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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 is the “we” that competes.

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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.

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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.

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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, engaging in double exclusion: 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 the 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 response. Meta-injustice through frame setting determines who has the right to have rights.

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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. Think 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 lifeworlds 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 to contest the who and how of politics.

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

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 and 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 up 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.

### If Time

#### 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 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

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).

## R1---ADA

### 2AC---Overview

### AT: Berlant

#### Cruel pessimism re-entrenches the squo

Cornell and Seely 16 – professor of political science at Rutgers AND PhD Candidate at Rutgers [Drucilla Cornell and Stephen D. Seely, 2016, The Spirit of Revolution: Beyond the Dead Ends of Man, Ch. 1]

More recently, further objections have been made within queer and affect theory in particular to the normativizing tendencies inherent in politics in general: perhaps political optimism or revolutionary hope are simply ways of interpellating queer subjects into compulsory affective circuits in which “negative” feelings and emotions must be renounced in the name of “positive” ones, or into certain hetero- or homonormative visions of the “good life” that is to be sought in revolutionary movements. Such a process, according to some queer theorists, thus installs a form of affective normativity into politics, which demands certain investments and obscures the distribution of “positive” and “negative” feelings across gender, sexual, racial, class, and national axes (see Duggan and Muñoz 2009 and Berlant 2011). As such, much recent queer theory has drawn on certain forms of psychoanalysis to advocate the political usevalue of precisely these “negative” and “non-normative” affects and feelings—including hopelessness, melancholia, shame, unhappiness—in the name of queer resistance (see Eng and Kazanjian 2002, Duggan and Muñoz 2009, Ahmed 2010, Halperin and Traub 2010). In its most extreme form (which we take up extensively in Chapter 3), queer theorist Lee Edelman (2004) has argued that any politics whatsoever is always already both heteronormative and conservative insofar as it imagines “the Child” as the horizon and beneficiary of any political action. The focus on the future inherent to any political agenda, according to Edelman, involves a compulsory renunciation of the present in the name of the children who will inherit that “better” future. Queers are, according to Edelman, those not fighting for the children and are thus figured as the death drive of the social order—a status Edelman forcefully exhorts queers to actively take up in the “insist[ence] that the future stop here” (2004: 31). So does all of this mean that we are, to use Lauren Berlant’s (2011) term, “cruel optimists”? 3 We would answer this simply: there is surely nothing crueler than to say that there is no way out of the horrific and brutal exploitation of advanced capitalism that leaves the majority of the world’s population in conditions of dire poverty and targeted for extinction. Embracing the death drive, or what amounts to the same thing, abandoning oneself to the impending doom of the species and the planet when you have no possibility of life is not such a big deal, and is certainly not an act of “queer” or “posthumanist” resistance. Centuries ago, Immanuel Kant argued that we have a duty to be optimistic, not because things are necessarily going to get better, but because they might. For Kant, we are not obligated to believe in any particular vision of the future or its possibility, but the fact that ideals such as perpetual peace (and we would add: the end of capitalism) cannot be proven impossible obliges us to live as if (not necessarily believe) they were. To quote Kant: for there can be no obligation . . . to believe something [i.e., a specific end]. What is incumbent upon us as a duty is to act in conformity with the idea of that end, even if there is not the slightest theoretical likelihood that it can be realized, as long as its impossibility cannot be demonstrated either. Now morally practical reason pronounces in us its irresistible veto: there is to be no war . . . So the question is no longer whether perpetual peace is something real or a fiction, and whether we are not deceiving ourselves in our theoretical judgment when we assume that it is real. Instead we must act as if it is something real, though perhaps it is not . . . and even if the complete realization of this objective always remains a pious wish, still we are certainly not deceiving ourselves in adopting the maxim of working incessantly toward it. For this is our duty . . . (1996: 490–1, emphasis added) And, moreover, as spectators (if not participants) in revolutionary struggle, we actually shape the way those struggles will be read. So for Kant, the spectators who cheered on the French Revolution played a role in history in that the significance they gave to that revolution became part of the new reality that that revolution constituted. And cannot the same be said for those who cheered on the “Arab Spring,” as well as those who heroically participated in it? Can it not be said of those who stayed up all night watching the votes be counted in recent elections in Greece, Spain, and South Africa to see if new socialist parties would be voted in? The deep irony of much recent feminist and queer theory is that it effectively tells us that, in the name of “queerness” and “posthumanism,” everything must ultimately remain exactly as it is, given that the hope for a different future is heteronormative and any idea of transforming the world is humanist delirium; that we should instead embrace ephemerality, extinction, and the death drive (all of which capitalism has conveniently made readily available); and that anyone who writes or claims otherwise is nothing but a nostalgic, humanist fool providing deluded idiots with cruel optimism. How do these thinkers know that we are fated to fragility, death, extinction, poverty, war, capitalism, depression, melancholia, and unbearable sex? In this book, we want to show that the “truth” they tell us about the ultimate impossibility of a more just future can, and should, be deconstructed in the name of a queer-feminist future beyond Man, a future that by the very appropriation of the word “queer” tells us that nothing is ever what it seems and that the psychic and bodily prisons that we live in are always in the process of being undone by collective revolutionary processes. Indeed, as the late queer theorist José Esteban Muñoz insisted in his disagreements with much recent queer theory, queerness is itself a form of utopianism or “revolutionary consciousness.” As he put it: It is difficult to hold onto a phrase like “revolutionary consciousness.” It seems stark, out-moded, universalizing, and prescriptive. Yet I nonetheless deploy it because I want to link it specifically to the world of affect and feeling . . . It is not about announcing the way things ought to be, but, instead, imagining what things could be. (Duggan and Muñoz 2009: 278) We do not wish to rehearse here the hope versus hopelessness, future versus anti-future debates that have dominated queer theory over the past decade. We do, however, want to point out the resonances of Muñoz’s contention that “queerness is an ideality” (2009: 1) with the Kantian duty of optimism, explicitly putting queer politics on the side of revolution: that we can imagine beyond what we can know both enables and obligates us to live according to ideals of freedom as we also struggle to bring such a world into existence

. Certainly, Kant’s point is that as we put ourselves into the story, we are part of it and thus pessimism becomes just as much a part of that story as optimism. And moreover, as we will discuss in Chapter 4, these stories have a profound power to materialize and rematerialize the world that we live in together. Thus, if what many contemporary theorists tell us is not truth, then it is just their own conviction —itself a form of political faith. And why have the faith that we are thoroughly fucked if there is any way for us to queer ourselves out of it? It would thus seem that many theorists have their own form of cruel attachment—a cruel pessimism?—to the idea that revolution is something we (can) no longer desire. Perhaps this is a form of immunity to the inevitable disappointments of political struggle: we can no longer be disappointed if we no longer hope for a more just future or believe it is possible. And yet, as political theorist Jane Anna Gordon eloquently said at a recent event in New York City, “Political theory is incoherent if we accept that we are in a post-revolutionary time. All we can do then is poetically discuss resignation and impossibility.” 4 The philosophy of the limit means that the very limit to any idea of “the impossible,” that is, to any metanarrative of postrevolutionary doom, leaves us with the responsibility to fight for a politics that is both revolutionary and that is constantly challenging the reign of Man in the form of colonialism, capitalism, racism, phallocentrism, and heterosexism (see Cornell 1992). As we have suggested, and will argue throughout this book, thinkers in the global South have been engaged in precisely this project for centuries. These thinkers, however, have been too involved in revolutionary struggles themselves to spend too much time hand-wringing about the humanistic arrogance of politics and the failures of feminism and socialism, or debating the value of hope versus pessimism, because there is simply too much work to be done in the struggle for total decolonization. They, in a deep and profound sense, are on the side of life, understood not as abstract “life itself,” but as part of political spirituality: the struggle for different ways of living individually, collectively, and with the other beings with which we share the planet. And perhaps it is precisely to these thinkers that we must now look for the spirit of revolution and for a new practice of the human beyond Man. We close this introduction and open our book with the words of Gilles Deleuze castigating the so-called “New Philosophers” of the 1970s who critiqued Marxism and socialism for manipulating the supposedly ignorant masses: What I find really disgusting is that the New Philosophers are writing a martyrology: the Gulag and the victims of history. They live off corpses . . . But there never would have been any victims if the victims had thought or spoken like our New Philosophers. The victims had to live and think in a totally different way to provide the material that so moves the New Philosophers, who weep in their name, think in their name, and give us moral lessons in their name. Those who risk their life most often think in terms of life, not death, not bitterness, and not morbid vanity. Resistance fighters are usually in love with life. No one was ever put in prison for powerlessness and pessimism—on the contrary! From the perspective of the New Philosophers, the victims were duped, because they didn’t yet grasp what the New Philosophers have grasped. If I belonged to an association, I would bring a complaint against the New Philosophers: they show just a little too much contempt for the inmates of the Gulag. (2007: 144–5) With very little adjustment, could these same words not be said of our new prophets of queer hopelessness, posthumanist renunciation, and postrevolutionary pessimism?

### 2AC---USFG---TL

#### Requirements that dialogue start from competition fixes the 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.

#### 4---We meet---

#### A) 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)

#### 9---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.

#### 11---Agonism and clash don’t require limits, predictability, or stasis---radical contestation is a requirement for cosmopolitan democracy

Paulina Tambakaki 15 Senior Lecturer Political Theory @ Centre for Study of Democracy @ Westminster (UK) ’15 in Reclaiming Democracy eds. Albena Azmanova & Mihaela Mihai p. 21-22

Agonism and Representative Democracy

Seeking to identify the ways in which agonistic theorists approach representative democracy (and institutions of representation in particular) is, in the first instance, a straightforward task. Theorists who subscribe to agonism, such as William Connolly, Bonnie Honig, Chantal Mouffe, and James Tully, to name a few, immediately agree that (state and representative) institutions, although key to the workings of democratic regimes, neither exemplify nor exhaust democratic life (Honig 1993; Connolly 1991, 1995; Mouffe 1993; Tully 1995). This is, first, because democratic life, through the agonistic lens, always exceeds institutional and procedural blueprints and cannot be confined to particular sites or reduced to the particular forms and identities that institutional politics sets. As Honig puts it, ‘the always imperfect closure of political space tends to engender remainders . . . [that may] destabilise the very closures that deny their existence’ (1993, 15). Remainders, therefore, or simply put, ever-present differences, which do not conform to dominant standards or are excluded from particular configurations, exceeding and escaping these, always (return to) contest and disrupt institutional closures. This reveals that democratic politics not only has the potential to normalise, close off, and exclude differences that do not conform to the rules it frames (particularly in its institutional form), but also, crucially for us here, has the potential to disrupt and unsettle institutions, if and when differences are expressed in the political arena.

This last point brings us to the second, related, reason why representative institutions do not exhaust democratic life according to agonistic theorists. Given that frontiers between ‘us’ and ‘them,’ relations of identity/difference, constitute a necessary component of pluralistic democracy, democracy for agonistic theorists rests on openness and **thrives on strife.** Conceived as an agon, a political activity and attitude of contestation, strife exposes hegemonies through the agonistic lens, bolsters pluralism (by ensuring that democratic imaginaries remain **open to different interpretations**), and stirs democratic renewal. Neither dispensable nor a problem to be solved, therefore, strife means politics in the agonistic vocabulary, and points to the idea that a vibrant democracy might not call for simply an institutional haven, but also the cultivation of such ethos of contestation. Thus, what we notice here is that the case for contestatory politics, which agonistic theorists put forward, does not simply proceed from the onto-political assumption that institutional mechanisms fail to capture (and, inevitably, represent) the whole of democratic life, because differences (excesses or remainders) always escape and challenge their workings, but also from the assumption that the challenge these differences pose to institutions equally **constitutes democracy**. Indeed, the very emphasis which agonistic theorists put on the democratic nature of the agon both **displaces** **institutions** and **representative processes** (such as voting) from the centre of democratic theorizing and questions institutional workings—or, to be more precise, it alerts us to their (mis)workings.

James Tully’s work (1995, 2008a) gives us a clear idea of what these institutional (mis)workings are, which agonism wards off: first, **norm framing**, that is, the **settling of norms**, which disqualify and exclude the multiplicity of voices and activities constitutive of the human condition; second, ‘**inherited** **languages** of description and reflection’ that **restrict our ability to** understand, **affirm**, and redescribe that which **escapes the vocabulary** we are **accustomed to** (for example, the language of modem citizenship that often prevents us from grasping the ‘democratic’ aspect of new practices of freedom); and, third, the dispersion of practices of governance and freedom (as a result of globalisation) along with the ways this dispersion challenges modem representative politics. These dangers, which Tully explores throughout his work, are interrelated in that his analysis of their implications for political thinking revolves around one particular aspect that they all share in common, namely, the idea of a ‘**limit**.’ A limit, explains Tully, means:

. . . either the characteristic forms of thought and action which are taken for granted and not questioned or contested by participants in a practice of subjectivity, thereby functioning as the **implicit background** or horizon of their questions and **contests**, or it can mean that a form of subjectivity (its form of reason, norms of conduct and so forth) is explicitly claimed to be a limit that cannot be otherwise because it is universal, necessary or obligatory (the **standard form of legitimation** since the Enlightenment).

x (2008a, 75)

Read, therefore, against the background of this (Foucauldian) idea of a ‘limit,’ it appears that what specifically concerns Tully and other agonistic theorists when it comes to institutions is the way in which they **settle** and **limit** **norms of thinking** and acting, thus constraining us to think and act otherwise. From this reading, then, it immediately follows that a democracy **reduced to institutions** could be, and often is, a ‘**limit’ democracy**—since it ticks all the boxes of what Tully explains to be a ‘limit practice’: its norms and practices are dominant and settled (by representative institutions) and its limiting language of description and reflection is increasingly failing us to grapple with the effects of globalisation. To grapple, therefore, with these effects, and to question, in the process, the limit-practices of state democracy, Tully, along with other agonistic theorists, problématisés further the link between democracy and representative institutions. This brings us to the third reason that explains the distance between agonism and institutional democracy. This reason becomes more apparent when we look at recent agonistic writings.

#### 12---Rules must be open to contestation.

Nicholas C. BURBULES 2K, Professor of Education at the University of Illinois at Urbana-Champaign [“The Limits of Dialogue as a Critical Pedagogy” in *Revolutionary Pedagogies*, ed. by Peter Trifonas, 2000, p.265-267, Accessed Online through Emory Libraries]

The major contemporary critic of the prescriptive model of dialogue and its virtually unquestioned role in critical pedagogy is Elizabeth Ellsworth. Her current critique focuses on considering dialogue as a “mode of address,” one that positions teacher and learner in a determinate relation (even one that is ostensibly egalitarian) and, in so doing, constrains the possibilities of communicative exchange, no matter how “open” it aspires to be. Instead, Ellsworth calls for “pedagogical modes of address that aren’t founded on striving for and desiring certainty, continuity, and control” and “pedagogical modes of address that multiply and set in motion the positions from which they can be ‘met’ and responded to.” 24 Referring in part directly to some of my own earlier work, she writes,

By communicative dialogue, I mean a controlled process of interaction that seeks successful communication, defined as the moment of full understanding. For those who advocate it in education, communicative dialogue drives toward mutual understanding as a pedagogical ideal. . . . In other words, what must come first in communicative dialogue is understanding— that is, a supposedly innocent, disinterested reading of the other’s message. Then disagreement is allowed. . . . What communicative dialogue cannot tolerate, what it must exclude, is the one who says, “Our differences are such that you cannot understand me, and I cannot understand you.”. . . Communicative dialogue works only when we act as if its mode of address is a neutral conduit of reality, and not itself a rhetoric— not itself a mediation of knowledge and of its participants’ relations to knowledge. 25

I think that this criticism is basically correct: a conception of dialogue based on the idea that “successful communication” can only mean “full understanding,” and the idea that dialogue is, or can be, a “neutral conduit of reality,” itself proof from question, is entirely inadequate— even damaging. There are many cases in which the striving for understanding (or agreement) at all costs will run roughshod over individual or group differences that cannot be bridged easily or reconciled with dominant understandings. It must be seen that dialogue can be “successful” just in [END PAGE 265] the sense of bringing to light the experience and perspectives of others quite different from ourselves (and this can be a kind of success even when we cannot entirely understand, let along agree, with them). Ellsworth is right that the ideal of “dialogue” can become an actual impediment to human freedom, diversity, and coexistence. Moreover, Ellsworth is also right that, if the implicit communicative rules and aims of a dialogical engagement cannot themselves be questioned or challenged, reflexively, from within the dialogue, then not only will certain voices or perspectives be excluded from possible participation, but the medium of dialogue itself becomes a way of structuring interpersonal knowledge and understanding, in a decidedly nonneutral way, without recourse to considering alternative frames that might be possible.

What puzzles me about Ellsworth’s criticisms of “communicative dialogue” is, first of all, to wonder where she finds such a caricatured view of dialogue in my own work (where I have repeatedly said that knowledge, agreement, and understanding are only some of the potential outcomes of dialogue; that dialogue sometimes encounters differences that surpass our ability to understand them and lead to unreconciled disagreement; and that these, too, can foster important educational benefits and learning opportunities). 26 But of greater concern to me is whether Ellsworth thinks that, having disposed of “communicative dialogue,” in the sense she describes it, one has refuted somehow the idea of dialogue itself. Sometimes she has written as if she thinks that she has. 27 But in her latest work, in fact, she actually defends an alternative ideal of dialogue, which she terms (following psychoanalytic theory) “analytic dialogue”:

What gets “analyzed”. . . is the route of a reading. How did you arrive at this interpretation, without knowing it— maybe even without desiring it? How have your/our passages through history, power, desire, and language on the way to this interpretation become integral parts of the very structure of the interpretation— of our knowledge? 28

I believe that Ellsworth is exploring here a crucial sense in which any communicative form, including “dialogue,” needs to be subject to question itself. **No medium is neutral**, no utterance or observation can claim an entirely disinterested or nonpositioned vantage point. Whenever any pedagogical practice or relation becomes “naturalized” and comes to be seen as the only possibility, the best possibility, or the most “politically correct” possibility, it becomes (ironically) an impediment to human freedom, diversity, exploration, and— therefore— the possibilities of learning and discovery. As I have noted, in many accounts of dialogue and pedagogy the “fetishization” of dialogue has obscured some of its real limitations and contradictions. Moreover, the proclamation of any particular dialogical genre as the instrument [END PAGE 266] of human emancipation (such as the Socratic method, Freirean pedagogy, or a Habermasian search for consensus) will inevitably exclude, silence, or normalize others from radically different subject positions. I and other theorists working on these topics owe appreciation to Ellsworth, Patti Lather, Mary Leach, Alison Jones, and other feminist poststructural critics for pressing this issue so strongly.

### AT: Tactics

### 2AC---K

#### The aff is grammatically prior---the poor are portioned from justice and global economic structure is insulated---only post-Westphalian representation solves.

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

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

#### Open cosmopolitanism was already the alt. Allows resistance along all lines---the open structures make reforms possible.

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 is rooted in conflict and predicated on their transformation within open spaces such as WSFs. The nature of these conflicts varies, but at the bottom it rests on Gill’s historical and psychological forces of Empire and Cosmopolis, forces representing creativity and emancipation or, conversely, of destructiveness. Gendered, racial, colonial, and other group dynamics generate struggles for emancipation. Forms of resistance vary across fault lines and register the intensity of the struggle, on the one hand, and the complexity of building alliances across differences, on the other. Taken together, they express the nature of WSF’s cosmopolitan project as rooted in resistance across all existing fault lines, the outcome of which is neither predetermined nor inevitable, whose struggles are never completed and carry a connotation of endless strive. These struggles of resistance taking place in the WSF are equally constitutive of its open cosmopolitanism as the struggles of emancipation taking place between WSF’s activists and their local, regional, and global adversaries. The conflicts within and across the open space’s boundaries make the difficulties of emancipation evident. As mentioned above in the words of [INT 21], size and success made WSF’s activists oblivious of these difficulties. Forms of denial caused disappointments and withdrawal among its activists and, for some, the eventual failure of WSF’s project in its current form. But this too is a constitutive feature of open cosmopolitanism. Its transformative innovations do affect the organisational forms as well through which its work is conducted. As current forms fail, new ones develop and disappointment turns again into creativity.

WSF’s open cosmopolitanism develops at the intersection of individual and collective transformation. Acknowledging the multiplicity of domination, the possibility of emancipation, and the nature of change,

according to some of WSF’s initiators, could facilitate a revolution in the mainstream understanding of politics, society, and social change. Consider the following: ‘(t)he other world we are trying to build has to be built first in each of us and in our organisations’ (Grajev quoted by Whitaker, 2003). This change in perspective on emancipation makes it possible right here and now and, at the same time, makes directive logics and strict organisational structures less compelling as the horizon of emancipation is moved much closer to each activist. Individual and collective emancipation need a continued commitment over long periods of time, rather than contingent strategies that risk replicating the epistemology of domination they wish to replace (Whitaker, 2005). Deep transformations are slow and require eschewing instrumental thinking and strategic shortcuts.