulty: it was very obvious that 'us' defined through international competitiveness and 'us' defined through international solidarity were not identical. The actor of the virtuous circle of national and international integration could not be 'us' defined through international competitiveness but here 'us' had to be based upon "the international idealism of all people, which I believe is a reality", as Myrdal wrote in 1960 (Myrdal 1960, 214).

This past vision of future may be contrasted with the recent description of present by Riccardo Petrella, a leading figure in the adminstration of social reseach in the European Union. The year is 1995. According to Petrella economic competitiveness

has become the prime objective bit just of enterprises but also of the State and of society as a whole. ... The 'gospel of competition', like all ideologies, boils down to a few simple ideas. We are engaged willy nilly - so the industrialists, economists, political leaders and academics tell us - in a ruthless technological, industrial and economic war encompassing the entire planet. The aim is to survive, and survival hinges on being competitive. Otherwise there is no short- and long-term salvation, no growth, no economic and social welfare. The chief role of State, local authorities and trades unions is to provide the most suitable environment for enterprises to be, become or stay competitive in the world economic war. (Petrella 1995, 11-12)

Petrella's sarcastic description of Darwinist competition for survival is a description of a way in which national society is reproduced in the globalized economy after the liberation of finance markets and after the disappearance of the Cold War confrontation and moral competition between different types of society. It is important to note that in his criticism of the enthusiastic construction of national competition strategies, Petrella is not in the first place talking about "bad" strategies of social dumping and the lowering of social costs. Rather, he is talking about "good" value-added strategies which are based on process and product innovation, education and training, increased competence, stronger attention to "human capital" by means of "human resource management", etc.

Petrella warns about breaking up of the social contract. But he is not talking about the same thing as Touraine who writes that we "no longer belong to a society, a social class or a nation to the extent that our lives are in part determined by the world market, and in part confined to a world of personal life, interpersonal relations and cultural traditions" (Touraine 1994, 373). Neither is Petrella talking about the dissolution of society in the sense of Lash and Urry who point to vanishing borders and growing reflexivity of actors in the process of globalization. On the contrary, Petrella identifies a very national and very influential way of reacting and contributing to globalization, in which competition of nations, firms and individuals is the main expression of "reflexive modernization" (cf. Beck, Giddens & Lash 1994).

There are, no doubt, different views about the role of nation-state and national society in globalizing capitalism. In this book The Work of Nations. Preparing ourselves for 21st century capitalism (1991) Robert B. Reich, the Secretary of Labor in the Clinton administration, argues for the thesis that there are no more national economies, there is only a global economy. But according to Reich, this very condition can liberate the national society of the imperatives of international economic competition. The national society could survive and even strengthen as a basis of social solidarity and as a basis of policies which contribute to the progress of global economy (Reich 1991, 301-315).

National society without national economy - without stopping to discuss the probability of this vision we may see that it is different from Myrdal's national and international "created harmony", despite the "international idealism" common to Myrdal and Reich.

However, the vision of another Harvard economist, Michael E. Porter, seems to offer more influential way of giving both role and meaning to national society. His book The Competitive Advantage of the Nations (1990) is an argument for a central role of nation as "home base" for globally operating and globally competitive enterprises. Crucial competitive advantages are created in national contexts, especially those that are based on innovation and competence. This argument attracts policy-makers and -planners. Even the defence of the Nordic institutions of industrial relations may get new legitimation as it is taught that high standards of working life and participation of employees are sources of innovation and thus competitiveness. The way is open to positive value-added competition strategies. In their connection many good things can be included in the argumentation for economic competitiveness. You can argue for moral, ecological, or aesthetic values without being obliged to use moral, ecological, or aesthetic arguments; you just prove that they promote economic competitiveness.

Obviously, this is a kind of virtuous circle. And it is not so very different from the old virtuous circle of the Swedish Model or Myrdal's thought. It is important to note that the vulgarized Keynesian notion of the virtuous circle between increased production and increased consumption does not adequately catch the main economic concern of Myrdal and other Swedish Social Democrats. They had a remarkable supply-side interest already in the 1930s, expressed, for example, in the plan of the Myrdals for the raising of the quality of human material in Sweden (cf. Esping-Andersen 1992, 45). A major concern was to release the creative resources of the people. This was a precondition for social equality and welfare, but still more, promoting social equality was seen as the means by which these human resources would be released.

Now, there is here a crucial difference between the old and new virtuous circles. Social equality and social solidarity have been dropped outside the virtuous circle in the project for competitive innovation. It is not through more equality that people are supposed to become more innovative and more competitive. And in the Nordic countries we carry a historical burden to which the Myrdals for their part contributed: all good things have to form a virtuous circle and only such things are good that can be placed in the virtuous circle of society.

#### “We” are in a moment of crisis that requires new terms of debate---the current order cannot address violence until the very concepts of “the public” is rewritten.

Jay Blumler & Stephen Coleman 21. Jay Blumler is Emeritus Professor of Public Communication at the University of Leeds and Emeritus Professor of Journalism at the University of Maryland. Stephen Coleman (corresponding author) is Professor of Political Communication at the University of Leeds. “After the Crisis, A “New Normal” for Democratic Citizenship?” Javnost - The Public, 28:1, 3-19, DOI: 10.1080/13183222.2021.1883884

The lesson we draw from these studies is that crises do not generate changes in norms and practices deterministically through some sort of metaphysical shock wave. Normative and practical changes are consequences of altered perceptions of meaning. Crises throw social meaning into disarray, fracturing seemingly settled accounts of who “we” are; whose social contributions are most important; how to speak about causes and effects; feasible scales of social coordination; what can and cannot be tolerated; and how to demonstrate accountability. In crises, contestations of meaning become more explicit. Claims that certain perspectives are beyond the pale have less clout. Ideas that had an incipient, but marginal presence in pre-crisis thinking might begin to be taken seriously. A mixture of nervous conjecture and confident extemporisation inflect the public conversation, undermining abiding certainties.

Faced with a historically exceptional combination of global pandemic and economic depression, some citizens and politicians reach for a new language of civic reflection. This is because any hope of tackling the unprecedented debt pressures, market failures, infrastructural collapse, population immobility, intensifying inequalities and collective trauma generated by the crisis will not only call for imaginative, coordinated and massively resourced policy responses, but a new way of talking about policy that is not weighed down by obsolete categories. In short, much depends upon whether people can find a common frame of reflection that will enable them to think, speak and act upon what binds them together as well as what divides them.

Politics arises when people disagree, and now that there are more and bigger problems than ever to disagree about it is vitally important to find ways of arguing that do not exacerbate uncertainty or intolerance. In any political disagreement there are two matters at stake: firstly, the nature of the dispute; secondly, the competing options for action. The second cannot be realised unless there is some clarity surrounding the first. The political theorist, William Connolly (1993, 2) suggests that the distinction between these tasks can be compared to the conventionally agreed meanings set out for juries before they deliberate on a legal case:

The jury examines the evidence and reaches a verdict but prior to its deliberations, the judge, acting as the official interpreter of the law, charges the jury with a set of responsibilities, establishes what can be considered as evidence, and specifies what constitutes a punishable offense … In charging the jury and in regulating the presentation of evidence to it, the judge, we might say, specifies the terms within which the jury considers evidence and reaches a verdict.

Of course, democratic public debate does not take place in a courtroom in which the rules of discourse can be laid down by an authoritative judge. The contestability of the terms of political discourse by the people themselves is a fundamental precondition of democracy. People must not only be able to have their say, but to determine what they are talking about; what matters and what things mean. This entails a capacity to argue about the very norms that underpin policy decisions and to communicate across differences, acknowledging normative disagreements as necessary features of political communication. It is to these matters of normative contestation that we refer when we suggest that “the new normal” depends upon finding a refreshed language of democratic citizenship. What form might this discursive reconfiguration take? How might it be incorporated into an emerging vernacular of civic discourse?

Re-Thinking the Space, Mediation and Contestation of Citizenship

Citizenship involves the performance of norms and practices through which people are bound to strangers within communities of co-existence. The traditional liberal conception of citizenship sees it as a relationship between individuals and the state entailing the exercise of duties and rights. Citizenship in this sense is a status bestowed on those who are full members of a polity. Anyone who possesses this status is equal, having all the rights and duties that come with legally sanctioned legitimacy. No universal principle determines what those rights and duties shall be, but over time societies tend to create images of the ideal citizen and direct individuals to aspire to them (Marshall 1964).

In contrast to this legalistic notion of citizenship, there is a broader, less state-bound characterisation which sees it as comprising a repertoire of practices that people inherit and devise in order to co-exist interdependently with others. In this broader sense, to act as a citizen is to engage in public situations of various kinds with people one might not know and who might not share one’s interests, tastes, values, or even language. Sometimes civic interactions will involve relations with governments, authorities, or employers. At other times they will relate to quotidian ways of living amongst neighbours and strangers. Performances of citizenship are both framed institutionally, conforming to conventional notions of political and civic participation (voting, joining parties and campaigns, following the news) and improvised from below, often transcending or resisting established civic scripts. Through such extemporised forms of social practice, citizens create what Arendt (1958, 198) refers to as “spaces of appearance”: “the space where I appear to others as others appear to me, where men (sic) exist not merely like other living or inanimate things, but make their appearance explicitly.”

The crisis induced by the pandemic raises fundamental questions about how citizens are to “make their appearance explicitly.” Most of the decisions and regulations responding to the crisis have been framed by political elites and legitimised by appeals to expert wisdom. Public involvement in shaping or making such decisions has been extremely limited, raising questions about the role of democratic publics in responding to critical issues that affect them. Moves to democratise crisis response are bound to consider fundamental questions about who constitutes “the public” (given the need to respond to social challenges that transcend political borders); how civic discourse is mediated (given the need to generate global narratives, conversations and concerted actions in the face of common threats) and how political differences can be both recognised and negotiated (given the urgent need for pluralistic publics to work through complex problems). It is to these questions that we now turn.

Constituting the Public Domain

The global pandemic has brought into sharp focus the spatial framing of political problems within national boundaries. Since the middle of the seventeenth century, politics has been conceived as “taking place” within national units characterised by territorial borders, sovereign authority, civically attached populations and bounded economic interests. The emergence of nation-states as a natural scale of political action and analysis is the defining feature of the Westphalian order in which to govern is to protect and enhance national state interests; to be a citizen is to belong to a nation state, thereby bound by specific geo-political responsibilities and rights; and to speak of democracy in an empirically meaningful sense is to refer to a mode of legitimacy operating at the nation-state level. The Westphalian view of political place established a firm distinction between domestic and foreign domains; inside and outside; the scope of national control and extraneous precariousness.

The robustness of these conceptual categories of inter-national social order have been called into question by the speed and density of global economic and cultural interconnections that have become increasingly manifest since the late twentieth century. The conception of the globally dominant capitalist market as a “world system” was elaborated in the mid-1970s by Immanuel Wallerstein (1974, 390) who urged social scientists to abandon the reification of the nation-state as the primary unit of politico-economic analysis. He argued that capitalism could only operate as a world economy “with a single division of labour and multiple cultural systems.” In short, states might be distinguished by cultural characteristics and domestic political projects, but they cannot escape their enmeshment in a global system of interdependent economic relations. Some theorists have celebrated globalisation as a modernising force, while others have warned against its homogenising flattening of cultures. Rejecting the simplistic notion of globalisation as “a single society and culture occupying the planet” (Waters 1995), more nuanced theorists have observed that the contemporary world is characterised by a marked tension between the specificity of place and the overriding dynamics of a global system. The latter frequently overrides the particularities of national statehood, economy and culture, while state actors do what they can to assert their independence. It makes sense to think of there being “multiple, overlapping, and sometimes contradictory globalisms” (Tsing 2000, 342), with states reshaping their territorial claims “on to both sub- and supra-national geographical scales” (Brenner 1999, 65). Such framing and reframing of political space depend as much upon symbolic mediation as upon the rules, treaties and logics of transnational institutions. In short, globalisation entails an ongoing struggle to tell people where and to what they belong.

The Covid-19 health crisis is a primary example of this battle to frame a global event. Most people acknowledge that the pandemic is truly global, albeit disparately pernicious in different parts of the world, and at different times. In relation to the urgent need for global coordination to find a vaccine, the insular ambitions of nations or regions seem manifestly petty and irrelevant. However, that has not stopped nationalist leaders from playing blame games in which they ascribe the origin of the virus to nefarious foreign states, or from making boastful claims that their public health strategy is “world-beating” rather than simply functional. Rarely has the disconnect between bombastic national rhetoric and empirical global reality seemed more conspicuous.

Given that the most pressing and intractable contemporary challenges can only be addressed through global coordination, the challenge of finding effective ways of communicating and acting beyond national silos seems more urgent than ever. From the spread of viruses to regulation of the environment, and from the direction of migration flows to the looming catastrophe of climate change, nation-states appear to be Canute-like before the irresistible waves of globalism. Left to themselves, nations squabble about who should take responsibility, constantly deferring meaningful action until others have made a move.

The inescapably global nature of the pandemic has shown the futility and risk of such an approach, casting doubt upon the pursuit of national solutions and pointing towards the urgency of appeals to transnational public agency. Faced with globally diffuse problems of viral contagion, climate change and market instability, the civic case for stretching the use and meaning of the term “we, the public” becomes compelling. This important shift in collective self-consciousness entails the adoption of what Nancy Fraser (2007, 21) refers to as “the all-affected principle”:

Today, … the idea that citizenship can serve as a proxy for affectedness is no longer plausible. Under current conditions, one’s conditions of living do not depend wholly on the internal constitution of the political community of which one is a citizen. Although the latter remains undeniably relevant, its effects are mediated by other structures, both extra and non-territorial, whose impact is at least as significant … In general, globalization is driving a widening wedge between affectedness and political membership. As those two notions increasingly diverge, the effect is to reveal the former as an inadequate surrogate for the latter.

It follows from Fraser’s analysis that “what turns a collection of people into fellow members of a public is not shared citizenship, but their co-imbrication in a common set of structures and/or institutions that affect their lives” (ibid, 22). The logic of the all-affected principle rejects the notion that only national publics can confer democratic legitimacy, as the latter depends upon registering the voices of all those who are potentially affected by a problem, notwithstanding their national labels. This amounts to a post-Westphalian conception of citizenship in which, rather than being fragmented by artificial political divisions, the public is characterised by its common vulnerabilities, experiences and capacities. Members of post-Westphalian publics will continue to disagree with one another, of course, but the public sphere within which such political disagreement takes place will correspond to the dimensions of the issues at stake.

To be clear, it is only through the emergence of a cosmopolitan public domain in which solidarities are rooted in common affectedness rather than national-legal identities that global challenges such as the pandemic and economic depression, as well as climate change and other environmental threats, can be tackled democratically. This does not amount to a utopian call for citizens to adopt an abstractly cosmopolitan stance. Already competing with discourses of nationalism and populism in contemporary societies are many millions of voices across the world who view social problems from the perspective of a universal humanity sharing a common home. Such people are more inclined “to take risks by virtue of encountering the ‘other’” and to possess “some ability to reflect upon and judge aesthetically between different natures, places and societies” (Szerszynskiand and Urry 2002, 470). By understanding that “[g]lobalisation has brought large swathes of the world’s population closer together” in overlapping communities of fate (Held 2003, 478), many contemporary campaigners for social justice frame their arguments in terms of a language of cosmopolitan sensibility. These include movements opposing the structural inequalities of transnational economic power (such as Occupy Wall Street), ecological depredation (the School Strike for Climate Change), institutional sexism (MeToo) and racism (Black Lives Matter). The effectiveness of these campaigns in bringing injustices to global attention does not entail abandoning national institutions and populations as if they no longer matter, but framing messages to affected citizens within a cosmopolitan context that celebrates openness to global heterogeneity, pluralism and nuance.

As the pandemic highlights the limitations of the Westphalian conception of “normal” by forcing people from across the world to face up to their interdependence, both in terms of the transnational porosity of contagion and the resources needed to contain it, it calls attention to the aptness of a “new normal” in which shared social problems are addressed on a new scale. This adjustment of scale calls into being new conceptions of the public, defined increasingly in terms of shared affectedness.

Given that the most urgent crisis facing the world in the aftermath of the pandemic will be the threat of global catastrophe caused by climate change, the world is increasingly dependent upon the practical effectiveness of calls to action that are couched in a language of citizenship that transcends state borders and prioritises shared affectedness. The challenge of co-ordinating moral and political responses with a view to enhancing the public’s global agency is now a prerequisite for even modest success of efforts to save the planet from systemically wrought depredation. Could the public that has begun to develop a consciousness of its collective global vulnerability during the pandemic act upon such awareness beyond the current crisis?

#### Cosmopolitization is ontological---the nation-state makes survival impossible by engaging in double exclusion---that is, excluding the excluded from consideration.

Ulrich Beck 14. Institute of Sociology, Munich, Germany. “We Do Not Live in an Age of Cosmopolitanism but in an Age of Cosmopolitization: The ‘Global Other’ is in Our Midst.” https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7124081/

Nation

But the same is true for the macro level as well. Like climate change, most of the main impetuses for social and economic transformations in the new century do not differentially or exclusively apply to certain limited groups of nations. Consider the following: global free trade and financialization, corporate deterritorialization and transnationalized production, globalized policy consulting and formulation (coerced by the International Monetary Fund, etc.), and, last but not least, globally financed and managed regional wars (Chang 2010b: 444–445).

There are no permanent systematic hierarchies, sequences or selectivities by which different groups of nations—whether at different levels of development, in different regions or of different ethnicities and religions—are exposed to these new civilizational forces in mutually exclusive ways. Wanted or not, they are every nation’s and every person’s concern because they are structurally enmeshed with the new civilization process which I call ‘(reflexive) cosmopolitization’; and the civilizational condition thereby shared across the globe is ‘(reflexive or) second modernity’.

Cooperate or Fail!

Recent world history seems to dictate that surviving, let alone benefiting from, these new civilizational forces requires every nation to actively internalize them and one another. Again: the global other is in our midst!

Isolationist efforts—whether spoken of in terms of trade protectionism, religious fundamentalism, national fundamentalism, media and internet control or whatever else—are readily subjected to international moral condemnations (and, to some extent, ineffective). In fact, accepting or refusing these forces remains beyond willful political or social choices because they are globally reflexive—that is, compulsively occurring through the cosmopolitan imperative: cooperate or fail!

There is an increasing unease, nourished not least by the hesitant responses to the global financial crisis, the European currency crisis, and the poor results of the last global climate conference at Copenhagen in 2009, that these institutions are proving unable to address the challenges they were created to meet. Similar developments can be observed at the national level, regarding, for example, democratic institutions, welfare systems, families, and so forth. Can the World Bank solve the global problem of poverty? Can the Food and Agriculture Organization of the United Nations (FAO) solve a global food crisis? Can the World Trade Organization effectively regulate global trade? It seems as if these institutions do not constitute a sufficient basis for managing or controlling the global risks and crises created by the global victory of industrial capitalism.

Reflexivity and Normativity4

The age of cosmopolitization finally means that the great questions of life have to be addressed and understood—in opposition to the main trends in sociology and art, albeit from a novel point of view: in the distant other who is also very close we recognize ourselves.

Every epoch has its own epistemological and moral Sisyphus-questions: what is a ‘good life’? What is a ‘good government’? What goes towards making a ‘good society’, a ‘good family’ (a ‘good woman’, a ‘good man’, a ‘good child’, etc.)? All social and moral orders hitherto had, implicitly at least, answers befitting their own age or aspiring to universal validity. Reflexive cosmopolitization casts doubt on these claims in two ways: on the one hand, the regime of the Either/Or had traditionally set territorial limits to the contradictions of particular universalist claims to a ‘good life’, a ‘good society’, and a ‘good religion’ and in so doing, defused them. In the age of cosmopolitization, this world of clear distinctions and classifications now disappears. It follows that today in the everyday encounters between world religions the claims to universal validity of the two major cultures of Europe—the culture of Christianity and the culture of secular modernity—no longer hold water. The same may be said of the particularist universalist claims of other religions, such as Islamist universalism (‘Ummah’). Thus it is not just the case that religious differences become sources of conflict; over and above that, in the cosmopolitan constellation, we are witnessing the implosion of contextually defined universalisms and national and ethical certitudes along with them. Hence the outburst of neo-nationalism and the emergence of a democratic racism in the midst of societies everywhere.

On the other hand, a second consequence of this change is that we are witnessing the opening of a horizon in which new, existential Sisyphus questions become visible for which traditional social and political systems hold no answers. These questions concern the possibility of what Joshua J. Yates (2009) calls ‘the good world’, as the solution to a civilization at risk of self-destruction. They ask whether a modernity without limits (unlimited freedom, unlimited capitalism, unlimited research into human genetics, reproductive medicine, nanotechnology, etc.) needs ‘reflexive taboos’ (Beck/Sznaider 2011) to protect its most sacred values from itself. Is this the explanation for the absolutely unquenchable thirst for limits that is convulsing the global community?

This is exactly what the transformative dynamics of the second, cosmopolitan modernity is about! Isn’t there a gulf of centuries between the threats, opportunities and conflict dynamics of border-transcending, radicalized modernization in the twenty-first century and the ideas, institutions and structures of industrial capitalism and national state authority rooted in the nineteenth century?

It has become a commonplace that national institutions alone are unable to cope with the challenges of regulating global capitalism and responding to new global risks (Beck 1999, 2009). It is no less obvious that there is no global state or international organization capable of regulating global capital and risk in a way comparable to the role played by the European welfare national state in first modernity. In my Munich research centre (Institute for the Study of Reflexive Modernization), Edgar Grande in particular is concentrating on ‘risk regime’. There are platforms of cosmopolitan cooperation between representatives of transnational capital, national governments, global civil society groups and EU experts—trying to find answers to all kind of risk problems and conflicts which can later be implemented in national spaces. And, of course, regional powers become important: Cosmopolitan Europe (and maybe in the future a Cosmopolitan Asia, a Cosmopolitan South America, a Cosmopolitan Africa as well).

Re-mapping Social Inequality Beyond Methodological Nationalism

Studying the cosmopolitization of social inequality—and, indeed, across the globe inequalities seem to have increased—it is less clear that social class is the principal unit of analysis and investigation. I rather provocatively developed the argument that ‘social class’ is too soft a category to study social inequalities in the twenty-first century.

I developed three points here: first, the world of second modernity is a world of unbelievable contradictions and contrasts. There are ‘super modern castles’ or citadels constructed next to scenes of Apocalypse Now (as with the now destroyed World Trade Center in New York with thousands of beggars living in the subway below). Class hardly captures such shimmering inequality.

Second, the major movements of change have little to do with class, even that responsible for the most stunning transformation of the past three decades, such as the financial crisis of 2008, ‘9/11’ and the dramatic and unpredicted bringing down of the Soviet empire by various rights-based social networks.

Third, the national outlook on social inequality is inward orientated. It stops at the borders of the nation-state. Social inequalities may blossom and flourish on the other side of the national garden fence, which is, at best cause for moral outrage, but politically irrelevant.

A clear distinction must be made, therefore, between the reality of social inequality and the political problem of social inequality. National boundaries draw a sharp distinction between politically relevant and irrelevant inequality. Inequalities within national societies are enormously magnified in perception; at the same time inequalities between national societies are faded out. The ‘legitimation’ of global inequalities is based on an institutionalized ‘looking the other way’. The national gaze is ‘freed’ from looking at the misery of the world. It operates by way of a double exclusion: it excludes the excluded. And the social science of inequality, which equates inequality with nation-state inequality, is unreflectively party to that. It is indeed astonishing how firmly global inequalities are ‘legitimated’ on the basis of tacit agreement between nation-state government and nation-state sociology—a sociology programmed to work on a nation-state basis and claiming to be value-free!

My point is that while the performance principle legitimates national inequality, the nation-state principle legitimates global inequality (in another form). How? The inequalities between countries, regions and states are accounted politically incomparable. In a perspective bounded by the nation-state, politically relevant comparisons can only be played out within the nation-state, never between states. Such comparisons, which make inequality politically explosive, assume national norms of equality.

Paradox: even de-creasing global inequalities and in-creasing global norms of equality make global inequalities socially and politically explosive. Why? Because nation-state borders lose their function to legitimate global inequalities.

Yet that is precisely what the national gaze fades out: the more norms of equality spread worldwide, the more global inequality is stripped of the legitimation basis of institutionalized looking away. The wealthy democracies carry the banner of human rights to the furthest corners of the earth, without noticing that the national border defences, with which they want to repel the streams of migrants, thereby lose their legitimation. Many migrants take seriously the proclaimed human right of equality of mobility and encounter countries and states which—not least under the impact of increasing internal inequalities—want the norm of equality to stop short at their fortified borders. Put in other words, that means: the conception of social class, based on principles of nationality and statehood, misleads analysis. Most theorists of class, including Bourdieu (1984), who thought so extensively about globalization in his final years, identify class society with the nation-state. The same is true of Wallerstein (1974/1980/1989), Goldthorpe (2002) and, incidentally, also of my individualization thesis.

World Risk Society and Its Political Dynamics

Why is the concept of ‘(world) risk society’ so important in order to understand the social and political dynamics and transformations at the beginning of the twenty-first century? (Beck 2009). It is the accumulation of risks—ecological, financial, military, terrorist, biochemical and informational—that has an overwhelming presence in our world today. To the extent that risk is experienced as omnipresent, there are only three possible reactions: denial, apathy and transformation. The first is largely inscribed in modern culture, but ignores the political risk of denial; the second gives way to a nihilistic strain in postmodernism; the third marks the issue the theory on world risk society raises: how does the anticipation of a multiplicity of man-made futures and its risky consequences affect and transform the perceptions, living conditions and institutions of modern societies?

#### Double exclusion predetermines the parameters of violence we can conceptualize---attempts to filter out the 1AC are ontological-cosmological commitments that denigrate and minimize life expression.

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How we relate to others should be a central concern of the field of International Relations. However, independent political communities—states—and their interrelations have historically been the focus of the discipline of International Relations (IR), thus limiting the forms of interaction that potentially constitute the field.[1] Postpositivist accounts have repeatedly indicated the disjuncture between the conceptual constructs that IR scholars use to make sense of the world historically and the way people practice their lives, which in the end is the substance of global politics. Many critical projects including Global IR have challenged the research produced through atomistic understandings of the world, and attempts have been made to integrate other ways of knowing into the discipline (Acharya 2014, Jackson and Nexon 1999, Tickner and Wæver 2009). While the ‘critical turn’ has made IR a more plural discipline by opening space for examining different types of relations, they have still been founded on modern, western ‘ontological’ assumptions about existence that have undercut their ability to reap the full benefits of other more robustly relational ways of existing (Blaney and Tickner 2017, Shani 2008, Trownsell 2013). Because the kind of plurality practised has not effectively dealt with distinctly relational ways of living and forms of knowing in their own terms, the call that we are making here is not just about adding other perspectives to the IR cauldron. We are aspiring for a deep plurality, in which IR scholars learn to effectively engage with difference at the ontological, methodological and practical levels.

Since the issue at hand is about ontological-cosmological commitments, we proffer our particular understandings of these terms. By ontology, we mean those basic assumptions about the nature of existence that are operative within any given tradition of living and thinking. In this sense ontology is closely linked to the cosmological in that they both reflect how we conceptualize our relationship with the cosmos and our place in it (Shani 2017). They are distinct in that cosmology refers more to origin stories and to cultural, spiritual and religious practices while ontology expresses the assumptions about the primordial condition of existence that provides the underlying logic of cosmological accounts and as such of all the other cultural fruits that emerge from them. Here we focus on ontology, because it helps draw attention to and provincialize many of the fundamental assumptions made in the dominant IR tradition, many of which have become invisible or merely commonsensical by being consonant with prevalent shared meaning systems and through longstanding and conventional use.

The general inability both in the field and discipline of international relations to recognize when and how one and others are engaging existence from very distinct ontological points of departure has had a serious impact in terms of both politics and knowledge production. Promoted through globally replicated institutions including academia, media, churches, etc., conceptualizing and practicing existence based on separation has become so naturalized that other more relational forms of being have been silenced and excluded. Conflict over what counts as real arises since those applying the predominant assumptions cannot even fathom that these other ways of being can be possible, legitimate or valid. As such living in one’s own or a group’s terms becomes a struggle when they are not aligned with the more predominant logic.

Several consequences of being blind to these relational ways of living and being manifest themselves politically. First these life expressions are often “othered” and “minimized” by treating them as myths (Law 2015), legends, superstitions, or stories about how people communicate with other beings. Denigration also becomes evident when examining public policies that do not even articulate, let alone protect, these relational ways of life. Among humans, groups abound that have not been deemed worthy of civil rights protections in the process of statebuilding for not engaging the world in sufficiently “civilized” manners (Sawyer 2004). Others have been the targets of state-led violence through national forced sterilization or “population control” initiatives (Carpio 2004, Pegoraro 2015). Beyond the human, these excluded groups have clamored to protect other beings that do not translate easily into traditional legal frameworks. For example, while indigenous groups were able to get the rights of nature officially acknowledged in Ecuador’s 2008 constitution, an effective implementation of these rights has yet to be seen. Efforts to maintain a healthy relationship with the beings of land, water, air, plants and animals often come into direct conflict with “national interests,” international treaties, foreign direct investment and forms of international cooperation, as can be clearly seen in last year’s indigenous struggles at Standing Rock in the United States. In the end, the ontological nature of these clashes has been clearly echoed in the zapatistas’ claims to a world of many worlds when stating, “We are another resistance, we are another reality.”[2]

In addition to the important political implications in the field of international relations, the discipline itself has yet to consider seriously relational ways of knowing and being. Because the problematics typical of IR and the tools generated to deal with them have been identified and named through the same predominant set of existential assumptions, the conceptual capacity of the discipline to grasp and respond to these ways of knowing is limited. In fact the predominant understanding of ontology within the discipline of IR has been referred to as “scientific ontology” (Patomäki and Wight 2000, Jackson 2011). Here scholars fight over what exists in the world without a prior discussion as to how it is ontologically that we arrive at a place where we insist on the existential autonomy of categories in the first place. This means that we keep studying these cosmologies through ontologically incommensurate filters (not based on similar existential assumptions) thinking that in this way we will still be able to understand them and then use the knowledge generated through reduced filters to find effective strategies for engagement. Yet our ontological parochialism still translates into epistemic violence by not being able to hear, understand, engage their world in their own ontological terms. Simultaneously we continue to generate a skewed picture of the kinds of knowing and being practiced in distinct parts of the world and subsequently of world politics. Consequently the resulting “intelligibility gap” still reinforces certain ways of being and knowing in the world as more legitimate or acceptable than others, thus reinforcing the source of cosmological insecurity for those falling outside these parameters.

#### The only just response is post-Westphalian---the “who” of justice determines what we consider crisis and how we respond---meta-injustice through frame-setting determines who has the right to have rights.

Nancy Fraser 5. Henry A. and Louise Loeb Professor of Political and Social Science and professor of philosophy at The New School. “Reframing Justice in a Globalizing World, NLR 36, November–December 2005.” New Left Review. https://newleftreview-org.proxy.library.emory.edu/issues/ii36/articles/nancy-fraser-reframing-justice-in-a-globalizing-world

Globalization is changing the way we argue about justice.footnote1 Not so long ago, in the heyday of social democracy, disputes about justice presumed what I shall call a ‘Keynesian-Westphalian frame’. Typically played out within modern territorial states, arguments about justice were assumed to concern relations among fellow citizens, to be subject to debate within national publics, and to contemplate redress by national states. This was true for each of two major families of justice claims—claims for socioeconomic redistribution and claims for legal or cultural recognition. At a time when the Bretton Woods system facilitated Keynesian economic steering at the national level, claims for redistribution usually focused on economic inequities within territorial states. Appealing to national public opinion for a fair share of the national pie, claimants sought intervention by national states in national economies. Likewise, in an era still gripped by a Westphalian political imaginary, which sharply distinguished ‘domestic’ from ‘international’ space, claims for recognition generally concerned internal status hierarchies. Appealing to the national conscience for an end to nationally institutionalized disrespect, claimants pressed national governments to outlaw discrimination and accommodate differences among citizens. In both cases, the Keynesian-Westphalian frame was taken for granted. Whether the matter concerned redistribution or recognition, class differentials or status hierarchies, it went without saying that the unit within which justice applied was the modern territorial state.footnote2

To be sure, there were always exceptions. Occasionally, famines and genocides galvanized public opinion across borders. And some cosmopolitans and anti-imperialists sought to promulgate globalist views.footnote3 But these were exceptions that proved the rule. Relegated to the sphere of ‘the international’, they were subsumed within a problematic that was focused primarily on matters of security, as opposed to justice. The effect was to reinforce, rather than to challenge, the Keynesian-Westphalian frame. That framing of disputes about justice generally prevailed by default from the end of the Second World War to the 1970s.

Although it went unnoticed at the time, this framework lent a distinctive shape to arguments about social justice. Taking for granted the modern territorial state as the appropriate unit, and its citizens as the pertinent subjects, such arguments turned on what precisely those citizens owed one another. In the eyes of some, it sufficed that citizens be formally equal before the law; for others, equality of opportunity was also required; for still others, justice demanded that all citizens gain access to the resources and respect they needed in order to be able to participate on a par with others, as full members of the political community. The argument focused, in other words, on exactly what should count as a just ordering of social relations within a society. Engrossed in disputing the ‘what’ of justice, the contestants apparently felt no necessity to dispute the ‘who’. With the Keynesian-Westphalian frame securely in place, it went without saying that the ‘who’ was the national citizenry.

Today, however, this framework is losing its aura of self-evidence. Thanks to heightened awareness of globalization, and to post-Cold War geopolitical instabilities, many observe that the social processes shaping their lives routinely overflow territorial borders. They note, for example, that decisions taken in one territorial state often have an impact on the lives of those outside it, as do the actions of transnational corporations, international currency speculators, and large institutional investors. Many also note the growing salience of supranational and international organizations, both governmental and non-governmental, and of transnational public opinion, which flows with supreme disregard for borders through global mass media and cybertechnology. The result is a new sense of vulnerability to transnational forces. Faced with global warming, the spread of aids, international terrorism and superpower unilateralism, many believe that their chances for living good lives depend at least as much on processes that trespass the borders of territorial states as on those contained within them.

Under these conditions, the Keynesian-Westphalian frame no longer goes without saying. For many, it has ceased to be axiomatic that the modern territorial state is the appropriate unit for thinking about issues of justice, and that the citizens of such states are the pertinent subjects of reference. The effect is to destabilize the previous structure of political claims-making—and therefore to change the way we argue about social justice.

This is true for both major families of justice claims. In today’s world, claims for redistribution increasingly eschew the assumption of national economies. Faced with transnationalized production, the outsourcing of jobs, and the associated pressures of the ‘race to the bottom’, once nationally focused labour unions look increasingly for allies abroad. Inspired by the Zapatistas, meanwhile, impoverished peasants and indigenous peoples link their struggles against despotic local and national authorities to critiques of transnational corporate predation and global neoliberalism. Finally, wto protestors directly target the new governance structures of the global economy, which have vastly strengthened the ability of large corporations and investors to escape the regulatory and taxation powers of territorial states.

In the same way, movements struggling for recognition increasingly look beyond the territorial state. Under the umbrella slogan ‘women’s rights are human rights’, for example, feminists throughout the world are linking struggles against local patriarchal practices to campaigns to reform international law. Meanwhile, religious and ethnic minorities, who face discrimination within territorial states, are reconstituting themselves as diasporas and building transnational publics from which to mobilize international opinion. Finally, transnational coalitions of human-rights activists are seeking to build new cosmopolitan institutions, such as the International Criminal Court, which can punish state violations of human dignity.

In such cases, disputes about justice are exploding the Keynesian-Westphalian frame. No longer addressed exclusively to national states or debated exclusively by national publics, claimants no longer focus solely on relations among fellow citizens. Thus, the grammar of argument has altered. Whether the issue is distribution or recognition, disputes that used to focus exclusively on the question of what is owed as a matter of justice to community members now turn quickly into disputes about who should count as a member and which is the relevant community. Not just the ‘what’ but also the ‘who’ is up for grabs.

Today, in other words, arguments about justice assume a double guise. On the one hand, they concern first-order questions of substance, just as before. How much economic inequality does justice permit, how much redistribution is required, and according to which principle of distributive justice? What constitutes equal respect, which kinds of differences merit public recognition, and by which means? But above and beyond such first-order questions, arguments about justice today also concern second-order, meta-level questions. What is the proper frame within which to consider first-order questions of justice? Who are the relevant subjects entitled to a just distribution or reciprocal recognition in the given case? Thus, it is not only the substance of justice, but also the frame, which is in dispute. The result is a major challenge to our theories of social justice. Preoccupied largely with first-order issues of distribution and/or recognition, these theories have so far failed to develop conceptual resources for reflecting on the meta-issue of the frame. As things stand, therefore, it is by no means clear that they are capable of addressing the double character of problems of justice in a globalizing age.footnote4

In this essay, I shall propose a strategy for thinking about the problem of the frame. I shall argue, first, that theories of justice must become three-dimensional, incorporating the political dimension of representation alongside the economic dimension of distribution and the cultural dimension of recognition. I shall also argue that the political dimension of representation should itself be understood as encompassing three levels. The combined effect of these two arguments will be to make visible a third question, beyond those of the ‘what’ and the ‘who’, which I shall call the question of the ‘how’. That question, in turn, inaugurates a paradigm shift: what the Keynesian-Westphalian frame cast as the theory of social justice must now become a theory of post-Westphalian democratic justice.

Specificity of the political

Let me begin by explaining what I mean by justice in general and by its political dimension in particular. In my view, the most general meaning of justice is parity of participation. According to this radical-democratic interpretation of the principle of equal moral worth, justice requires social arrangements that permit all to participate as peers in social life. Overcoming injustice means dismantling institutionalized obstacles that prevent some people from participating on a par with others, as full partners in social interaction. Previously, I have analysed two distinct kinds of obstacles to participatory parity, which correspond to two distinct species of injustice. On the one hand, people can be impeded from full participation by economic structures that deny them the resources they need in order to interact with others as peers; in that case they suffer from distributive injustice or maldistribution. On the other hand, people can also be prevented from interacting on terms of parity by institutionalized hierarchies of cultural value that deny them the requisite standing; in that case they suffer from status inequality or misrecognition.footnote5 In the first case, the problem is the class structure of society, which corresponds to the economic dimension of justice. In the second case, the problem is the status order, which corresponds to its cultural dimension. In modern capitalist societies, the class structure and the status order do not neatly mirror each other, although they interact causally. Rather, each has some autonomy vis-à-vis the other. As a result, misrecognition cannot be reduced to a secondary effect of maldistribution, as some economistic theories of distributive justice appear to suppose. Nor, conversely, can maldistribution be reduced to an epiphenomenal expression of misrecognition, as some culturalist theories of recognition tend to assume. Thus, neither recognition theory nor distribution theory alone can provide an adequate understanding of justice for capitalist society. Only a two-dimensional theory, encompassing both distribution and recognition, can supply the necessary levels of social-theoretical complexity and moral-philosophical insight.footnote6

That, at least, is the view of justice I have defended in the past. And this two-dimensional understanding of justice still seems right to me as far as it goes. But I now believe that it does not go far enough. Distribution and recognition could appear to constitute the sole dimensions of justice only so long as the Keynesian-Westphalian frame was taken for granted. Once the question of the frame becomes subject to contestation, the effect is to make visible a third dimension of justice, which was neglected in my previous work—as well as in the work of many other philosophers.footnote7

The third dimension of justice is the political. Of course, distribution and recognition are themselves political in the sense of being contested and power-laden; and they have usually been seen as requiring adjudication by the state. But I mean political in a more specific, constitutive sense, which concerns the nature of the state’s jurisdiction and the decision rules by which it structures contestation. The political in this sense furnishes the stage on which struggles over distribution and recognition are played out. Establishing criteria of social belonging, and thus determining who counts as a member, the political dimension of justice specifies the reach of those other dimensions: it tells us who is included in, and who excluded from, the circle of those entitled to a just distribution and reciprocal recognition. Establishing decision rules, the political dimension likewise sets the procedures for staging and resolving contests in both the economic and the cultural dimensions: it tells us not only who can make claims for redistribution and recognition, but also how such claims are to be mooted and adjudicated.

Centred on issues of membership and procedure, the political dimension of justice is concerned chiefly with representation. At one level, which pertains to the boundary-setting aspect of the political, representation is a matter of social belonging. What is at issue here is inclusion in, or exclusion from, the community of those entitled to make justice claims on one another. At another level, which pertains to the decision-rule aspect, representation concerns the procedures that structure public processes of contestation. Here, what is at issue are the terms on which those included in the political community air their claims and adjudicate their disputes.footnote8 At both levels, the question can arise as to whether the relations of representation are just. One can ask: do the boundaries of the political community wrongly exclude some who are actually entitled to representation? Do the community’s decision rules accord equal voice in public deliberations and fair representation in public decision-making to all members? Such issues of representation are specifically political. Conceptually distinct from both economic and cultural questions, they cannot be reduced to the latter, although, as we shall see, they are inextricably interwoven with them.

To say that the political is a conceptually distinct dimension of justice, not reducible to the economic or the cultural, is also to say that it can give rise to a conceptually distinct species of injustice. Given the view of justice as participatory parity, this means that there can be distinctively political obstacles to parity, not reducible to maldistribution or misrecognition, although (again) interwoven with them. Such obstacles arise from the political constitution of society, as opposed to the class structure or status order. Grounded in a specifically political mode of social ordering, they can only be adequately grasped through a theory that conceptualizes representation, along with distribution and recognition, as one of three fundamental dimensions of justice.

Three levels of misrepresentation

If representation is the defining issue of the political, then the characteristic political injustice is misrepresentation. Misrepresentation occurs when political boundaries and/or decision rules function to deny some people, wrongly, the possibility of participating on a par with others in social interaction—including, but not only, in political arenas. Far from being reducible to maldistribution or misrecognition, misrepresentation can occur even in the absence of the latter injustices, although it is usually intertwined with them. At least two different levels of misrepresentation can be distinguished. Insofar as political decision rules wrongly deny some of the included the chance to participate fully, as peers, the injustice is what I call ordinary-political misrepresentation. Here, where the issue is intra-frame representation, we enter the familiar terrain of political science debates over the relative merits of alternative electoral systems. Do single-member-district, winner-take-all, first-past-the-post systems unjustly deny parity to numerical minorities? And if so, is proportional representation or cumulative voting the appropriate remedy? Likewise, do gender-blind rules, in conjunction with gender-based maldistribution and misrecognition, function to deny parity of political participation to women? And if so, are gender quotas an appropriate remedy? Such questions belong to the sphere of ordinary-political justice, which has usually been played out within the Keynesian-Westphalian frame.

Less obvious, perhaps, is a second level of misrepresentation, which concerns the boundary-setting aspect of the political. Here the injustice arises when the community’s boundaries are drawn in such a way as to wrongly exclude some people from the chance to participate at all in its authorized contests over justice. In such cases, misrepresentation takes a deeper form, which I shall call misframing. The deeper character of misframing is a function of the crucial importance of framing to every question of social justice. Far from being of marginal significance, frame-setting is among the most consequential of political decisions. Constituting both members and non-members in a single stroke, this decision effectively excludes the latter from the universe of those entitled to consideration within the community in matters of distribution, recognition, and ordinary-political representation. The result can be a serious injustice. When questions of justice are framed in a way that wrongly excludes some from consideration, the consequence is a special kind of meta-injustice, in which one is denied the chance to press first-order justice claims in a given political community. The injustice remains, moreover, even when those excluded from one political community are included as subjects of justice in another—as long as the effect of the political division is to put some relevant aspects of justice beyond their reach. Still more serious, of course, is the case in which one is excluded from membership in any political community. Akin to the loss of what Hannah Arendt called ‘the right to have rights’, that sort of misframing is a kind of ‘political death’.footnote9 Those who suffer it may become objects of charity or benevolence. But deprived of the possibility of authoring first-order claims, they become non-persons with respect to justice.

It is the misframing form of misrepresentation that globalization has recently begun to make visible. Earlier, in the heyday of the postwar welfare state, with the Keynesian-Westphalian frame securely in place, the principal concern in thinking about justice was distribution. Later, with the rise of the new social movements and multiculturalism, the centre of gravity shifted to recognition. In both cases, the modern territorial state was assumed by default. As a result, the political dimension of justice was relegated to the margins. Where it did emerge, it took the ordinary-political form of contests over the decision rules internal to the polity, whose boundaries were taken for granted. Thus, claims for gender quotas and multicultural rights sought to remove political obstacles to participatory parity for those who were already included in principle in the political community. Taking for granted the Keynesian-Westphalian frame, they did not call into question the assumption that the appropriate unit of justice was the territorial state.

Today, in contrast, globalization has put the question of the frame squarely on the political agenda. Increasingly subject to contestation, the Keynesian-Westphalian frame is now considered by many to be a major vehicle of injustice, as it partitions political space in ways that block many who are poor and despised from challenging the forces that oppress them. Channelling their claims into the domestic political spaces of relatively powerless, if not wholly failed, states, this frame insulates offshore powers from critique and control.footnote10 Among those shielded from the reach of justice are more powerful predator states and transnational private powers, including foreign investors and creditors, international currency speculators, and transnational corporations. Also protected are the governance structures of the global economy, which set exploitative terms of interaction and then exempt them from democratic control. Finally, the Keynesian-Westphalian frame is self-insulating; the architecture of the interstate system protects the very partitioning of political space that it institutionalizes, effectively excluding transnational democratic decision-making on issues of justice.

From this perspective, the Keynesian-Westphalian frame is a powerful instrument of injustice, which gerrymanders political space at the expense of the poor and despised. For those persons who are denied the chance to press transnational first-order claims, struggles against maldistribution and misrecognition cannot proceed, let alone succeed, unless they are joined with struggles against misframing. It is not surprising, therefore, that some consider misframing the defining injustice of a globalizing age. Under these conditions, the political dimension of justice is hard to ignore. Insofar as globalization is politicizing the question of the frame, it is also making visible an aspect of the grammar of justice that was often neglected in the previous period. It is now apparent that no claim for justice can avoid presupposing some notion of representation, implicit or explicit, insofar as none can avoid assuming a frame. Thus, representation is always already inherent in all claims for redistribution and recognition. The political dimension is implicit in, indeed required by, the grammar of the concept of justice. Thus, no redistribution or recognition without representation.footnote11

In general, then, an adequate theory of justice for our time must be three-dimensional. Encompassing not only redistribution and recognition, but also representation, it must allow us to grasp the question of the frame as a question of justice. Incorporating the economic, cultural and political dimensions, it must enable us to identify injustices of misframing and to evaluate possible remedies. Above all, it must permit us to pose, and to answer, the key political question of our age: how can we integrate struggles against maldistribution, misrecognition and misrepresentation within a post-Westphalian frame?

#### Our contestation of the “who” of politics is open cosmopolitanism---we endorse transnational, crisscrossed networks of anti-nationalist, open public spheres that reimagine just, desirable futures---bottom-up, agile movements can address global crisis by resisting hegemonic life-worlds of competition.

Giuseppe Caruso 17. “Open Cosmopolitanism and the World Social Forum: Global Resistance, Emancipation, and the Activists’ Vision of a Better World.” Globalizations, 14:4, 504-518, DOI: 10.1080/14747731.2016.1254413

The resurgence over the past three decades of a cosmopolitan discourse is related to, on the one hand, the expansion of market-led globalisation and, on the other, the intensification of social and political mobilisation for social justice. The fall of the Berlin Wall introduced a vision of global unity predicated on the global spread of neo-liberal doctrines. Liberalisation, privatisation, and devolution fostered by global governance institutions—the World Bank, IMF, and WTO—affected the global dynamics of production, trade, and governance. Concurrently, a global culture began to develop carried by waves of consumer goods and by the flooding of the global airwaves (and fibre optics) with entertainment products which established or reinforced global cultural stereotypes and entrenched values of competition, individualism, and consumerism. Narratives about the survival of the fittest increasingly express human relationships and social arrangements

As neo-liberalism was hailed by conservative elites as the panacea to social problems and the engine of global development, its dark side was increasingly resisted in protests around the world targeting labour market deregulation, environmental degradation, poverty, inequality, and exploitation. Localised forms of resistance grew in scale with the intensification of electronic communication between activists. In 1999, weaving networks that criss-crossed the planet, an unprecedented activist convergence burst into the public scene in the Seattle mobilisation against the WTO. The critical mass achieved in Seattle moved in waves to successive demonstrations such as those against the World Bank and the IMF in Prague in 2000 or the G8 in Genoa in 2001 (Della Porta, Andretta, Mosca, & Reiter, 2006; Pleyers, 2010; Smith, Byrd, Reese, & Smythe, 2011). In January 2001, the first World Social Forum (WSF) took place in Porto Alegre, Brazil (Conway, 2013; Juris, 2008a; Teivainen, in press). Grown out of the alterglobalisation movement and shaped by Brazilian activists, WSF’s more recent roots lay in the anti-imperialist, anti-colonialist, peace, and pro-democracy movements since the 1960s and in the alternative NGO forums to the UN conferences of the 1990s (Correa Leite, 2003; Fisher & Ponniah, 2003; Glasius, 2005; Seoane & Taddei, 2002; Wallerstein, 2004; Waterman, 2004).

The WSF is the world’s largest and most diverse transnational activist initiative to date. Its global events in Brazil, India, Kenya, Mali, Pakistan, Venezuela, Senegal, Tunisia, and Canada, and the dozens of regional, national, and local avatars have gathered millions of participants and tens of thousands of civil society organisations and social movements (Massiah, 2011).1 The WSF was developed as a counter-event to the World Economic Forum (WEF), a gathering of the world’s wealthiest CEOs and most influential finance ministers, heads of government, and academics. Its meetings focus on market expansion and economic development. WSF’s activists, instead, stress social and environmental justice when imagining desirable futures. They privilege equity over individual wealth, harmony with over exploitation of the environment, and shared responsibility over profit. The WSF has been described as a global public sphere (Conway & Singh, 2009; Doerr, 2008; Glasius, 2005; Hardt, 2002), a global network of social movements (Byrd & Jasny, 2010; Juris, 2008a; Waterman, 2004), a utopian space (Tormey, 2005), a space of intentionality (Juris, 2008b), an embryonic party (ChaseDunn & Reese, 2007; Marcuse, 2005; Patomaki & Teivainen, 2004), or a contact zone (Conway, 2011) in which alliances develop transversally (Housseini, 2013) across multiple political cleavages (Santos, 2004).

WSF’s most inspiring political and organisational innovation has been the ‘open space’. The open space, a bottom-up and participatory methodology for social change, provides a context for the creation of knowledge and experience beyond a directive pursuit of change (Whitaker, 2005). This formula rallied unprecedented numbers of activists from very diverse backgrounds. The open space is the organisational representation of the political environment in which WSF’s open cosmopolitanism takes shape. WSF’s unique cosmopolitan vision is developed both as resistance against neo-liberal cosmopolitanism and as a methodology of individual and collective emancipation. The nature of WSF’s cosmopolitan aspiration has been discussed by Janet Conway and Boaventura de Souza Santos. Scholars familiar with the WSF, they framed WSF’s cosmopolitanism as decolonial (Conway 2011, 2013) 2 and subaltern (Santos, 2004, 2005a). Dialogue (Conway, 2012) and translation (Santos, 2005b) are among the strategies deployed to develop WSF’s field and to extend its reach across world society. The two authors differ in the understandings of the tensions and conflicts in the WSF. Santos sees the cleavages traversing the WSF as a guarantee of openness against the domination of one ideological and organisational form. Conway warns about power dynamics among WSF participants and points at the contradictions of a space in which structures of domination not only are not challenged, but through denial are also in fact strengthened.

WSF’s open cosmopolitanism, I argue, invokes a struggle for global justice built on dissent and resistance, driven by emancipatory aspirations, and fuelled by a global alliance against neo-liberal globalisation: dissent against any totalitarianism that denies social complexities, that attempts to subsume them forcefully, or that attempts to annihilate them; resistance against hegemonic lifeworlds; emancipatory because it is predicated on individuals’ and groups’ self-determination. In previous examinations, I have described the WSF in terms of ‘emancipatory cosmopolitanism’ (2012b) and ‘open cosmopolitanism’ (2012a). Here, I consider the latter as a recursive process of power and resistance, conflict and emancipation taking place both across and within the boundaries of WSF’s open space. Open cosmopolitanism understands that denied conflict between allies reinforces dynamics of domination and that courageous engagements of those conflicts, however painful and apparently destabilising of activists’ contingent goals, promote trust and, potentially, effectiveness (Caruso, 2004).

Open cosmopolitanism is not based on a blueprint, it develops in fits and starts, it is traversed by powerful ambivalences, it often suffers setbacks, and its outcomes are not foreseeable and are always open to reframing and reinterpretation as the activists’ work develops into new and previously unimaginable forms. Power dynamics, ideological cleavages, and pragmatic concerns about organisation, alliance building, and strategic efficacy traverse the open space and, according to some, challenge WSF’s ability to pursue its goals (Worth & Buckley, 2009; Zibechi, 2012). Criticism centred on the extent to which the excitement that the WSF generated among activists may be justified; on the gap between values and practices in the open space; on the disappointment generated by the unrealistic investments in the possibility for global social change afforded by the WSF; and, more recently, on the ability of the WSF to adapt to a changed political environment. Tensions, internal struggles, and critical analysis, I argue, contribute to make WSF’s cosmopolitan project, though apparently harder to achieve, more realistic (but by no means easier) than statements of universal solidarity among global activists or, even more, among all human beings united in a common destiny on a shared planet. When acknowledged and worked through, conflicts and power dynamics contribute to the recursive nature of the struggle for individual and collective emancipation. As conflicts are engaged and negotiated and as the ambivalent nature of human existence is made central to groups’ organisation, resistance to domination becomes the ground on which the alternative is constructed and emancipation can realistically be achieved. WSF’s open cosmopolitanism is here understood as the struggle between Empire and Cosmopolis as discussed by Gills (2005). This struggle is not only represented by the opposition of WSF’s Cosmopolis to the WEF’s Empire, but also, more broadly, as the struggle between two contending visions of human existence and global community. With Gills, I understand these contending visions as the expression of a ‘perennial historical tension, [which is] deeply embedded in history and human psyche’ (2005, p. 5). I have been involved in the WSF since 2002. The present article is based on material collected during participant observation in four continents complemented by extensive virtual ethnography and unstructured interviews.3 The remainder of this article is organised as follows. The next section discusses WSF’s founding cosmopolitan principles. The following introduces WSF’s cosmopolitan practices. Section 4 discusses conflict in the open space. Section 5 spells out WSF’s open cosmopolitanism. Section 6 concludes.

#### Combating injustice requires reclaiming democracy by creating new arenas that contest the who and how of politics.

Nancy Fraser 5. Henry A. and Louise Loeb Professor of Political and Social Science and professor of philosophy at The New School. “Reframing Justice in a Globalizing World, NLR 36, November–December 2005.” New Left Review. https://newleftreview-org.proxy.library.emory.edu/issues/ii36/articles/nancy-fraser-reframing-justice-in-a-globalizing-world

But the claims of transformative politics go further still. Above and beyond their other demands, these movements are also claiming a say in a post-Westphalian process of frame-setting. Rejecting the standard view, which deems frame-setting the prerogative of states and transnational elites, they are effectively aiming to democratize the process by which the frameworks of justice are drawn and revised. Asserting their right to participate in constituting the ‘who’ of justice, they are simultaneously transforming the ‘how’—by which I mean the accepted procedures for determining the ‘who’. At their most reflective and ambitious, accordingly, transformative movements are demanding the creation of new democratic arenas for entertaining arguments about the frame. In some cases, moreover, they are creating such arenas themselves. In the World Social Forum, for example, some practitioners of transformative politics have fashioned a transnational public sphere where they can participate on a par with others in airing and resolving disputes about the frame. In this way, they are prefiguring the possibility of new institutions of post-Westphalian democratic justice.footnote16

The democratizing dimension of transformative politics points to a third level of political injustice, above and beyond the two already discussed. Previously, I distinguished first-order injustices of ordinary-political misrepresentation from second-order injustices of misframing. Now, however, we can discern a third-order species of political injustice, which corresponds to the question of the ‘how’. Exemplified by undemocratic processes of frame-setting, this injustice consists in the failure to institutionalize parity of participation at the meta-political level, in deliberations and decisions concerning the ‘who’. Because what is at stake here is the process by which first-order political space is constituted, I shall call this injustice meta-political misrepresentation. Meta-political misrepresentation arises when states and transnational elites monopolize the activity of frame-setting, denying voice to those who may be harmed in the process, and blocking creation of democratic arenas where the latter’s claims can be vetted and redressed. The effect is to exclude the overwhelming majority of people from participation in the meta-discourses that determine the authoritative division of political space. Lacking any institutional arenas for such participation, and submitted to an undemocratic approach to the ‘how’, the majority is denied the chance to engage on terms of parity in decision-making about the ‘who’.

#### Open cosmopolitanism is a process, not a blueprint---the struggle, even if imperfect, is resistance.

Giuseppe Caruso 17. “Open Cosmopolitanism and the World Social Forum: Global Resistance, Emancipation, and the Activists’ Vision of a Better World.” Globalizations, 14:4, 504-518, DOI: 10.1080/14747731.2016.1254413

Open cosmopolitanism represents WSF’s end, its journey, and its mode of travel. Both aspirations and realisations develop through recursive conflicts between multiple instantiations, historical and psychological, of Empire and Cosmopolis. Open cosmopolitanism is not based on blueprints. It is a work in process, impossible to uniquely define. Open cosmopolitanism invokes a recursive process of emancipation. It is about freeing, just as much as it is about freedom. It is about opening, just as much as it is about openness. It is not built on the assumption of universality, but on continued struggles to confront the conflicts that traverse global society. The following passage illustrates WSF’s conception of resistance and alternatives as one:

To imagine that another world is possible is a creative act to make it possible. The WSF releases contradictions and makes them operate, catalyzing, liberating creative energies. [ ... ] The WSF intends to be a space to facilitate pulling together and strengthening an international coalition of the most diverse social movements and organizations, adhering to the principle of respect for differences, autonomy of ideas, and forms of struggle. [ ... ] It’s an initiative of the emerging planetary civil society. [ ... ] It’s a movement of ideas that feeds on human diversity and possibilities, opposing the ‘single way of thinking’. [ ... ] The WSF is a living laboratory for world citizenship. (WSF, 2003, original italics)

Resistance and experimentation gather energy from recursive processes of individual and collective emancipation taking place across multiple conflicts both within and without WSF’s open space. This also explains the emergent nature and the mutually constitutive relationship between WSF’s cosmopolitan imaginations, practices of resistance, and new solidarities. Justice, equality, self- and collective realisation, mutual recognition, and radical democracy are, at the same time, methodologies and objectives of WSF’s open cosmopolitanism. The multiple paths it explores are traced by the prevalence of collective work over basic assumptions of ‘equality in the struggle’ and are grounded on values supporting creative thinking: curiosity, empathy, and solidarity.

#### We need new research agendas---political and social theory must be redefined.

Ulrich Beck & Natan Sznaider 10. Ulrich Beck. Department of Sociology, Ludwig-Maximilians-Universitat Munich. Natan Sznaider, School of Behavioral Sciences, Academic College of Tel-Aviv Yaffo, Israel. "Unpacking cosmopolitanism for the social sciences: a research agenda". Wiley Online Library. 1-15-2010. https://onlinelibrary.wiley.com/doi/full/10.1111/j.1468-4446.2009.01250.x

Indeed, the basic idea behind this special issue of the British Journal of Sociology is that ‘the light of the great cultural problems has moved on’ from a nation-state definition of society and politics to a cosmopolitan outlook. At this point the humanities and social sciences need to get ready for a transformation of their own positions and conceptual equipment – that is, to take cosmopolitanism as a research agenda seriously and raise some of the key conceptual, methodological, empirical and normative issues that the cosmopolitanization of reality poses for the social sciences. The intellectual undertaking of redefining cosmopolitanism is a trans-disciplinary one, which includes geography, anthropology, ethnology, international relations, international law, political philosophy and political theory, and now sociology and social theory (see Beck and Sznaider 2006). Cosmopolitanism is, of course, a contested term; there is no uniform interpretation of it in the growing literature. The boundaries separating it from competitive terms like globalization, transnationalism, universalism, glocalization etc. are not distinct and internally it is traversed by all kind of fault lines. Yet we will argue that the neo-cosmopolitanism in the social sciences –‘realistic cosmopolitanism’ or ‘cosmopolitan realism’– is an identifiable intellectual movement united by at least three interconnected commitments:

First, the shared critique of methodological nationalism which blinds conventional sociology to the multi-dimensional process of change that has irreversibly transformed the very nature of the social world and the place of states within that world. Methodological nationalism does not mean (as the term ‘methodological individualism’ suggests) that one or many sociologists have consciously created an explicit methodology (theory) based on an explicit nationalism. The argument rather goes that social scientists in doing research or theorizing take it for granted that society is equated with national society, as Durkheim does when he reflects on the integration of society. He, of course, has in mind the integration of the national society (France) without even mentioning, naming or thinking about it. In fact, not using the adjective ‘national’ as a universal language does not falsify but might sometimes even prove methodological nationalism. That is the case when the practice of the argument or the research presupposes that the unit of analysis is the national society or the national state or the combination of both. The concept of methodological nationalism is not a concept of methodology but of the sociology of sociology or the sociology of social theory.

Second, the shared diagnosis that the twenty-first century is becoming an age of cosmopolitanism. This could and should be compared with other historical moments of cosmopolitanism, such as those in ancient Greece, the Alexandrian empire and the Enlightenment. In the 1960s Hannah Arendt analysed the Human Condition, in the 1970s Francois Lyotard the Postmodern Condition. Now at the beginning of the twenty-first century we have to discover, map and understand the Cosmopolitan Condition.

Third, there is a shared assumption that for this purpose we need some kind of ‘methodological cosmopolitanism’. Of course, there is a lot of controversy about what this means. The main point for us lies in the fact that the dualities of the global and the local, the national and the international, us and them, have dissolved and merged together in new forms that require conceptual and empirical analysis. The outcome of this is that the concept and phenomena of cosmopolitanism are not spatially fixed; the term itself is not tied to the ‘cosmos’ or the ‘globe’, and it certainly does not encompass ‘everything’. The principle of cosmopolitanism can be found in specific forms at every level and can be practiced in every field of social and political action: in international organizations, in bi-national families, in neighbourhoods, in global cities, in transnationalized military organizations, in the management of multi-national co-operations, in production networks, human rights organizations, among ecology activists and the paradoxical global opposition to globalization.

Critique of methodological nationalism

Methodological nationalism takes the following premises for granted: it equates societies with nation-state societies and sees states and their governments as the primary focus of social-scientific analysis. It assumes that humanity is naturally divided into a limited number of nations, which organize themselves internally as nation-states and externally set boundaries to distinguish themselves from other nation-states. And it goes further: this outer delimitation as well as the competition between nation-states, represent the most fundamental category of political organization.

The premises of the social sciences assume the collapse of social boundaries with state boundaries, believing that social action occurs primarily within and only secondarily across, these divisions:

[Like] stamp collecting . . . social scientists collected distinctive national social forms. Japanese industrial relations, German national character, the American constitution, the British class system – not to mention the more exotic institutions of tribal societies – were the currency of social research. The core disciplines of the social sciences, whose intellectual traditions are reference points for each other and for other fields, were therefore domesticated– in the sense of being preoccupied not with Western and world civilization as wholes but with the ‘domestic’ forms of particular national societies (Shaw 2000: 68).

The critique of methodological nationalism should not be confused with the thesis that the end of the nation-state has arrived. One does not criticize methodological individualism by proclaiming the end of the individual. Nation-states (as all the research shows – see also the different contributions in this volume) will continue to thrive or will be transformed into transnational states. What, then, is the main point of the critique of methodological nationalism? It adopts categories of practice as categories of analysis. The decisive point is that national organization as a structuring principle of societal and political action can no longer serve as the orienting reference point for the social scientific observer. One cannot even understand the re-nationalization or re-ethnification trend in Western or Eastern Europe without a cosmopolitan perspective. In this sense, the social sciences can only respond adequately to the challenge of globalization if they manage to overcome methodological nationalism and to raise empirically and theoretically fundamental questions within specialized fields of research, and thereby elaborate the foundations of a newly formulated cosmopolitan social science.

As many authors – including the ones in this volume – criticize, in the growing discourse on cosmopolitanism there is a danger of fusing the ideal with the real. What cosmopolitanism is cannot ultimately be separated from what cosmopolitanism should be. But the same is true of nationalism. The small, but important, difference is that in the case of nationalism the value judgment of the social scientists goes unnoticed because methodological nationalism includes a naturalized conception of nations as real communities. In the case of the cosmopolitan ‘Wertbeziehung’ (Max Weber, value relation), by contrast, this silent commitment to a nation-state centred outlook of sociology appears problematic.

In order to unpack the argument in the two cases it is necessary to distinguish between the actor perspective and the observer perspective. From this it follows that a sharp distinction should be made between methodological and normative nationalism. The former is linked to the social-scientific observer perspective, whereas the latter refers to the negotiation perspectives of political actors. In a normative sense, nationalism means that every nation has the right to self-determination within the context of its cultural, political and even geographical boundaries and distinctiveness. Methodological nationalism assumes this normative claim as a socio-ontological given and simultaneously links it to the most important conflict and organization orientations of society and politics. These basic tenets have become the main perceptual grid of the social sciences. Indeed, this social-scientific stance is part of the nation-state's own self-understanding. A national view on society and politics, law, justice, memory and history governs the sociological imagination. To some extent, much of the social sciences has become a prisoner of the nation-state. That this was not always the case is shown in Bryan Turner's paper in this issue (Turner 2006: 133–51). This does not mean, of course, that a cosmopolitan social science can and should ignore different national traditions of law, history, politics and memory. These traditions exist and become part of our cosmopolitan methodology. The comparative analyses of societies, international relations, political theory, and a significant part of history and law all essentially function on the basis of methodological nationalism. This is valid to the extent that the majority of positions in the contemporary debates in social and political science over globalization can be systematically interpreted as transdisciplinary reflexes linked to methodological nationalism.

These premises also structure empirical research, for example, in the choice of statistical indicators, which are almost always exclusively national. A refutation of methodological nationalism from a strictly empirical viewpoint is therefore difficult, indeed, almost impossible, because so many statistical categories and research procedures are based on it. It is therefore of historical importance for the future development of the social sciences that this methodological nationalism, as well as the related categories of perception and disciplinary organization, be theoretically, empirically, and organizationally re-assessed and reformed.

What is at stake here? Whereas in the case of the nation-state centred perspective there is an historical correspondence between normative and methodological nationalism (and for this reason this correspondence has mainly remained latent), this does not hold for the relationship between normative and methodological cosmopolitanism. In fact, the opposite is true: even the re-nationalization or re-ethnification of minds, cultures and institutions has to be analysed within a cosmopolitan frame of reference.

Cosmopolitan social science entails the systematic breaking up of the process through which the national perspective of politics and society, as well as the methodological nationalism of political science, sociology, history, and law, confirm and strengthen each other in their definitions of reality. Thus it also tackles (what had previously been analytically excluded as a sort of conspiracy of silence of conflicting basic convictions) the various developmental versions of de-bounded politics and society, corresponding research questions and programmes, the strategic expansions of the national and international political fields, as well as basic transformations in the domains of state, politics, and society.

This paradigmatic de-construction and re-construction of the social sciences from a national to a cosmopolitan outlook can be understood and methodologically justified as a ‘positive problem shift’ (Lakatos 1970), a broadening of horizons for social science research making visible new realities encouraging new research programmes (Beck and Lau 2005; Beck, Bonss and Lau 2003: 1–35). Against the background of cosmopolitan social science, it suddenly becomes obvious that it is neither possible to distinguish clearly between the national and the international, nor, correspondingly, to make a convincing contrast between homogeneous units. National spaces have become denationalized, so that the national is no longer national, just as the international is no longer international. New realities are arising: a new mapping of space and time, new co-ordinates for the social and the political are emerging which have to be theoretically and empirically researched and elaborated.

This entails a re-examination of the fundamental concepts of ‘modern society’. Household, family, class, social inequality, democracy, power, state, commerce, public, community, justice, law, history, memory and politics must be released from the fetters of methodological nationalism, re-conceptualized, and empirically established within the framework of a new cosmopolitan social and political science. It would be hard to understate the scope of this task. But nevertheless it has to be taken up if the social sciences want to avoid becoming a museum of antiquated ideas.

#### Cosmopolitan dialogue opens transformative space for social struggles.

Gerard Delanty 14. University of Sussex, UK “The prospects of cosmopolitanism and the possibility of global justice.” Journal of Sociology 2014, Vol. 50(2) 213–228 https://www.sciencespo.fr/ceri/plurispace/wp-content/uploads/2020/01/DELANTY\_Prospects-Cosmopolitanism.pdf

It is in the first instance a condition of openness to the world in the sense of the broadening of the moral and political horizon of societies. It entails a view of societies as connected rather than separated. Cosmopolitanism is made possible by the fact that individuals, groups, publics, societies have a capacity for learning in dealing with problems and, in particular, learning from each other. In this sense, then, cosmopolitanism is not a matter of diversity or mobility, but a process of learning. Dialogue is a key feature of cosmopolitanism since dialogue opens up the possibility of incorporating the perspective of others into one’s own view of the world. It can thus be associated with a communicative view of modernity. Rather than being an affirmative condition, it is transformative and is produced by social struggles rather than being primarily elite driven or entirely institutional. In this sense, cosmopolitanism can be related to popular and vernacular traditions rather than exclusively to the projects of elites (see Holton, 2009). From an epistemological perspective, cosmopolitanism involves the production of essentially critical knowledge, such as the identification of transformative potentials within the present.

Finally, cosmopolitanism is related to subject formation: it is constitutive of the self as much as it is of social and political processes. This is reflected in the von Humboldtian – in this case Wilhelm von Humboldt’s – understanding of cosmopolitanism as a particular kind of consciousness that is best exemplified in education. In the acquisition of knowledge, the self undergoes a transformation, for Bildung is a form of self-formation and occurs through the encounter of the individual with the world. Bildung is a means of encountering the universal, as reflected in the category of the world, and is the aim of education.

These features of cosmopolitanism challenge the received view of normative ideas, such as global justice as transcending political community or as simply utopian. The conception of cosmopolitanism I am putting forward is that it is constitutive of modernity and part of the make-up of political community. This is why cosmopolitanism is not a zero sum condition – either present or absent – as its critics often argue and its defenders mistakenly argue in its support. It is present to varying degrees in contemporary societies.

In order to assess the prospects of cosmopolitanism it is therefore necessary to determine the extent to which cosmopolitan phenomena are present in the cultural model of societies and in their modes of social organization and institutions. By the cultural model, I mean the social imaginary of societies, that is the dominant forms of collective identity or self-understanding. The cultural model of all modern societies involves the amplification and metamorphosis of transcultural ideas such as liberty, justice, freedom, autonomy, rights, which of course are variously interpreted and are not always fully institutionalized. But the existence of such ideas (essentially meta-norms), means that societies have the cognitive means of reaching beyond themselves. For this reason, there is generally a tension in modern societies between the cultural model and institutions. Related to these levels of analysis is the dimension of subject formation, the cosmopolitan self. It is possible that any one time in the history of a society there is a tension between subject formation, the cultural model of society, and social institutions. It is for this reason that cosmopolitanism can be seen as a critical theory of society (see Delanty, 2009): it shares with the critical heritage the concern with possibilities within the present or the immanent transcendence of society.

I am emphasizing, then, the formative dimensions of cosmopolitanism, which in other words is a structure forming itself out of both the self and society. It entails a subject (the cosmopolitan subject), a discourse in which ideas, knowledge, modes of cognition are produced, and social practices. Viewed in such terms, cosmopolitanism is a process as opposed to a fixed condition. It is marked by conflict, contradictions, negotiation. The implications of this view are that evidence of cosmopolitanism must be found not in an end state – a cosmopolitan society or state as opposed to a non-cosmopolitan one – but in the process by which it emerges. It is the task of sociology to determine whether and how this process is occurring.

#### Our political imaginary is possible and desirable.

Gerard Delanty 14. University of Sussex, UK “The prospects of cosmopolitanism and the possibility of global justice.” Journal of Sociology 2014, Vol. 50(2) 213–228 https://www.sciencespo.fr/ceri/plurispace/wp-content/uploads/2020/01/DELANTY\_Prospects-Cosmopolitanism.pdf

The notion that global justice is both a challenge and a possibility is a relatively new idea.1 Notions of justice have traditionally been confined to territorially limited political communities, generally nation-states, and global justice seen as a secondary or derivative matter. It was not very long ago that all questions of justice were thought to pertain to nationally defined political communities. This was certainly the assumption that Rawls made in A Theory of Justice in 1971, and which set the terms of debate for more than four decades. In the past two decades there has been a steady increase in what may be called discourses of global justice – including theoretical conceptualizations – and political practices that reflect notions of global justice. It would appear that global justice has become part of the Zeitgeist or the political imaginary of critical publics in contemporary societies as they address a range of global challenges.

To create new or possible worlds it is first of all necessary to be able to imagine them. The fact that we are unsure of what exactly constitutes global justice, but nonetheless speak of it, suggests that it is a reality of a certain kind. One might say it is a reality creating idea. The reality of global justice can now be declared to be a constitutive feature of political community. It is a way of judging the world and a way of thinking about the world, as well as a way of examining the world that challenges the exclusivity of national borders as determining the boundaries of justice. Global justice has a normative, a cognitive and an epistemological dimension: it offers principles against which injustice can be measured, it offers a language to speak about human interconnectedness, and it is a topic on which knowledge can be acquired through social research. The concern with global justice is central to the idea of cosmopolitanism, though not the only aspect of cosmopolitanism. In this article I am largely concerned with the political dimension of cosmopolitanism, which I see as the context in which to discuss global justice. The aim of the article is to explore the considerations that are at stake in assessing the prospects of cosmopolitanism today as a political project. I argue that there is scope for fruitful dialogue between sociology and political science around this question, which asks how a normative idea becomes an empirical phenomenon. In the first section I discuss the notion of global justice before outlining a theoretical approach to the analysis of cosmopolitanism. The third section of the article moves on to look at the conditions of the possibility of cosmopolitanism, before finally considering the prospects of cosmopolitanism.

#### We should create institutional loci for internationalism.

Daniele Archibugi 4. London School of Economics and Political Science, London, UK and Italian National Research Council, Italy European Journal of International Relations Copyright 2004. “Cosmopolitan Democracy and its Critics: A Review”. https://www.researchgate.net/profile/Daniele-Archibugi-2/publication/240701697\_Cosmopolitan\_Democracy\_and\_Its\_Critics\_A\_Review/links/5cc861b5299bf120978b3022/Cosmopolitan-Democracy-and-Its-Critics-A-Review.pdf

Marxist analysis maintains the existence of a permanent conflict of interests between rival social classes; interests that — now more than in the past — are in conflict not only within states, but also between states. The creation of a global citizenship will not put an end to these conflicts of interest, but that is not the ambition inspiring it. Its goal is simply to find institutional loci where these conflicts of interest could possibly be addressed and managed. If the prolonged civil war in Sierra Leone were somehow linked to the diamond trade, and the traders from Anvers, Moscow or New York were thought to play an effective role in promoting the instigation of the hostilities, what kind of institutional channels might prove effective in resolving the issue? Policies that are decided within international institutions — such as the certification of the diamonds’ origin — offer the possibility of mitigating the conflict. In other words, global institutions should offer effective channels for mending conflicts.

What needs to be revised is the political programme — not the spirit — of proletarian internationalism. Cosmopolitan democracy suggests the creation of institutions and representative channels not limited to a specific social class, but open to all individuals. Its aim is not to overcome social classes, but an objective more modest but equally ambitious — offering channels of direct representation to all people at the global level, regardless of their social status. This implies basing decision-making on global issues on the preferences of a majority, rather than on those of a single class. In this vein, Ulrich Beck (1999: 18) invoked, ‘Citizens of the world, unite!’

Trans-national campaigns have already succeeded in influencing the choices of political decision-makers — take the decision of the UK government to follow environmentally friendly procedures for the disposal of the Brent Spar (Prins and Sellwood, 1998); the institution of the International Criminal Court (Glasius, 2002); the decision of some multinationals to recede from their profit-making interests and allow for the free diffusion of the AIDS drug (Seckinelgin, 2002), or even military interventions to protect human rights (Kaldor, 2001). An international public sphere (Koehler, 1998; Cochran, 2002) is moving towards public action, and some partial but nevertheless significant results have been achieved (Pianta, 2003).

# 2AC

## Case

### AT: Nation-State Solves War---2AC

#### Nationalism causes war and genocide.

Virginia Matteo 20. Bachelor's degree in Spanish and English Literature. “Why Nationalism Is Dangerous.” https://soapboxie.com/social-issues/Why-Nationalism-Is-Dangerous

A Rise of Nationalism

In theory, we all should know what pursuing extreme national interests and a xenophobic agenda can lead to. . . the horrors of the two world wars are not buried in the distant past. But do we really? Perhaps those wars have become fossilized stories we can’t really relate to anymore?

An increase in the support of nationalist parties across Europe and the phenomenon of Donald Trump in the U.S. seem to indicate just that; how quickly we can forget. Populist politicians deliberately play upon the refugee crisis and the fear of terrorism to revive nationalist sentiments. In this nationalist rhetoric, the refugee and the migrant become the figures upon which all our fears materialize; the scapegoats. Nationalists want you to thing if we could get rid of migrants, society would be purged and all problems resolved. Terrorism would fade into oblivion, the working class would live in bliss, and the prices of houses would fall.

Except none of it would really happen. Picking a victim and blaming them for all that’s wrong, as understandable from a psychological point of view as it may be, will lead to nothing but violence and creating even more problems. Nationalists think they have a simple cure for all social ailments, but in fact they terribly misdiagnosed the patient. Theirs is the kind of thinking that led people to believe that if they sacrifice enough victims, the gods will show mercy and send them the long-awaited rain.

Of course nationalism doesn’t boil down to blaming migrants for every evil. It’s a complex phenomenon with many faces across the world and throughout history. But it is still possible to identify some common features that may be dangerous.

Pitting One Nation Against Another

In post imperial Britain the notions of “nation” and “race” were played upon by the Conservative party in an attempt to revive political language at a time when the UK had lost their sway over a significant portion of the world. The scheme of restoring past glory and a sense of value to the nation was carried out by defining the British nation against a surge of immigrants that were coming to the country, especially black settlers. The proper British way of life was seen in opposition to alien, threatening, dangerous ways of life. In short, the creation of a white homogenous British nation that overlooked differences such as class, gender, regional identities, was only possible by saying what this nation wasn’t (it wasn’t black, it wasn’t criminal, it wasn’t dangerous).

Scholars of nationalism agree that achieving a consensus about national identity requires identifying an Other inside or outside the national borders, that is somehow inferior to the nation itself. The exclusion and derogation of other cultures inside a state can lead to a series of social problem such as legitimization of abuse, alienation, in extreme cases violence. It is also problematic because it is only natural that the abused and alienated victim will look for an alternative identity, finding consolation in their own version of nationalism. Two hostile communities (parts of them, at least) that despise each other’s cultures and are unable to communicate is no good news. Especially if one community significantly outnumbers the other.

National Will: Where Does It Reside?

In nationalist rhetoric whatever the people do, or wish, or rather what politicians say that the people wish, is inherently good by virtue of it being the “will of the people”. The consequence of the nation being held the highest good is a dangerous lack of self-criticism and a very dubious sense of morality. The national interest can be used to justify just about anything.

Another problem is that the national will is highly malleable to different political agendas. It should not be understood as a pure expression of the nation, as some nationalists seem to understand it, but rather as a political tool for pursuing particular political goals. Many politicians claim the right to speak on behalf of the nation, but how do they identify the national will? Where does it reside? How is it created? How is it measured? Does a politician just “feel” it? Is it unanimous?

A politician brandishing the national will is giving themselves essentially carte blanche to do anything they claim is in the national interest and shows that they are unwilling to compromise on anything that could in their opinion harm the nation. Putting ideology over pragmatism certainly is not the best entry into dialogue on an international level; it can cause misunderstanding and the nation’s isolation.

Nation-Building Is Repressive

According to some models, nation-building requires in agrarian societies a landed elite to subjugate the peasantry. The emergence of a nation is frequently preceded by gory peasant revolts, especially in colonial and post-colonial contexts in the Middle East and South Asia, where the predominant economic model is agrarian capitalism. Nationalist violence isn’t always directed outward; it is also used against the same people it supposedly cherishes. This is one of the many paradoxes of nationalism; it glorifies the nation, the people, but at the same time it crashes those of its own people that dare to disagree. Nationalism’s dream of unity is impossible to achieve without a degree of violence and coercion (conscripting armies is one example of state repression). Nationalism pretends to represent the totality of the nation, but on close inspection it is obvious that it constantly struggles to hold the nation together and there are other identities that challenge it.

The Threats of Civil War and Genocide

In multi-ethnic and multi-religious states (many of such states were erected by colonial powers in the Middle East), if different groups disagree about what should be the basis of national consciousness, there always exists the danger of civil war. History provides too many sad examples of struggles over hegemony that resulted in utter human tragedy. Genocides on Iraqi Shi’is and Kurds by the Ba’thist regime in Iraq, the massacres of Shi’is and Tajiks by the Taliban in Afghanistan, the Bosnian civil war, the civil war in Tajikistan and the Ayodhya and Bombay massacres of Muslims in India. As Juan R. I. Cole and Deniz Kandiyoti sum it up these events should: “stand as reminders of how the post-colonial national imagination can turn, just as had some European nationalisms, toward dark fantasies of ethnic hegemony and even homogenization.”

#### Imperialism now---aff provides an out AND solves oppression.

Daniele Archibugi 04. London School of Economics and Political Science, London, UK and Italian National Research Council, Italy European Journal of International Relations Copyright 2004. “Cosmopolitan Democracy and its Critics: A Review”. https://www.researchgate.net/profile/Daniele-Archibugi-2/publication/240701697\_Cosmopolitan\_Democracy\_and\_Its\_Critics\_A\_Review/links/5cc861b5299bf120978b3022/Cosmopolitan-Democracy-and-Its-Critics-A-Review.pdf

American Hegemony

Today’s world is dominated by a hegemonic bloc where a single state, the United States, is endowed with extraordinary powers and the mandate to defend very narrow economic interests (Chandler, 2001; Gower, 2001). This hegemon goes so far as to resort to military power in order to penetrate economic and political activity. Critics have described how many international organizations — such as the International Monetary Fund, the World Trade Organization and NATO — also serve the purpose of maintaining and preserving the interests of this new hegemonic bloc. Basing observation on real-world conditions, these critics argue that a project that aims to empower global institutions to coordinate and monitor national policies leads de facto to a decrease in the independence of the various states and, ultimately, reinforces the ideology of the current hegemonic power. Authors such as Zolo, Gowen and Chandler have noted how those same years that witnessed audacious projects for UN reform and the democratiza tion of global governance, also witnessed the significant military engagement of Western states. In the lead up to their use of force, these states employed a rhetoric dangerously resembling those discourses that long for a global order founded on the values of lawfulness and democracy.

I have already argued that the amount of power concentrated within the hands of the United States is excessive, and that its domestic democracy is no guarantee for the wise or lawful application of such power. However, the key is to find a strategy that can effectively oppose this hegemonic bloc. Contrary to Zolo, Gowen, Chandler et al., I dispute the ability of the old sovereignty dogma to provide a satisfactory alternative to US hegemony, or to any hegemony, for that matter. Until this moment, the appeal to sovereignty has served the purpose of aiding governments in abusing their citizens, rather than offering weaker states protection from the greed of the strongest states. The strengthening of international institutions, especially if inspired by the values of democracy, would most probably produce the desired effect of obliging the United States and its allies to engage in a foreign policy much more in line with their own constitutions. Barricading ourselves behind the notion of sovereignty merely for the sake of counterbalancing America’s hegemony may cause us to forget the millions of people who are subjected every day to oppression from their own governments. The recent conflict in Iraq seems to reinforce this point. On the one hand, the lack of international consensus and legitimacy did not constrain two democratic states, the USA and the UK, from waging war against international law. On the other hand, the international community lacked non-coercive instruments to protest against the violation of human rights by the Iraqi government since it had the status of representing a ‘sovereign’ state. The cosmopolitan perspective would, on the contrary, have urged the international community to take other actions, such as smart sanctions, to oppose and ultimately remove the Iraqi government.

## Off

### T---2AC

#### Requirements that dialogue or debate start from competition fixes the gaze of our research agenda---it necessitates otherization and comparative reflexivity.

Pauli Kettunen 21. Professor of Political History in the Social Science Faculty of University of Helsinki. "Welfare state, competition state, security state: Nationalism in nation-state responses to crossborder mobilities." In Remapping Security on Europe’s Northern Borders, pp. 201-220. Routledge, 2021.

Reforming the welfare state in the direction of the competition state clearly differs from Myrdal’s vision of expanding it into a welfare world. Critical visions of global policies could be opened from the universalistic principles of the national welfare state, as Myrdal, and later Pekka Kuusi (1985), did. Transforming the welfare state in the direction of the competition state fixes the gaze on national agency in a way that closes the window to such visions. “Welfare” does not itself imply a distinction between us and others; “competitiveness” does.

The importance of comparisons in national politics is no novelty, yet promoting the competitiveness of a nation in global competition implies new requirements of comparative reflexivity. “We” within a given territorial – local, regional, European, yet in the first place national – framework are supposed to make us attractive and competitive in the face of those who compare different environments from a transnational perspective in their decision making regarding flows of money, investment, and the location of production and jobs. This means being able to constantly assess one’s own actions and capacities from the varying and changing positions of those actors who compare us with others. In addition to divisions between us and others, the distinction between the internal and external is reproduced. Globalisation, notably the crossborder mobility of capital, is naturalised as necessities of external environment; national society is commodified as a competitive community.

#### We meet---the 1AC is “resolved:” over the resolution because it analyzes and deals with its elements---solves their offense.

Merriam-Websterhttps://www.merriam-webster.com/dictionary/resolve

Definition of resolve

resolved; resolving

transitive verb

1 obsolete : dissolve, melt

2 a : break up, separate the prism resolved the light into a play of color; also : to change by disintegration

b : to reduce by analysis resolve the problem into simple elements

c : to distinguish between or make independently visible adjacent parts of

d : to separate (a racemic compound or mixture) into the two components

3 : to cause resolution of (a pathological state)

4 a : to deal with successfully : clear up resolve doubts resolve a dispute

b : to find an answer to

c : to make clear or understandable

d : to find a mathematical solution of

e : to split up into two or more components especially in assigned directions resolve a vector

5 : to reach a firm decision about resolve to get more sleep resolve disputed points in a text

6 a : to declare or decide by a formal resolution and vote

b : to change by resolution or formal vote the house resolved itself into a committee

7 : to make (something, such as one or more voice parts or the total musical harmony) progress from dissonance to consonance

8 : to work out the resolution of (something, such as a play)

#### Topical version and switch side arguments presume establishing a just frame when our argument is framing cannot be just.

Nancy Fraser 05. Henry A. and Louise Loeb Professor of Political and Social Science and professor of philosophy at The New School. “Reframing Justice in a Globalizing World, NLR 36, November–December 2005.” New Left Review. https://newleftreview-org.proxy.library.emory.edu/issues/ii36/articles/nancy-fraser-reframing-justice-in-a-globalizing-world

The politics of framing can take two distinct forms, both of which are now being practised in our globalizing world.footnote12 The first approach, which I shall call the affirmative politics of framing, contests the boundaries of existing frames while accepting the Westphalian grammar of frame-setting. In this politics, those who claim to suffer injustices of misframing seek to redraw the boundaries of existing territorial states or in some cases to create new ones. But they still assume that the territorial state is the appropriate unit within which to pose and resolve disputes about justice. For them, injustices of misframing are not a function of the general principle according to which the Westphalian order partitions political space. They arise, rather, as a result of the faulty way in which that principle has been applied. Thus, those who practise the affirmative politics of framing accept that the principle of state-territoriality is the proper basis for constituting the ‘who’ of justice. They agree, in other words, that what makes a given collection of individuals into fellow subjects of justice is their shared residence on the territory of a modern state and/or their shared membership in the political community that corresponds to such a state. Thus, far from challenging the underlying grammar of the Westphalian order, those who practise the affirmative politics of framing accept its state-territorial principle.

Precisely that principle is contested, however, in a second version of the politics of framing, which I shall call the transformative approach. For its proponents, the state-territorial principle no longer affords an adequate basis for determining the ‘who’ of justice in every case. They concede, of course, that that principle remains relevant for many purposes; thus, supporters of transformation do not propose to eliminate state-territoriality entirely. But they contend that its grammar is out of synch with the structural causes of many injustices in a globalizing world, which are not territorial in character. Examples include the financial markets, ‘offshore factories’, investment regimes and governance structures of the global economy, which determine who works for a wage and who does not; the information networks of global media and cybertechnology, which determine who is included in the circuits of communicative power and who is not; and the bio-politics of climate, disease, drugs, weapons and biotechnology, which determine who will live long and who will die young. In these matters, so fundamental to human well-being, the forces that perpetrate injustice belong not to ‘the space of places’, but to ‘the space of flows’.footnote13 Not locatable within the jurisdiction of any actual or conceivable territorial state, they cannot be made answerable to claims of justice that are framed in terms of the state-territorial principle. In their case, so the argument goes, to invoke the state-territorial principle to determine the frame is itself to commit an injustice. By partitioning political space along territorial lines, this principle insulates extra- and non-territorial powers from the reach of justice. In a globalizing world, therefore, it is less likely to serve as a remedy for misframing than as a means of inflicting or perpetuating it.

#### That open process is liberating.

Giuseppe Caruso 17. “Open Cosmopolitanism and the World Social Forum: Global Resistance, Emancipation, and the Activists’ Vision of a Better World.” Globalizations, 14:4, 504-518, DOI: 10.1080/14747731.2016.1254413

Open cosmopolitanism represents WSF’s end, its journey, and its mode of travel. Both aspirations and realisations develop through recursive conflicts between multiple instantiations, historical and psychological, of Empire and Cosmopolis. Open cosmopolitanism is not based on blueprints. It is a work in process, impossible to uniquely define. Open cosmopolitanism invokes a recursive process of emancipation. It is about freeing, just as much as it is about freedom. It is about opening, just as much as it is about openness. It is not built on the assumption of universality, but on continued struggles to confront the conflicts that traverse global society. The following passage illustrates WSF’s conception of resistance and alternatives as one:

To imagine that another world is possible is a creative act to make it possible. The WSF releases contradictions and makes them operate, catalyzing, liberating creative energies. [ ... ] The WSF intends to be a space to facilitate pulling together and strengthening an international coalition of the most diverse social movements and organizations, adhering to the principle of respect for differences, autonomy of ideas, and forms of struggle. [ ... ] It’s an initiative of the emerging planetary civil society. [ ... ] It’s a movement of ideas that feeds on human diversity and possibilities, opposing the ‘single way of thinking’. [ ... ] The WSF is a living laboratory for world citizenship. (WSF, 2003, original italics)

Resistance and experimentation gather energy from recursive processes of individual and collective emancipation taking place across multiple conflicts both within and without WSF’s open space. This also explains the emergent nature and the mutually constitutive relationship between WSF’s cosmopolitan imaginations, practices of resistance, and new solidarities. Justice, equality, self- and collective realisation, mutual recognition, and radical democracy are, at the same time, methodologies and objectives of WSF’s open cosmopolitanism. The multiple paths it explores are traced by the prevalence of collective work over basic assumptions of ‘equality in the struggle’ and are grounded on values supporting creative thinking: curiosity, empathy, and solidarity.

### CP---2AC

#### Speculative economies make crashes inevitable----extraction replaces production and zeros innovation.

John Bellamy Foster et al. 21, R. Jamil Jonna and Brett Clark. John Bellamy Foster is the editor of Monthly Review and a professor of sociology at the University of Oregon. R. Jamil Jonna is associate editor for communications and production at Monthly Review. Brett Clark is associate editor of Monthly Review and a professor of sociology at the University of Utah. The authors thank John Mage, Craig Medlen, and Fred Magdoff for their assistance. “The Contagion of Capital Financialised Capitalism, COVID-19, and the Great Divide.” The Jus Semper Global Alliance. In Pursuit of the People and Planet Paradigm Sustainable Human Development March 2021. Essays on True Democracy and Capitalism. https://jussemper.org/Resources/Economic%20Data/Resources/BellamyFosterJonaClark-ContagionCapital.pdf

As we have seen, when corporations do not invest their economic surplus in new capital formation—primarily due to vanishing investment opportunities in an economy characterised by excess capacity—they are left with abundant free cash that is partly returned to the shareholders through share buybacks and, to a lesser degree, dividends. It is also used for speculation, including mergers, acquisitions, and the panoply of corporate “cash management” techniques that amount to the leveraging of free cash to enhance returns. This gives rise to a whole alphabet soup of 19 financial instruments, in which corporations use the cash at their disposal partly as collateral for debt leverage, with non-financial corporate debt rising rapidly as a share of national income. Predictably recurring internal corporate funds in the form of free cash constitute a “flow collateral” allowing for further leverage, feeding speculation. A speculative economy relies on borrowed funds for leverage, backed up in part by cash. Expanding cash reserves are also needed as hedges in case of financial defaults. The whole system is a house of cards.

The progressive financialisation of the capitalist economy, whereby the financial superstructure continues to expand as a share of the underlying productive economy, has led to ever-greater asset price bubbles and growing threats of world economic meltdown. So far, a complete meltdown has been headed off by central banks, as in the 2000 and 2008 financial crashes. At every major recurring disturbance, and with serious economic repercussions, the monetary authorities pump massive amounts of cash into the financial superstructure of the economy only to give rise to greater bubbles in the future.

Theoretically, stock values represent future expected streams of earnings arising primarily from production. Nowadays, 20 however, finance has become increasingly autonomous from production (or the “real economy”), relying on its own speculative “self-financing,” leading to financial bubbles, contagions, and crashes, with the monetary authorities intervening to keep the whole house of cards from collapsing. This serves to reduce the risk to speculators, thereby keeping the value of stocks and other financial assets rising on a long-term basis, along with the overall wealth/income ratio. In these circumstances, so-called asset accumulation by speculative means has replaced actual accumulation or productive investment as a route to the increase of wealth, generating a condition of “profits without production.”21

In order to grasp the full significance of the financialisation of the economy, it is useful to look at the two conceptions of capital (relative to national income) depicted in Chart 3. One of these, the numerator of the lower line, is the 22 traditional conception of capital as fixed investment stock (physical structures and equipment) at historical cost minus depreciation. This is called the fixed capital stock of the nation and is tied directly to economic growth. It represents 23 what economic theorists from Adam Smith to Karl Marx to Keynes have referred to as the accumulation of capital. Capital formation and national income are closely related, generally rising and falling together, producing the relatively flat line, representing the ratio of fixed capital stock to national income, shown in Chart 3.24

Yet, capital, as Marx noted very early in the process, has more and more taken on the “duplicate” form of “fictitious capital,” that is, the structure of financial claims (in monetary values) produced by the formal title to this real capital. Insofar as economic activity is directed to the appreciation of such financial claims to wealth relatively independently of the accumulation of capital at the level of production, it has metamorphosed into a largely speculative form.25

This can be seen by looking again at Chart 3. In contrast to the lower line, the upper line depicts what is traditionally seen as the wealth/income ratio (which some economic theorists, such as Thomas Piketty, conflate with the capital/ income ratio, treating wealth as capital). The numerator here is the value of corporate stocks. Since the mid–1980s, the 26 ratio of stock value to national income has increased more than 300 percent. This marks an enormous growth of financial wealth, with speculation-induced asset growth sidelining the role of productive investment or capital accumulation as such in the amassing of wealth. This is associated with a massive redistribution of wealth to the top of society. The top 10 percent of the U.S. population owns 88 percent of the value of stocks, while the top 1 percent owns 56 percent. Rising stock values relative to national income thus mean, all other things being equal, rapidly rising 27 wealth (and income) inequality.28

The existence of the two conceptions of capital (and of capital/income ratios) presented here—one representing historical investment cost minus depreciation, and conforming to the notion of accumulated capital stock, the other the monetary value of stock equities (in economics traditionally treated as wealth rather than capital)—is often downplayed within establishment economics under the assumption that in the long run they will simply fall in line with each other, and with national income. As leading mainstream economic growth theorist Robert Solow writes: “Stock market values, the financial counterpart of corporate productive capital, can fluctuate violently, more violently than national income. In a recession the wealth-income ratio may fall noticeably, although the stock of productive capital, and even its expected future earning power, may have changed very little or not at all. But as long as we stick to longer-run trends…this difficulty can safely be disregarded.”29

But can the divergence of stock values from income (and from fixed capital stock) in reality be so easily disregarded? Chart 3 depicts a sharp increase in stock values relative to national income, which has now continued for over a third of a century, with decreases in total stock values as a ratio of national income (output) occurring during recessions, then rebounding during recoveries. The 30 overall movement is clearly in the direction of compounded financial hyperextension. This conforms to the general pattern of the financialisation of the capitalist economy, constituting a structural change in the system associated with the growth of monopoly-finance capital. This has gone hand in hand with a bubblier economy, with financial bubbles bursting in 1987, 1991, 2001, and 2008, but ultimately shored up by the Federal Reserve and other central banks.

Today, vast amounts of free cash are spilling over into waves of mergers and acquisitions, typically aimed at acquiring mega-monopoly positions in the economy. A major focus is the tech sector, much of which is directed at commodifying all information in society, in the form of a ubiquitous surveillance capitalism. All financial bubbles derive their animus 31 from some common rationale, which claims that this time is different, discounting the reality of a bubble. In the present case, the rationale is that the advance of the FAANG stocks (Facebook, Apple, Amazon, Netflix, and Google), which now comprise almost a quarter of the value of Standard and Poor 500’s total capitalisation, is unstoppable, reflecting the dominance of technology. Apple alone has reached a stock market valuation of $2 trillion. All of this is feeding a massive increase in income and wealth inequality in the United States, as the gains from financial assets rise relative to income. Yet, like all previous bubbles, this one too will burst.32

Kalecki determined that the export surplus on the U.S. current account increased free cash, as did the federal deficit.33 However, the current account deficit cannot be seen, in today’s overall structural context, as simply reducing free cash, because of the changed role of multinational corporations in late imperialism, which alters other parts of the equation. Due to globalisation and the rise of the global labor arbitrage, U.S. multinational corporations in their intra-firm relations have in effect substituted production overseas by their affiliates for parent company exports, thereby decreasing their investment in fixed capital in the United States. The sales abroad of goods by majority-owned affiliates of U.S. 34 multinational corporations in 2018 were 14.5 times the exports of goods to majority-owned affiliates. Foreign profits of 35 U.S. corporations as a proportion of U.S. domestic corporate profits rose from 4 percent in 1950 to 9 percent in 1970 to 29 percent in 2019. This mainly reflects the shift in production to low unit labor cost countries in the Global South. Samir Amin described the vast expropriation of surplus from the Global South, based on the global labor arbitrage, as a form of “imperialist rent.”36

This expansion of global labor-value chains is also associated with an epochal increase in what is called the non-equity mode of production, or arm’s length production. Companies like Apple and Nike rely not on foreign direct investment abroad, but instead draw on subcontractors overseas to produce their goods at extremely low unit labor costs, often generating gross profit margins on shipping prices on the order of 50 to 60 percent.37

The loss of investment in the United States, as U.S. multinational corporations have substituted production overseas, coupled with the growth of foreign profits of U.S. mega firms, has further increased the free cash at the disposal of corporations (even with a growing deficit in the current account), thereby intensifying the all-around contradictions of over-accumulation, stagnation, and financialisation in the U.S. economy. Much of this free cash is parked in tax havens overseas to escape U.S. taxes.38

Washington uses its printing press, through the federal deficit, to compensate for the U.S. current account deficit. Foreign governments cooperate, providing the “giant gift” of accepting dollars in lieu of goods, thereby acquiring massive dollar reserves. At some point, however, these contradictions are bound to undermine the hegemony of the dollar as the 39 world’s reserve currency, with dire ramifications for the U.S.-based world empire.

#### Blockchains can’t solve growth.

Varoufakis 20 [Yanis Varoufakis. Ioannis "Yanis" Varoufakis is a Greek economist and politician. A former academic, he served as the Greek Minister of Finance from January to July 2015 under Prime Minister Alexis Tsipras. He has been Secretary-General of MeRA25, a left-wing political party, since he founded it in 2018. Why Bitcoin is not a socialist’s ally: Reply to Ben Arc. <https://diem25.org/why-bitcoin-not-socialists-ally-reply-ben-arc/> ]

Two propositions support this view. In the hypothetical case where Bitcoin were, under presently-existing capitalism, to replace fiat money: (1) It would lack the mechanism necessary to stop capitalist crises from yielding depressions that benefit only the ultra-right; and, (2) Its community-based, democratic protocols would do little to democratise economic life.

I shall explain my two propositions briefly below. But, before you despair (at my continued negative take on Bitcoin), let me foreshadow the concluding sentence in the Epilogue below: Once (and, of course, if) socialism dawns, money will have to be founded on a distributed-ledger, monetary commons enabling technology.

In other words, I shall argue that Bitcoin is not fit for purpose under capitalism, or as a vehicle toward transcending capitalism, but something like Bitcoin will characterise monetary systems in a future world free of private banks and share markets.

OK, let me now support my two propositions:

Proposition 1: Bitcoin lacks the shock absorbers necessary to prevent capitalist crises from doing untold damage to the working class.

Consider the Crash of 2008 or the more recent 2020 Covid-19-induced crisis. Suppose that Central Banks did not have the capacity instantly to create trillions of dollars, euros, pounds and yen — and instead had to rely on a spontaneous majority of Bitcoin’s users to agree to a massive increase in the supply of money. The result would be a 1929-like collapse of banks and corporations.

While socialists would shed no tears for the tragedy of the oligarchy, socialists should beware that a 1929-like systemic collapse is bound to strengthen the forces of the ultra-right — not of the socialist left (that has been, since at least 1991, languishing in the doldrums of political paralysis).

Technically, there is of course nothing that would prevent the Bitcoin community from agreeing instantly to even a doubling of the money base. However, the Tragedy of the Commons guarantees that Bitcoin owners will be subject to the usual prisoner’s dilemma dynamic that prevents the boost in the money supply necessary to avert the liquidation of potentially viable businesses and jobs. Moreover, this free-rider problem is made far, far worse by the fact that Bitcoin ownership is very unequally distributed, thus giving the Bitcoin-rich powerful incentives to restrain the growth of the money supply (since such restrictions would boost their private rents at the expense of the public interest).

In short, the free-rider problem that guarantees the maximal reinforcement of any capitalist crisis (in any economy relying on Bitcoin as its main currency) will be turbocharged by the unequal ownership of Bitcoin – which is unavoidable in any monetary system overlaid upon contemporary capitalism.

Proposition 2: Under capitalism, Bitcoin’s dominance will not democratise economic life — or give socialism a chance.

Suppose, again, that some magic wand is waved and Bitcoin replaces fiat money under contemporary capitalist conditions. In other words, as Bitcoin replaced dollars, pounds, euros and yen, property rights over land, resources and machines remain as they are while private equity firms and pension funds continue to own the bulk of shares trading in Wall Street, the City etc. All that will have changed is that Central Banks will vanish and the community of Bitcoin users will determine the global money supply (subject to the free-rider problems mentioned above).

At the firm level, nothing will have changed. Jeff Bezos will still control a massive monopsony-cum-monopoly, Facebook will still own the whole marketplace within its platform, Exxon-Mobil will continue to lean on weaker developing country governments to drill for oil and gas that should be left in the Earth’s guts etc.

And what of private banks? They would, make no mistake here, find ways of creating complex derivatives based on Bitcoin – derivatives that will soon (just like Lehman Brothers’ CDOs prior to 2008) function as stores of value and means of exchange; i.e. as private money. Massive bubbles denominated in Bitcoin will build up and they will burst just as they did in the 19th century under the Gold Standard. And then?

In the absence of Central Banks and with the Bitcoin community in the clasps of the aforementioned free-rider problem, depression will follow – as it did before the Fed was instituted in the US. Thus, the tragedy mentioned in Proposition 1 above kicks in.

In short, not only will the democratisation of money via Bitcoin fail to democratise capitalism but it will also give an almighty boost to the forces of regression.

Epilogue.

Bitcoin’s great appeal is that it breaks the cronyist chain linking central banks and private bankers. However, it does not undermine the cronyism of the network of bosses, politicians and private bankers.

Lest we forget, 19th Century bimetallic America also lacked a central bank. Under the gold and silver standards, the public money supply was fixed — and could not be easily manipulated by the state (either the government or the, then non-existent, Fed). But that did not stop private bankers from leveraging public money out of thin air to create huge quantities of private money with which to fund the Robber Barons, i.e. the Jeff Bezoses, of the era.

In this sense, replacing fiat money with Bitcoin would take us back to a postmodern version of 19th Century America — not exactly a prospect socialists should go to the barricades for.

### DA---2AC

#### Current foreign policy is endless war.

MEDEA BENJAMIN 21. Cofounder of both CODEPINK and the international human rights organization Global Exchange, author of 8 books, with NICOLAS J.S. DAVIES, 3/15/21. “10 big problems with Joe Biden's foreign policy — and one solution.” https://www.salon.com/2021/03/15/10-big-problems-with-joe-bidens-foreign-policy--and-one-solution/

By and large though, President Biden's foreign policy already seems stuck in the militarist quagmire of the past 20 years, a far cry from his campaign promise to reinvigorate diplomacy as the primary tool of U.S. foreign policy.

In this respect, Biden is following in the footsteps of Barack Obama and Donald Trump, who both promised fresh approaches to foreign policy but for the most part delivered more endless war.

By the end of his second term, Obama did have two significant diplomatic achievements with the signing of the Iran nuclear deal and normalization of relations with Cuba. So progressive Americans who voted for Biden had some grounds to hope that his experience as Obama's vice president would lead him to quickly restore and build on Obama's achievements with Iran and Cuba as a foundation for the broader diplomacy he promised.

Instead, the Biden administration seems firmly entrenched behind the walls of hostility Trump built between America and our neighbors, from his renewed Cold War against China and Russia to his brutal sanctions against Cuba, Iran, Venezuela, Syria and dozens of countries around the world, and there is still no word on cuts to a military budget that has grown by 15% since FY2015 (inflation-adjusted).

#### Heg is doomed---backlash and technology destroy the foundations of the US-led order.

Walter Russell Mead 21. James Clarke Chace Professor of Foreign Affairs and the Humanities at Bard College, the Global View columnist at The Wall Street Journal, and a Distinguished Fellow at the Hudson Institute. "The End of the Wilsonian Era". Foreign Affairs. https://www.foreignaffairs.com/articles/united-states/2020-12-08/end-wilsonian-era

This task was complicated by the Cold War, but “the free world” (as Americans then called the noncommunist countries) continued to develop along Wilsonian lines. Inevitable compromises, such as U.S. support for ruthless dictators and military rulers in many parts of the world, were seen as regrettable necessities imposed by the need to fight the much greater evil of Soviet communism. When the Berlin Wall fell, in 1989, it seemed that the opportunity for a Wilsonian world order had finally come. The former Soviet empire could be reconstructed along Wilsonian lines, and the West could embrace Wilsonian principles more consistently now that the Soviet threat had disappeared. Self-determination, the rule of law between and within countries, liberal economics, and the protection of human rights: the “new world order” that both the George H. W. Bush and the Clinton administrations worked to create was very much in the Wilsonian mold.

Today, however, the most important fact in world politics is that this noble effort has failed. The next stage in world history will not unfold along Wilsonian lines. The nations of the earth will continue to seek some kind of political order, because they must. And human rights activists and others will continue to work toward their goals. But the dream of a universal order, grounded in law, that secures peace between countries and democracy inside them will figure less and less in the work of world leaders.

To state this truth is not to welcome it. There are many advantages to a Wilsonian world order, even when that order is partial and incomplete. Many analysts, some associated with the presidential campaign of former U.S. Vice President Joe Biden, think they can put Humpty Dumpty together again. One wishes them every success. But the centrifugal forces tearing at the Wilsonian order are so deeply rooted in the nature of the contemporary world that not even the end of the Trump era can revive the Wilsonian project in its most ambitious form. Although Wilsonian ideals will not disappear and there will be a continuing influence of Wilsonian thought on U.S. foreign policies, the halcyon days of the post–Cold War era, when American presidents organized their foreign policies around the principles of liberal internationalism, are unlikely to return anytime soon.

THE ORDER OF THINGS

Wilsonianism is only one version of a rules-based world order among many. The Westphalian system, which emerged in Europe after the Thirty Years’ War ended in 1648, and the Congress system, which arose in the wake of the Napoleonic Wars of the early nineteenth century, were both rules-based and even law-based; some of the foundational ideas of international law date from those eras. And the Holy Roman Empire—a transnational collection of territories that stretched from France into modern-day Poland and from Hamburg to Milan—was an international system that foreshadowed the European Union, with highly complex rules governing everything from trade to sovereign inheritance among princely houses.

As for human rights, by the early twentieth century, the pre-Wilsonian European system had been moving for a century in the direction of putting egregious violations of human rights onto the international agenda. Then, as now, it was chiefly weak countries whose oppressive behavior attracted the most attention. The genocidal murder of Ottoman Christian minorities at the hands of Ottoman troops and irregular forces in the late nineteenth and early twentieth centuries received substantially more attention than atrocities carried out around the same time by Russian forces against rebellious Muslim peoples in the Caucasus. No delegation of European powers came to Washington to discuss the treatment of Native Americans or to make representations concerning the status of African Americans. Nevertheless, the pre-Wilsonian European order had moved significantly in the direction of elevating human rights to the level of diplomacy.

Wilson, therefore, was not introducing the ideas of world order and human rights to a collection of previously anarchic states and unenlightened polities. Rather, his quest was to reform an existing international order whose defects had been conclusively demonstrated by the horrors of World War I. In the pre-Wilsonian order, established dynastic rulers were generally regarded as legitimate, and interventions such as the 1849 Russian invasion of Hungary, which restored Habsburg rule, were considered lawful. Except in the most glaring instances, states were more or less free to treat their citizens or subjects as they wished, and although governments were expected to observe the accepted principles of public international law, no supranational body was charged with the enforcement of these standards. The preservation of the balance of power was invoked as a goal to guide states; war, although regrettable, was seen as a legitimate element of the system. From Wilson’s standpoint, these were fatal flaws that made future conflagrations inevitable. To redress them, he sought to build an order in which states would accept enforceable legal restrictions on their behavior at home and their international conduct.

That never quite materialized, but until recent years, the U.S.-led postwar order resembled Wilson’s vision in important respects. And, it should be noted, that vision is not equally dead everywhere. Although Wilson was an American, his view of world order was first and foremost developed as a method for managing international politics in Europe, and it is in Europe where Wilson’s ideas have had their greatest success and where their prospects continue to look strongest. His ideas were treated with bitter and cynical contempt by most European statesmen when he first proposed them, but they later became the fundamental basis of the European order, enshrined in the laws and practices of the EU. Arguably, no ruler since Charlemagne has made as deep an impression on the European political order as the much-mocked Presbyterian from the Shenandoah Valley.

THE ARC OF HISTORY

Beyond Europe, the prospects for the Wilsonian order are bleak. The reasons behind its demise, however, are different from what many assume. Critics of the Wilsonian approach to foreign affairs often decry what they see as its idealism. In fact, as Wilson demonstrated during the negotiations over the Treaty of Versailles, he was perfectly capable of the most cynical realpolitik when it suited him. The real problem of Wilsonianism is not a naive faith in good intentions but a simplistic view of the historical process, especially when it comes to the impact of technological progress on human social order. Wilson’s problem was not that he was a prig but that he was a Whig.

Like early-twentieth-century progressives generally and many American intellectuals to this day, Wilson was a liberal determinist of the Anglo-Saxon school; he shared the optimism of what the scholar Herbert Butterfield called “the Whig historians,” the Victorian-era British thinkers who saw human history as a narrative of inexorable progress and betterment. Wilson believed that the so-called ordered liberty that characterized the Anglo-American countries had opened a path to permanent prosperity and peace. This belief represents a sort of Anglo-Saxon Hegelianism and holds that the mix of free markets, free government, and the rule of law that developed in the United Kingdom and the United States is inevitably transforming the rest of the world—and that as this process continues, the world will slowly and for the most part voluntarily converge on the values that made the Anglo-Saxon world as wealthy, attractive, and free as it has become.

Wilson was the devout son of a minister, deeply steeped in Calvinist teachings about predestination and the utter sovereignty of God, and he believed that the arc of progress was fated. The future would fulfill biblical prophecies of a coming millennium: a thousand-year reign of peace and prosperity before the final consummation of human existence, when a returning Christ would unite heaven and earth. (Today’s Wilsonians have given this determinism a secular twist: in their eyes, liberalism will rule the future and bring humanity to “the end of history” as a result of human nature rather than divine purpose.)

Wilson believed that the defeat of imperial Germany in World War I and the collapse of the Austro-Hungarian, Russian, and Ottoman empires meant that the hour of a universal League of Nations had finally arrived. In 1945, American leaders ranging from Eleanor Roosevelt and Henry Wallace on the left to Wendell Willkie and Thomas Dewey on the right would interpret the fall of Germany and Japan in much the same way. In the early 1990s, leading U.S. foreign policymakers and commentators saw the fall of the Soviet Union through the same deterministic prism: as a signal that the time had come for a truly global and truly liberal world order. On all three occasions, Wilsonian order builders seemed to be in sight of their goal. But each time, like Ulysses, they were blown off course by contrary winds.

TECHNICAL DIFFICULTIES

Today, those winds are gaining strength. Anyone hoping to reinvigorate the flagging Wilsonian project must contend with a number of obstacles. The most obvious is the return of ideology-fueled geopolitics. China, Russia, and a number of smaller powers aligned with them—Iran, for example—correctly see Wilsonian ideals as a deadly threat to their domestic arrangements. Earlier in the post–Cold War period, U.S. primacy was so thorough that those countries attempted to downplay or disguise their opposition to the prevailing pro-democracy consensus. Beginning in U.S. President Barack Obama’s second term, however, and continuing through the Trump era, they have become less inhibited. Seeing Wilsonianism as a cover for American and, to some degree, EU ambitions, Beijing and Moscow have grown increasingly bold about contesting Wilsonian ideas and initiatives inside international institutions such as the UN and on the ground in places from Syria to the South China Sea.

These powers’ opposition to the Wilsonian order is corrosive in several ways. It raises the risks and costs for Wilsonian powers to intervene in conflicts beyond their own borders. Consider, for example, how Iranian and Russian support for the Assad regime in Syria has helped prevent the United States and European countries from getting more directly involved in that country’s civil war. The presence of great powers in the anti-Wilsonian coalition also provides shelter and assistance to smaller powers that otherwise might not choose to resist the status quo. Finally, the membership of countries such as China and Russia in international institutions makes it more difficult for those institutions to operate in support of Wilsonian norms: take, for example, Chinese and Russian vetoes in the UN Security Council, the election of anti-Wilsonian representatives to various UN bodies, and the opposition by countries such as Hungary and Poland to EU measures intended to promote the rule of law.

Meanwhile, the torrent of technological innovation and change known as “the information revolution” creates obstacles for Wilsonian goals within countries and in the international system. The irony is that Wilsonians often believe that technological progress will make the world more governable and politics more rational—even if it also adds to the danger of war by making it so much more destructive. Wilson himself believed just that, as did the postwar order builders and the liberals who sought to extend the U.S.-led order after the Cold War. Each time, however, this faith in technological change was misplaced. As seen most recently with the rise of the Internet, although new technologies often contribute to the spread of liberal ideas and practices, they can also undermine democratic systems and aid authoritarian regimes.

Today, as new technologies disrupt entire industries, and as social media upends the news media and election campaigning, politics is becoming more turbulent and polarized in many countries. That makes the victory of populist and antiestablishment candidates from both the left and the right more likely in many places. It also makes it harder for national leaders to pursue the compromises that international cooperation inevitably requires and increases the chances that incoming governments will refuse to be bound by the acts of their predecessors.

The information revolution is destabilizing international life in other ways that make it harder for rules-based international institutions to cope. Take, for example, the issue of arms control, a central concern of Wilsonian foreign policy since World War I and one that grew even more important following the development of nuclear weapons. Wilsonians prioritize arms control not just because nuclear warfare could destroy the human race but also because, even if unused, nuclear weapons or their equivalent put the Wilsonian dream of a completely rules-based, law-bound international order out of reach. Weapons of mass destruction guarantee exactly the kind of state sovereignty that Wilsonians think is incompatible with humanity’s long-term security. One cannot easily stage a humanitarian intervention against a nuclear power.

The fight against proliferation has had its successes, and the spread of nuclear weapons has been delayed—but it has not stopped, and the fight is getting harder over time. In the 1940s, it took the world’s richest nation and a consortium of leading scientists to assemble the first nuclear weapon. Today, second- and third-rate scientific establishments in low-income countries can manage the feat. That does not mean that the fight against proliferation should be abandoned. It is merely a reminder that not all diseases have cures.

What is more, the technological progress that underlies the information revolution significantly exacerbates the problem of arms control. The development of cyberweapons and the potential of biological agents to inflict strategic damage on adversaries—graphically demonstrated by the COVID-19 pandemic—serve as warnings that new tools of warfare will be significantly more difficult to monitor or control than nuclear technology. Effective arms control in these fields may well not be possible. The science is changing too quickly, the research behind them is too hard to detect, and too many of the key technologies cannot be banned outright because they also have beneficial civilian applications.

In addition, economic incentives that did not exist in the Cold War are now pushing arms races in new fields. Nuclear weapons and long-range missile technology were extremely expensive and brought few benefits to the civilian economy. Biological and technological research, by contrast, are critical for any country or company that hopes to remain competitive in the twenty-first century. An uncontrollable, multipolar arms race across a range of cutting-edge technologies is on the horizon, and it will undercut hopes for a revived Wilsonian order.

IT’S NOT FOR EVERYBODY

One of the central assumptions behind the quest for a Wilsonian order is the belief that as countries develop, they become more similar to already developed countries and will eventually converge on the liberal capitalist model that shapes North America and western Europe. The Wilsonian project requires a high degree of convergence to succeed; the member states of a Wilsonian order must be democratic, and they must be willing and able to conduct their international relations within liberal multilateral institutions.

At least for the medium term, the belief in convergence can no longer be sustained. Today, China, India, Russia, and Turkey all seem less likely to converge on liberal democracy than they did in 1990. These countries and many others have developed economically and technologically not in order to become more like the West but rather to achieve a deeper independence from the West and to pursue civilizational and political goals of their own.

In truth, Wilsonianism is a particularly European solution to a particularly European set of problems. Since the fall of the Roman Empire, Europe has been divided into peer and near-peer competitors. War was the constant condition of Europe for much of its history, and Europe’s global dominance in the nineteenth century and early twentieth century can be attributed in no small part to the long contest for supremacy between France and the United Kingdom, which promoted developments in finance, state organization, industrial techniques, and the art of war that made European states fierce and ferocious competitors.

With the specter of great-power war constantly hanging over them, European states developed a more intricate system of diplomacy and international politics than did countries in other parts of the world. Well-developed international institutions and doctrines of legitimacy existed in Europe well before Wilson sailed across the Atlantic to pitch the League of Nations, which was in essence an upgraded version of preexisting European forms of international governance. Although it would take another devastating world war to ensure that Germany, as well as its Western neighbors, would adhere to the rules of a new system, Europe was already prepared for the establishment of a Wilsonian order.

But Europe’s experience has not been the global norm. Although China has been periodically invaded by nomads, and there were periods in its history when several independent Chinese states struggled for power, China has been a single entity for most of its history. The idea of a single legitimate state with no true international peers is as deeply embedded in the political culture of China as the idea of a multistate system grounded in mutual recognition is embedded in that of Europe. There have been clashes among Chinese, Japanese, and Koreans, but until the late nineteenth century, interstate conflict was rare.

In human history as a whole, enduring civilizational states seem more typical than the European pattern of rivalry among peer states. Early modern India was dominated by the Mughal Empire. Between the sixteenth century and the nineteenth century, the Ottoman and Persian Empires dominated what is now known as the Middle East. And the Incas and the Aztecs knew no true rivals in their regions. War seems universal or nearly so among human cultures, but the European pattern, in which an escalating cycle of war forced a mobilization and the development of technological, political, and bureaucratic resources to ensure the survival of the state, does not seem to have characterized international life in the rest of the world.

For states and peoples in much of the world, the problem of modern history that needed to be solved was not the recurrence of great-power conflict. The problem, instead, was figuring out how to drive European powers away, which involved a wrenching cultural and economic adjustment in order to harness natural and industrial resources. Europe’s internecine quarrels struck non-Europeans not as an existential civilizational challenge to be solved but as a welcome opportunity to achieve independence.

Postcolonial and non-Western states often joined international institutions as a way to recover and enhance their sovereignty, not to surrender it, and their chief interest in international law was to protect weak states from strong ones, not to limit the power of national leaders to consolidate their authority. Unlike their European counterparts, these states did not have formative political experiences of tyrannical regimes suppressing dissent and drafting helpless populations into the service of colonial conquest. Their experiences, instead, involved a humiliating consciousness of the inability of local authorities and elites to protect their subjects and citizens from the arrogant actions and decrees of foreign powers. After colonialism formally ended and nascent countries began to assert control over their new territories, the classic problems of governance in the postcolonial world remained weak states and compromised sovereignty.

Even within Europe, differences in historical experiences help explain varying levels of commitment to Wilsonian ideals. Countries such as France, Germany, Italy, and the Netherlands came to the EU understanding that they could meet their basic national goals only by pooling their sovereignty. For many former Warsaw Pact members, however, the motive for joining Western clubs such as the EU and NATO was to regain their lost sovereignty. They did not share the feelings of guilt and remorse over the colonial past—and, in Germany, over the Holocaust—that led many in western Europe to embrace the idea of a new approach to international affairs, and they felt no qualms about taking full advantage of the privileges of EU and NATO membership without feeling in any way bound by those organizations’ stated tenets, which many regarded as hypocritical boilerplate.

EXPERT TEXPERT

The recent rise of populist movements across the West has revealed another danger to the Wilsonian project. If the United States could elect Donald Trump as president in 2016, what might it do in the future? What might the electorates in other important countries do? And if the Wilsonian order has become so controversial in the West, what are its prospects in the rest of the world?

Wilson lived in an era when democratic governance faced problems that many feared were insurmountable. The Industrial Revolution had divided American society, creating unprecedented levels of inequality. Titanic corporations and trusts had acquired immense political power and were quite selfishly exploiting that power to resist all challenges to their economic interests. At that time, the richest man in the United States, John D. Rockefeller, had a fortune greater than the annual budget of the federal government. By contrast, in 2020, the wealthiest American, Jeff Bezos, had a net worth equal to about three percent of budgeted federal expenditures.

Yet from the standpoint of Wilson and his fellow progressives, the solution to these problems could not be simply to vest power in the voters. At the time, most Americans still had an eighth-grade education or less, and a wave of migration from Europe had filled the country’s burgeoning cities with millions of voters who could not speak English, were often illiterate, and routinely voted for corrupt urban machine politicians.

The progressives’ answer to this problem was to support the creation of an apolitical expert class of managers and administrators. The progressives sought to build an administrative state that would curb the excessive power of the rich and redress the moral and political deficiencies of the poor. (Prohibition was an important part of Wilson’s electoral program, and during World War I and afterward, he moved aggressively to arrest and in some cases deport socialists and other radicals.) Through measures such as improved education, strict limits on immigration, and eugenic birth-control policies, the progressives hoped to create better-educated and more responsible voters who would reliably support the technocratic state.

A century later, elements of this progressive thinking remain critical to Wilsonian governance in the United States and elsewhere, but public support is less readily forthcoming than in the past. The Internet and social media have undermined respect for all forms of expertise. Ordinary citizens today are significantly better educated and feel less need to rely on expert guidance. And events including the U.S. invasion of Iraq in 2003, the 2008 financial crisis, and the inept government responses during the 2020 pandemic have seriously reduced confidence in experts and technocrats, whom many people have come to see as forming a nefarious “deep state.”

International institutions face an even greater crisis of confidence. Voters skeptical of the value of technocratic rule by fellow citizens are even more skeptical of foreign technocrats with suspiciously cosmopolitan views. Just as the inhabitants of European colonial territories preferred home rule (even when badly administered) to rule by colonial civil servants (even when competent), many people in the West and in the postcolonial world are likely to reject even the best-intentioned plans of global institutions.

Meanwhile, in developed countries, problems such as the loss of manufacturing jobs, the stagnation or decline of wages, persistent poverty among minority groups, and the opioid epidemic have resisted technocratic solutions. And when it comes to international challenges such as climate change and mass migration, there is little evidence that the cumbersome institutions of global governance and the quarrelsome countries that run them will produce the kind of cheap, elegant solutions that could inspire public trust.

WHAT IT MEANS FOR BIDEN

For all these reasons, the movement away from the Wilsonian order is likely to continue, and world politics will increasingly be carried out along non-Wilsonian and in some cases even anti-Wilsonian lines. Institutions such as NATO, the UN, and the World Trade Organization may well survive (bureaucratic tenacity should never be discounted), but they will be less able and perhaps less willing to fulfill even their original purposes, much less take on new challenges. Meanwhile, the international order will increasingly be shaped by states that are on diverging paths. This does not mean an inevitable future of civilizational clashes, but it does mean that global institutions will have to accommodate a much wider range of views and values than they have in the past.

There is hope that many of the gains of the Wilsonian order can be preserved and perhaps in a few areas even extended. But fixating on past glories will not help develop the ideas and policies needed in an increasingly dangerous time. Non-Wilsonian orders have existed both in Europe and in other parts of the world in the past, and the nations of the world will likely need to draw on these examples as they seek to cobble together some kind of framework for stability and, if possible, peace under contemporary conditions.

For U.S. policymakers, the developing crisis of the Wilsonian order worldwide presents vexing problems that are likely to preoccupy presidential administrations for decades to come. One problem is that many career officials and powerful voices in Congress, civil society organizations, and the press deeply believe not only that a Wilsonian foreign policy is a good and useful thing for the United States but also that it is the only path to peace and security and even to the survival of civilization and humanity. They will continue to fight for their cause, conducting trench warfare inside the bureaucracy and employing congressional oversight powers and steady leaks to sympathetic press outlets to keep the flame alive.

Those factions will be hemmed in by the fact that any internationalist coalition in American foreign policy must rely to a significant degree on Wilsonian voters. But a generation of overreach and poor political judgment has significantly reduced the credibility of Wilsonian ideas among the American electorate. Neither President George W. Bush’s nation-building disaster in Iraq nor Obama’s humanitarian-intervention fiasco in Libya struck most Americans as successful, and there is little public enthusiasm for democracy building abroad.