# 1AR

#### Interpretation: All 1NC advocacies must have –

#### - an explicitly labeled text,

#### - a clear explanation of the advocacy’s actor, action and object,

#### - explanation of competition between the alt and the aff, and

#### - explanation of if the alt is a fiated action.

#### To clarify, vague alts bad

#### Violation – they didn’t

#### 1. Shiftiness – if the alt is too vague, I can’t generate offense – neg can be shifty and rearticulate in the 2NR – decimates 1AR stasis which is the only basis for strategy – also uniquely harms novices who don’t know what to ask or don’t know how the kritik operates-  CX checks fail because they can be shifty and judges don’t flow it

#### 2. Real world education – revolutionary movements need specification - nobody knows what they're fighting for and everyone disagrees on how to do it - anything else means their strategy gets coopted by whiteness which redefines the alt

#### The role of the ballot is to determine whether the resolution is a true or false statement – anything else moots 7 minutes of the nc – their framing collapses since you must say it is true that a world is better than another before you adopt it.

#### They justify substantive skews since there will always be a more correct side of the issue but we compensate for flaws in the lit.

#### Scalar methods like comparison increases intervention – the persuasion of certain DA or advantages sway decisions – T/F binary is descriptive and technical.

#### The ballot says vote aff or neg based on a topic – five dictionaries[[1]](" \l "_ftn1" \o ") define to negate as to deny the truth of and affirm[[2]](" \l "_ftn2" \o ") as to prove true so it's constitutive and jurisdictional. I denied the truth of the resolution by disagreeing with the aff which means I've met my burden.

[[1]](" \l "_ftnref1" \o ") <http://dictionary.reference.com/browse/negate>, <http://www.merriam-webster.com/dictionary/negate>, <http://www.thefreedictionary.com/negate>, <http://www.vocabulary.com/dictionary/negate>, <http://www.oxforddictionaries.com/definition/english/negate>

[[2]](" \l "_ftnref2" \o ") *Dictionary.com – maintain as true, Merriam Webster – to say that something is true, Vocabulary.com – to affirm something is to confirm that it is true, Oxford dictionaries – accept the validity of, Thefreedictionary – assert to be true*

#### 1] a sentence p asserts p is false. if p is true or false, it is what it says so it is true. Denying truth claims collapses to all statements being true.

#### 2] lemons are purple or Santa exists proves the second part true cuz lemons aren’t purple and means any statement is true when swapped with santa exists including the rez

#### 3] The rules of logic claim that the only time a statement is invalid is if the antecedent is true, but the consequent is false.

**SEP** [Stanford Encyclopedia of Philosophy.] “An Introduction to Philosophy.” Stanford University. <https://web.stanford.edu/~bobonich/dictionary/dictionary.html> TG Massa

**Conditional statement: an “if p, then q” compound statement** (ex. If I throw this ball into the air, it will come down)**; p is called the antecedent, and q is the consequent. A conditional asserts that if its antecedent is true, its consequent is also true; any conditional with a true antecedent and a false consequent must be false.  For any other combination of true and false antecedents and consequents, the conditional statement is true.**

#### If the aff is winning, they get the ballot is a tacit ballot conditional which means denying the premise proves the conclusion that I should get the ballot.

#### 4] Resolved is defined as[[1]](#_ftn1) firm in purpose or intent; determined and I’m determined,

#### 5] affirm means to express agreement[[2]](#_ftn2) and I did.

#### 6] Resolved is past tense which means the rez is already decided to affirm

#### 7] Vote aff because it’s simple – evaluating responses to this is complicated so don’t

**Baker 04’** [Baker, Alan, 10-29-2004, "Simplicity (Stanford Encyclopedia of Philosophy)," <https://plato.stanford.edu/entries/simplicity/>]

With respect to question (ii), there is an important distinction to be made between two sorts of simplicity principle. **Occam's Razor** may be formulated **as an epistemic principle: if theory T is simpler than theory T\*, then it is rational (other things being equal) to believe T rather than T\*.** Or it may be formulated as a methodological principle: if T is simpler than T\* then it is rational to adopt T as one's working theory for scientific purposes. These two conceptions of Occam's Razor require different sorts of justification in answer to question (iii). In analyzing simplicity, it can be difficult to keep its two facets—elegance and parsimony—apart. Principles such as Occam's Razor are frequently stated in a way which is ambiguous between the two notions, for example, **“Don't multiply postulations beyond necessity**.” Here it is unclear whether ‘postulation’ refers to the entities being postulated, or the hypotheses which are doing the postulating, or both. The first reading corresponds to parsimony, the second to elegance. Examples of both sorts of simplicity principle can be found in the quotations given earlier in this section.

[[1]](#_ftnref1) http://www.dictionary.com/browse/resolved

[[2]](#_ftnref2) http://www.dictionary.com/browse/affirm

### 1AR—EXT: Hong Kong

#### Chinese squo efforts aggressively crackdown on Honk Kong unions, represents Chinese failure with peaceful governance, internationally sets them back, that’s 1AC Yuan 19, soft power projection solves extinction –China has distinct developmental systems, solves econ collapse, climate change, nuclear security

#### ] Tech Innovation drives dematerialization that makes Cap Sustainable

McAfee 19, Andrew. More from Less: The Surprising Story of How We Learned to Prosper Using Fewer Resources—and What Happens Next. Scribner, 2019. Props to DML for finding. (Cofounder and codirector of the MIT Initiative on the Digital Economy at the MIT Sloan School of Management, former professor at Harvard Business School)//Elmer

The decreases in resource use, pollution, and other exploitations of the earth cataloged in the preceding chapters are great news. But are they going to last? It could be that we're just living in a pleasant interlude between the Industrial Era and another rapacious period during which we massively increase our footprint on our planet and eventually cause a giant Malthusian crash. It could be, but I don't think so. Instead, I think we're going to take better care of our planet from now on. I'm confident that the Second Machine Age will mark the time in our history when we started to progressively and permanently tread more lightly on the earth, taking less from it and generally caring for it better, even as we humans continue to become more numerous and prosperous. The work of Paul Romer, who shared the 2018 Nobel Prize in economics, is one of the sources of this confidence. Growth Mindset Romer's largest contribution to economics was to show that **it's best not to think of new technologies as something that companies buy and bring in from the outside, but instead as something they create themselves** (the title of his most famous paper, published in 1990, is "Endogenous Technological Change"). These technologies are like designs or recipes; as Romer put it, they’re "the instructions that we follow for combining raw materials." This is close to the definitions of technology presented in chapter 7. Why do companies invent and improve technologies? Simply, to generate profits. They come up with instructions, recipes, and blueprints that will let them grow revenues or shrink costs. As we saw repeatedly in chapter 7, capitalism provides ample incentive for this kind of tech progress. So far, all this seems like a pretty standard argument for how the first two horsemen work together. Romer's brilliance was to highlight the importance of two key attributes of the technological ideas companies come up with as they pursue profits. The first is that they're nonrival, meaning that they can be used by more than one person or company at a time, and that they don't get used up. This is obviously not the case for most resources made out of atoms—I can't also use the pound of steel that you've just incorporated into the engine of a car—but it is the case for ideas and instructions. The Pythagorean theorem, a design for a steam engine, and a recipe for delicious chocolate chip cookies aren't ever going to get "used up" no matter how much they're used. The second important aspect of corporate technologies is that they're partially excludable. This means that companies can kind of prevent others from using them. They do this by keeping the technologies secret (such as the exact recipe for Coca-Cola), filing for patents and other intellectual-property protection, and so on. However, none of these measures is perfect (hence the words partially and kind of). Trade secrets leak. Patents expire, and even before they expire, they must describe the invention they're claiming and so let others study it. Partial excludability is a beautiful thing. It provides strong incentives for companies to create useful, profit-enhancing new technologies that they alone can benefit from for a time, yet it also ensures that the **new techs will eventually "spill over**"—that with time they’ll diffuse and get adopted by more and more companies, even if that's not what their originators want. Romer equated tech progress to the production by companies of nonrivalrous, partially excludable ideas and showed that these ideas cause an economy to grow. What's more, he also demonstrated that this **idea-fueled growth** doesn't have to slow down with time. It's **not constrained by** the size of the **labor** force, the amount of natural **resources**, or other such factors. Instead, economic growth is limited only by the idea-generating capacity of the people within a market. Romer called this capacity "human capital" and said at the end of his 1990 paper, "The most interesting positive implication of the model is that an economy with a larger total stock of human capital will experience faster growth." This notion, which has come to be called "increasing returns to scale," is as powerful as it is counterintuitive. Most formal models of economic growth, as well as the informal mental ones most of us walk around with, feature decreasing returns—growth slows down as the overall economy gets bigger. This makes intuitive sense; it just feels like it would be easier to experience 5 percent growth in a $1 billion economy than a $1 trillion one. But Romer showed that as long as that economy continued to add to its human capital—the overall ability of its people to come up with new technologies and put them to use—it could actually grow faster even as it grew bigger. This is because the stock of useful, nonrivalrous, nonexcludable ideas would keep growing. As Romer convincingly showed, economies run and grow on ideas. The Machinery of Prosperity Romer's ideas should leave us optimistic about the planetary benefits of digital tools—hardware, software, and networks—for three main reasons. First, countless examples show us how good these tools are at fulfilling the central role of technology, which is to provide "instructions that we follow for combining raw materials." Since raw materials cost money, profit-maximizing companies are particularly keen to find ways to use fewer of them. So they use digital tools to come up with beer cans that use less aluminum, car engines that use less steel and less gas, mapping software that removes the need for paper atlases, and so on and so on. None of this is done solely for the good of the earth—it's done for the pursuit of profit that's at the heart of capitalism—yet it benefits the planet by, as we've seen, causing us to take less from it. Digital tools are technologies for creating technologies, the most prolific and versatile ones we've ever come up with. They're machines for coming up with ideas. Lots of them. The same piece of computer-aided design software can be used to create a thinner aluminum can or a lighter and more fuel-efficient engine. A drone can be used to scan farmland to see if more irrigation is needed, or to substitute for a helicopter when filming a movie. A smartphone can be used to read the news, listen to music, and pay for things, all without consuming a single extra molecule. In the Second Machine Age, the global stock of digital tools is increasing much more quickly than ever before. It's being used in countless ways by profit-hungry companies to combine raw materials in ways that use fewer of them. In advanced economies such as America's, the cumulative impact of this combination of capitalism and tech progress is clear: **absolute dematerialization** of the economy and society, **and thus a smaller footprint on our planet**. The second way Romer's ideas about technology and growth are showing up at present is via decreased excludability. Pervasive digital tools are making it much easier for good designs and recipes to spread around the world. While this is often not what a company wants—it wants to exclude others from its great cost-saving idea— excludability is not as easy as it used to be. This isn't because of weaker patent protection, but instead because of stronger digital tools. Once one company shows what's possible, others use hardware, software, and networks to catch up to the leader. Even if they can't copy exactly because of intellectual-property restrictions, they can use digital tools to explore other means to the same end. So, many farmers learn to get higher yields while using less water and fertilizer, even though they combine these raw materials in different ways. Steve Jobs would certainly have preferred for Apple to be the only provider of smartphones after it developed the iPhone, but he couldn't maintain the monopoly no matter how many patents and lawsuits he filed. Other companies found ways to combine processors, memory, sensors, a touch screen, and software into phones that satisfied billions of customers around the world. The operating system that powers most non-Apple smartphones is Android, which is both free to use and freely modifiable. Google's parent company, Alphabet, developed and released Android without even trying to make it excludable; the explicit goal was to make it as widely imitable as possible. This is an example of the broad trend across digital industries of giving away valuable technologies for free. The Linux operating system, of which Android is a descendant, is probably the best-known example of free and open-source software, but there are many others. The online software repository GitHub maintains that it's "the largest open source community in the world" and hosts millions of projects. The Arduino community does something similar for electronic hardware, and the Instructables website contains detailed instructions for making equipment ranging from air-particle counters to machine tools, all with no intellectual-property protection. Contributors to efforts such as these have a range of motivations (Alphabet's goals with Android were far from purely altruistic—among other things, the parent of Google wanted to achieve a quantum leap in mobile phone users around the world, who would avail themselves of Google Search and services such as YouTube), but they're all part of the trend of technology without excludability, which is great news for growth. As we saw in chapter 10, smartphone use and access to the Internet are increasing quickly across the planet. This means that people no longer need to be near a decent library or school to gain knowledge and improve their abilities. Globally, people are taking advantage of the skill-building opportunities of new technologies. This is the third reason that the spread of digital tools should make us optimistic about future growth: these tools are helping human capital grow quickly. The free Duolingo app, for example, is now the world's most popular way to learn a second language. Of the nearly 15 billion Wikipedia page views during July of 2018, half were in languages other than English. Google's chief economist, Hal Varian, points out that hundreds of millions of how-to videos are viewed every day on YouTube, saying, "We never had a technology before that could educate such a broad group of people anytime on an as-needed basis for free." Romer's work leaves me hopeful because it shows that it's our ability to build human capital, rather than chop down forests, dig mines, or burn fossil fuels that drives growth and prosperity. His model of how economies grow also reinforces how well capitalism and tech progress work together, which is a central point of this book. The surest way to boost profits is to cut costs, and modern technologies, especially digital ones, offer unlimited ways to combine and recombine materials—to swap, slim, optimize, and evaporate—in cost-reducing ways. **There's no reason to expect that the two horsemen of capitalism and tech progress will stop** riding together anytime soon. Quite the contrary. Romer's insights reveal that they're likely to gallop faster and farther as economies grow. Our Brighter, Lighter Future The world still has billions of desperately poor people, but they won't remain that way. All available evidence strongly suggests that most will become much wealthier in the years and decades ahead. As they earn more and consume more, what will be the impact on the planet? The history and economics of the Industrial Era lead to pessimism on this important question. Resource use increased in lockstep with economic growth throughout the two centuries between James Watt's demonstration of his steam engine and the first Earth Day. Malthus and Jevons seemed to be right, and it was just a question of when, not if, we'd run up against the hard planetary limits to growth. But in America and other rich countries something strange, unexpected, and wonderful happened: we started getting more from less. We decoupled population and economic growth from resource consumption, pollution, and other environmental harms. Malthus's and Jevons's ideas gave way to Romer's, and the world will never be the same. This means that instead of worrying about the world's poor becoming richer, we should instead be helping them upgrade economically as much and as quickly as possible. Not only is it the morally correct thing to do, it's also the smart move for our planet. As today’s poor countries get richer, their institutions will improve and most will eventually go through what Ricardo Hausmann calls "the capitalist makeover of production." This makeover doesn't enslave people, nor does it befoul the earth. As today’s poor get richer, they'll consume more, but they'll also consume much differently from earlier generations. They won't read physical newspapers and magazines. They'll get a great deal of their power from renewables and (one hopes) nuclear because these energy sources will be the cheapest. They’ll live in cities, as we saw in chapter 12; in fact, they already are. They'll be less likely to own cars because a variety of transportation options will be only a few taps away. Most important, they'll come up with ideas that keep the growth going, and that benefit both humanity and the planet we live on. Predicting exactly how technological progress will unfold is much like predicting the weather: feasible in the short term, but impossible over a longer time. Great uncertainty and complexity prevent precise forecasts about, for example, the computing devices we’ll be using thirty years from now or the dominant types of artificial intelligence in 2050 and beyond. But even though we can't predict the weather long term, we can accurately forecast the climate. We know how much warmer and sunnier it will be on average in August than in January, for example, and we know that global average temperatures will rise as we keep adding greenhouse gases to the atmosphere. Similarly, we can predict the "climate" of future technological progress by starting from the knowledge that it will be heavily applied in the areas where it can affect capitalism the most. As we've seen over and over, tech progress supplies opportunities to trim costs (and improve performance) via dematerialization, and capitalism provides the motive to do so. As a result, the Second Enlightenment will continue as we move deeper into the twenty-first century. I'm confident that it will accelerate as digital technologies continue to improve and multiply and global competition continues to increase. We’ll see some of the most striking examples of slim, swap, evaporate, and optimize in exactly the places where the opportunities are biggest. Here are a few broad predictions, spanning humanity's biggest industries. Manufacturing. Complex parts will be made not by the techniques developed during the Industrial Era, but instead by three- dimensional printing. This is already the case for some rocket engines and other extremely expensive items. **As 3-D printing** improves and becomes cheaper, it will spread to automobile engine blocks, manifolds and other complicated arrangements of pipes, airplane struts and wings, and countless other parts. Because 3-D printing **generates virtually no waste** and doesn't require massive molds, it accelerates dematerialization.

#### 2] Cap turns Dehumanization – it’s p fucking empowering to be rich – it also solves the environment

Rhonheimer 20 Martin Rhonheimer 2-7-2020 “Capitalism is Good for the Poor – and for the Environment” <https://austrian-institute.org/en/subjects-en/catholic-social-doctrine-2/capitalism-is-good-for-the-poor-and-for-the-environment/> (professor at the Pontifical University of the Holy Cross)//Elmer

It is not social policy but capitalism that has created today’s prosperity. What is important is that what made today’s mass prosperity possible – a phenomenon unprecedented in history – was not social policy or social legislation, organised trade union pressure, or corrective interventions in the capitalist economy, but rather market capitalism itself, due to its enormous potential for innovation and the ever-increasing productivity of human labour that resulted from it. Increasing prosperity and quality of life are always the result of increasing labour productivity. Only increased productivity enabled higher social standards, better working conditions, the overcoming of child labour, a higher level of education, and the emergence of human capital. This process of increasing triumph over poverty and the constantly rising living standards of the general masses is taking place on a global scale – but only where the market economy and capitalist entrepreneurship are able to spread. From industrial overexploitation of nature to ecological awareness The first phase of industrialisation and capitalism was characterised by an enormous consumption of resources and frequent overexploitation of nature, which soon gave the impression that this process could not be sustainable. Since the end of the 19th century, disaster and doom scenarios have repeatedly been put forward, but in retrospect they have proved to be wrong: The combination of technological innovation, market competition, and entrepreneurial profit-seeking (with the compulsion to constantly minimise costs) have meant that these scenarios never occurred. The ever-increasing population has been increasingly better supplied thanks to innovative technologies, ever-increasing output with lower consumption of resources less harmful to the environment – e.g. less arable land in agriculture, or oil and electricity instead of coal for rapidly increasing mobility. More recent disaster scenarios, such as those spread by reputable scientists since the late 1960s and in the 1970s, have also proved to be inaccurate. The reason things developed differently was the always underestimated innovative dynamism of the capitalist market economy, a growing ecological awareness and, as a result, legislative intervention that took advantage of the logic of market capitalism: As a result of the ecological movement that had come out of the United States since 1970, wise legislation began to use the price mechanism to apply market incentives to internalize negative externalities. Environmental pollution was given a price-tag. This led to an enormous decrease in air pollution and other ecological consequences of growth, which is only possible in free, market-based societies, because the production process here is characterized by competition and constant pressure to reduce costs, i.e. to the most profitable use of resources. On the other hand, all forms of socialism, i.e. a state-controlled economy, have proved to be ecological disasters and have left behind destruction of gigantic proportions, without providing the population with anything that is near comparable in prosperity, often even by destroying existing prosperity, such as happened in Venezuela. Capitalist profit motive combined with digitalization as a solution: Increasing decoupling of growth and resource consumption Moreover, technological innovations combined with capitalist profit-seeking and market competition have led to a new and surprising phenomenon over the past decades, which is still hardly noticed in the public debate: the decoupling of growth and resource consumption (“dematerialization”). In a wide variety of industrial sectors, the developed countries, above all the U.S., are now achieving ever greater productive output with increasingly fewer resources. This has a lot to do with technology, especially the digitalization of the economy and of our entire lives. As the well-known MIT professor Andrew McAfee shows in his book More from Less, published in October 2019, this process also follows the logic of capitalist profit maximization. To get it going, we do not need politics, even though wise, properly incentivizing legislation can be helpful and sometimes necessary. Above all, however, it is the combination of technological innovation, capitalist profit-seeking, and market-based entrepreneurial competition that will also solve the problem of man-made global warming. In addition, property rights and their protection are decisive for the careful use of natural resources. And where this is not possible, legal support for collective self-governing structures, in accordance with the principle of subsidiarity, are important—as is analysed by Nobel Economic Prize winner Elinor Ostrom. By contrast, the growing ideologically motivated anti-capitalist eco-activism, and the policies influenced by it, are leading in the wrong direction, distracting precisely from what would be best for the climate and the environment—and distracting us from what could help protect us against the inevitable consequences of global warming.

#### 3] Markets results in contractualism that solves War – the only threat is the Alt

Mousseau 19, Michael. "The end of war: How a robust marketplace and liberal hegemony are leading to perpetual world peace." International Security 44.1 (2019): 160-196. Props to DML for finding. (Professor in the School of Politics, Security, and International Affairs at the University of Central Florida)//Elmer

If my argument is correct, the world is on the cusp of tremendous change: across the globe, **contractualism** is overtaking status-personalism and, in so doing, **launching an era of peace and prosperity.** This conclusion is reached without any monotonic or teleological assumptions: anything that collapses the contractualist economies for a generation or two would stop or **reverse this trend**.81 All else being equal, the contractualist hegemony has made the odds of unit-level change from a status to a contractualist economy more likely than the reverse. At the start of the twentieth century, only the United States had a contractualist economy; by the end, at least thirty-five states were contractualist.82 The Westphalian system has never been as conducive to transitions to contractualist economies as it has been under the contractualist hegemony, which prohibits states from starting wars for booty, debt collection, or territory. **Nor has the world ever had such widespread access to capital, mobility, and equity in trade as it has had since the contractualist hegemony made it so with the signing of the Atlantic Charter and the implementation of the Bretton Woods agreements.** The number of transitions also predictably increased after the Cold War, when the contractualist hegemony emerged as largely unchallenged. In this way, system change toward contractualist hegemony within the anarchic order, rooted in unit-level change, ultimately promotes more unit-level change toward a contractualist world. Reports of the Demise of the Liberal Order Are Greatly Exaggerated I have argued that the liberal global order is on the rise; yet, liberal values around the world seem to be in retreat. In recent years, two contractualist states with populist governments—Hungary and Poland—have begun to embrace anti-immigrant and anti-globalization positions. In the United States, President Donald Trump appears to favor status values such as power, rank, and loyalty over contractualist values such as equity and respect for the rule of law. In foreign policy, Trump does not seem to share contractualists' opposition to Russia's efforts to sow chaos, and he sees trade in terms of winners and losers. Reports of the demise of the liberal order, however, are greatly exaggerated. First, Hungary and Poland are newly contractualist states. The sociological nature of economic norms theory means that contractualist values should be more firmly rooted in older contractualist societies than in newer ones. This is corroborated with the natural experiment of Germany: in 1962 West Germany embraced contractualism (see table 1), but it was only after 1991 that East Germany could have become contractualist, when massive investments from the Federal Republic caused incomes in the marketplace to become higher than incomes obtainable from status relationships. Today, Germany's populist movement is concentrated in the eastern part of the country and is largely nonexistent in the western part,83 which corroborates the expectation that some newly contractualist societies retain some of their status values even after a generation of robust opportunity in the marketplace. Deeper changes in values may not occur until generational cohorts initially socialized into status or axial economies have passed on. Second, the electorates in most of the thirty-five contractualist states listed in table 1 in 2010 have not experienced substantial increases in populist sentiment. Italy's Five Star movement is often called populist but largely because of its anti-immigrant stance. Although an embrace of immigrants would seem consistent with contractualist values, opposition to large numbers of immigrants is arguably a rational response to what is essentially a huge external shock that has intensified in recent years. Britons voted to leave the European Union, but largely because they believed they were being treated unfairly in it. The rejection of unfair terms of trade, whether perceived correctly or not, is consistent with contractualist values. Third, the strength of institutions far exceeds that of any one person, including the president of the United States. **Liberal values and institutions are rooted in** contractualist **economic norms** and will not disappear simply because some leaders choose not to abide by them. For instance, although Trump may want the United States to withdraw from the North Atlantic alliance, this is not a view shared by Congress and the American people. Even members of Trump's administration have often restrained him in ways consistent with contractualist values and institutions.84 In economic norms theory, the only way the United States' contractualist values could shift to status or axial values would be through radical economic change. As mentioned above, economics is ultimately at the mercy of politics, as an influential coalition of rent-seekers could potentially collapse a contractualist economy by failing to sustain the highly inclusive marketplace or uphold the state's credibility in enforcing of contracts. In recent years, the U.S. economy has begun tilting toward rent-seekers, given the growing role of private money in electoral campaigns and the increasing sophistication of rent-seekers in masking their activities though the manipulation of public opinion, including through their concentrated ownership of media outlets. Such rentierism could precipitate a change in U.S. values if it results in a retraction of the market substantial enough that newer generations began to obtain higher wages in newfound status networks than in the marketplace. In this way, the Trump phenomenon may reflect a pathology in U.S. governing institutions; but at least so far, it arguably has not extended to the American people. Most of Trump's supporters seem to be drawn to him not for his expressions of status values, but for his pledges to fight a “rigged” system and create well-paying jobs. Whether or not Trump means what he says, many of his supporters saw a vote for him as an act of protest against the increasing corruption occurring in the United States, a clear contractualist expression.85 Although a collapse of the U.S. economy and transition to an axial or a status economy is always possible, the feedback loop of popular insistence on economic growth and a highly inclusive marketplace makes this unlikely. Aside from an external shock (such as nuclear war or climate devastation), such a transition could happen only if the rentiers somehow manage to remain in power long enough to institutionalize a permanently underemployed underclass. Fourth, even if the U.S. economy were to collapse and the United States became an axial or a status power, the combined economic might of all the other contractualist countries in the world is nearly twice that of the United States. The soft power of the United States in world politics lies not in its power to persuade, but in it being the largest of the contractualist states, and in its willingness to provide the public good of global security since the collapse of the pound sterling in late 1946. If the United States withdrew from its leadership role, the remaining contractualist powers would fill the vacuum. None of them has an economy relatively large enough to enable it to act as a natural leader and principal provider of global security, but it is the temperament of these states that they can easily form an international organization to coordinate and act on their shared security interests, even if some may choose to free ride. Fifth, current events need to be viewed within a larger context. Fernand Braudel pinpoints the rise of the modern world economy as starting around the year 1450 in northwestern Europe.86 The first contractualist economy emerged more than two centuries ago. Since then, contractualist states have confronted numerous shocks and threats to their systems, including the American Civil War, the Great Depression, two world wars, and the Cold War. The present populist mini-wave and pathologies in U.S. democracy are mere trifling episodes in a larger historical frame. Conclusion This article has introduced a new liberal theory of global politics and argues that global alignments are rooted in factors internal to states: status states want expansion and disorder wherever they lack control; contractualist states want universal stability and order based on the principle of self-determination for all states. **As such, global patterns of war, peace, and cooperation can be explained without recourse to such external factors as trade interdependence, international institutions, interstate images, or intersubjective structure; economic norms theory can explain these patterns from states' internal conditions alone.** If this argument is correct, then the relative power of states does determine the perception of threat, as realists have long maintained, but with an essential qualifi- cation: only among status states. In this way, internal conditions can explain why 2,400 years ago Sparta feared the rising power of Athens, and why today the distribution of power seems to be playing an ever reduced role in global politics. My analyses of most states from 1946 to 2010 corroborate the prediction of a liberal global hierarchy managed by a natural alliance of states with contractualist economies. States with contractualist and export-oriented economies tend to agree on issues voted on in the United Nations General Assembly, regardless of their power status or capability, because they have common interests in a global order based on self-determination. Among states with status and insular economies, in contrast, major powers and those with greater capability are more likely to balance the contractualist hegemony, which they fear. Meanwhile, minor powers and those with less capability are more likely to bandwagon with it, which they fear less than they do the status major powers. Additionally, the theory provides an explanation for a large number of observed facts in international politics. It can explain the decline of war. It can explain the United States' enduring soft power, and why its leadership continues utterly unchallenged by other market powers, despite its relative economic decline since the mid-twentieth century. It offers an account for why developing states with weak institutions tend to bandwagon with the Western powers;87 and why land powers tend to provoke counterbalancing coalitions, and sea powers, which tend to be trading powers, do not.88 It can account for the democratic peace; why democracies tend to win their wars; and why the probability of war among market democracies is practically zero. It can explain how states become prosperous; how democracy consolidates; the tenacity of corruption in developing countries; why Western powers reproach their clients for their corruption;89 and why states fail. It can explain global terrorism and anti-Americanism.90 If the theory is right, war is becoming obsolete, and not for reasons supposed in most international relations theorizing. There is no security dilemma in international politics, as realists contend there is: relative power reliably matters only to leaders of status states, which always consider all other states enemies. Yet, the trajectory of peace is not at all caused by democracy, trade, or international institutions, as liberals maintain. As argued here, democracy, trade, and institutions are epiphenomenal. Contractualist economies are not the only explanation for these factors, but they **are a cause of democratic consolidation**, foreign policy preferences for equitable trade, and international organization. Leaders of contractualist states assess threats based not on their images of other states' regime types, economic types, or their capabilities, but on their behavior. What economic norms theory cannot explain is the triggering environmental and political origins of economic change. Although the theory predicts systemic effects (contractualist hegemony) on unit-level change (national transitions toward contractualist economies), it cannot predict when and where leaders of status and axial states might seek to support the market; when and where contractualist economies will emerge; or when and where systemic effects will result in changes in the units. The theory treats economic change largely exogenously.91

#### Perm – Do Both – Pragmatism is a sequencing question to the Alternative – a] Mapping - targets specifics cracks and fissures within institutions by understanding their dynamic interactions, b] Coalitions – allows a multiplicity of voices to engage within resistance movements that avoids coercive forms of governance and key to social life, c] Our Perm is And-And, not Either-Or which fills in the gaps into other theories since the world isn’t constituted in any one way – that’s La Folette

#### Homogenization DA – extend Kadlec – their imposition a static world to describe a changing world is violent because it denies the difference within marginalized groups that results in violent stereotypes and binaries this disproves their theory. Independently pragmatic empirics deny ontology- Uncle Tom’s Cabin, Malcolm X Prison Abolition, MLK I have a dream which o/w verifiability.

#### It also proves a Targeting Net Benefit to the Perm – only Pragmatism can understand the shifting nature of the world to exploit cracks and fissures – proves their Alt fails absent the Heuristic of the Aff

#### There’s an Abstraction DA – that’s Glaude – their reduction of livid material realities to abstract theories only to be discussed in academic spaces leaves bodies on the frontlines of violence to die since they never come to grips w/ the implication in terms of experiences. When they ratchet the world down to jargon and buzzwords, it obscures the material potential posed in this space to organize which is only possible in a world of deliberation that incorporates experience w/ social struggles.

#### 1] Link to the Status Quo - just because the State is bad now, its only bad because we haven’t generated deliberation over forms of Indigenous violence – our FW is the perfect middle ground because experiences change how institutions operate, 2] The state as an institution is inevitable, it’s just a question of how we orient towards it

# 1AC

### 1AC – Framework

**Presumption and permissibility affirm**

**A] Statements are true before false since if I told you my name, you’d believe me.B] Epistemics – we wouldn’t be able to start a strand of reasoning since we’d have to question that reason. C] Illogical – presuming statements false is illogical since you can’t say things like P and ~P are both wrong. D] Presuming obligations is logically safer since it’s better to be supererogatory than fail to meet an obligation.**

#### The Meta-Ethic is Moral Pluralism; Clashing viewpoints does not require the exclusion of one over another but instead the acceptance that both can be valuable ethical tools. Prefer

#### 1] Empirics- Best studies prove pluralistic tendencies are inevitable

Polzler and Wright 19[Thomas Pölzler and Jennifer Cole Wright- “Empirical research on folk moral objectivism” <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6686698/> NCBI. Published July 5th 2019] Dulles AS

Examining these studies' results more closely, however, makes it less clear whether this interpretation is appropriate (Pölzler, 2018b). Take again Goodwin and Darley's study. In this study, almost 30% of subjects' responses to the disagreement measure and almost 50% of their responses to the truth‐aptness measure fell on the option that the researchers took to be indicative of subjectivism (Goodwin & Darley, 2008, pp. 1347, 1351). Moreover, while some moral statements were dominantly classified as objective (e.g., the above statement about robbery), many others were dominantly classified as nonobjective (e.g., the stem cell research statement). This suggests that subjects in Goodwin and Darley's study may have actually favored what Wright, Grandjean, and McWhite (2013) called “metaethical pluralism,” i.e., they sometimes sided with objectivism and other times with nonobjectivism. More recent studies have by and large confirmed this hypothesis of folk metaethical pluralism. Wright et al. (2013) and Wright, McWhite, and Grandjean (2014), for example, replicated Goodwin and Darley's results, using the exact same measures, but letting subjects classify the presented statements as moral and nonmoral themselves. Objectivity ratings for statements that were dominantly self‐classified as moral varied between as little as 5% and as much as 85%. Research based on different measures yielded high proportions of intrapersonal variation as well (e.g., Beebe, 2014; Beebe, Qiaoan, Wysocki, & Endara, 2015; Beebe & Sackris, 2016; Fisher, Knobe, Strickland, & Keil, 2017; Goodwin & Darley, 2012; Heiphetz & Young, 2017; Wright, 2018; Zijlstra, forthcoming.

#### **2] Only a pragmatic deliberative model accepts ongoing confrontation as legitimate rather than oppositional.** Thus, the standard is promoting pragmatic deliberation.

Serra 1 [Juan Pablo Serra. What Is and What Should Pragmatic Ethics Be? Some Remarks on Recent Scholarship. EUROPEAN JOURNAL OF PRAGMATISM AND AMERICAN PHILOSOPHY. 2009. Francisco de Vitoria College, Humanities Department, Faculty member]

This separation of theory and practice runs parallel to another split, namely, that of ethics and morals or, better put, of ethical theory and moral practice. Peirce denies that morality is subject to rationality and thinks that ethicsisvaluable as a science in a broad sense. But he also regards ethics as a science which bears on human conduct only indirectly, through the examination of past actions and the self-correction of the self in view of future action. In addition, ethics would be a normative knowledge only in so far as it analyzes the adjustment of actions to ends and in so far as it studies the general way in which a good life can be lived. In morals Peirce appeals to instinct and sentiment, and in ethics he recommends the use of logical thinking —just as scientists do. However, even within the framework of his system, it’s not obvious that scientists may so easily set aside their instincts —in fact, instinct (or ‘rational instinct’ as he called it in 1908) plays a significant role in the economy of re- search. Moreover, the statement that in moral issues there may be no possibility of carrying out an inquiry that is truth-oriented is not an uncontroversial one. After all, moralinquiryisperformedin a deliberativeway**,** weighing up argumentations, beliefs andprinciples**,** andcomparingthem either with their probable or conceivable consequences or with lived as well as possible experiencesthatcan be forceful or impingeuponthe deliberative subject in such a way as to acquire the compulsory resistance due to reality. As Misak puts it succint- ly, “the practice of moral deliberation is responsive to experience, reason, argument, and thought experiments... Suchresponsivenessispartofwhatitistomakea moral decision and part of what it is to try to live a moral life” (2000: 52)3. Likewise, this same deliberativeactivityimpliesanefforttoacquirehabits**,** beliefs and principles thatcontributeto a truly freedeliberation which, in turn, can result in creative conclusions. For Peirce, as you get more habit-governed, you become more creative and free, and your selfhood acquires plas- ticity and receptiveness to experience4. Vincent Colapietro has referred to Peirce’s description of human reason in terms of a deliberative rationality (1999: 24). Also, in another place he has explained that deliberation for Peirce is a process of preparation for future action which has to do with the checking of previous acts, the rehearsal in imagination of different roads to be followed by possible conduct and the nurturing of ideals (Colapietro 1997: 270, 281). It is precisely this experi- ment carried out within imagination that generates habits, because, as Peirce says in “A Survey of Pragmaticism”, “it is not the muscular action but the accompanying inward ef- forts, the acts of imagination, that produce the habit” (CP 5.479, 1907). Habits are regular ways of thinking, perceiving and interpreting that generate actions. As such, habits have a huge influence on human behavior, manifest themselves in the con- crete things we do and, at the same time, are formed within those same activities. Even more, according to Peirce, theactivitytakes the formofexperimentation in the inner world; and the conclusion (if it comes to a definite conclusion), is that under given conditions, the interpreter will have formed the habit of acting in a given way whenever he may desire a given kind of result. The real and living logical conclusionisthat habit (CP 5.491, 1907). Much more evidence could be given to support the view that habits are virtually decided (CP 2.435, c.1893) and also that intelligence comprises inward or potential actions that in- fluence the formation of habits (CP 6.286, 1893). Suffice it to say that, according to Peirce, deliberation is a function of the imagination, and that imagination is in itself an experiment which may have unexpected consequences that impose themselves upon the deliberative subject.

#### 3] Resolvability- Thousands of years of metaethical debates have concluded in indecisiveness so a 45-minute debate would be unable to correctly resolve nebulous ethical disputes and identify the correct theory. Resolvability outweighs on jurisdiction since it’s a meta-constraint on the judge’s final jurisdiction.

#### Prefer additionally -

#### 1] Performativity- Responding to our framework concedes the validity of pragmatism since that in and of itself is a process of contestation that pragmatism would say is valuable and necessary for spaces like debate to function.

#### 2] TJFS- Frameworks should be fair/educational like any other argument.

#### A] Inclusion – Deliberation definitionally is a procedural for allowing almost any argumentation in the debate space which controls the internal link to inclusion which is an impact multiplier

#### B] Resource Disparities- Discursive frameworks ensure big squads don’t have a comparative advantage since debates become about quality of arguments rather than quantity and require a higher level of analytic thinking that small schools have.

#### 3] Value Pluralism- Other ethical theories rely on minimalistic criteria as their foundation, our framework resolves this by using these criteria to better inform our judgments LaFollete 2K "Pragmatic Ethics" [Hugh LaFollette](http://www.hughlafollette.com/index.htm) In [Blackwell Guide to Ethical Theory](http://www.hughlafollette.com/papers/b-guide.htm) 2000. Hugh LaFollette is Marie E. and Leslie Cole Professor in Ethics at the University of South Florida St. Petersburg. He is editor-in-chief of The International Encyclopedia of Ethics

Employs criteria, but is not criterial The previous discussions enable us to say more precisely why pragmatists reject a criterial view of morality. Pragmatism's core contention that practiceis primary in philosophy rulesoutthe hope of logically prior criteria. Any meaningful criteria evolve from our attempt to live morally – in deciding what is the best action in the circumstances. Criteriaare not discovered by pure reason, and they arenotfixed. As ends of action, they are always revisable. Asweobtainnewevidenceabout ourselves and our world, and as our worlds changes, wefindthat whatwasappropriatefor the old environment maynotbeconduciveto survival in thenew one. A style of teaching that might have been ideal for one kind institution (a progressive liberal arts college) at one time (the 60s) may be wholly ineffective in another institution (a regional state university) at another time (the 80s). But that is exactly what we would expect of an evolutionary ethic. Neither could criteria be complete. Themoralworldiscomplexandchangeable**.** No set of criteriacouldgiveusunivocalanswersabouthowwe should behave in all circumstances**.** If we cannot develop an algorithm for winning at chess, where there are only eighteen first moves, there is no way to develop an algorithm for living, which has a finitely large number of "first moves." Moreover, while the chess environment (the rules) stays constant, our natural and moral environments do not. We must adapt or fail. While there is always one end of chess -- the game ends when one player wins – the ends of life change as we grow, and asour environmentschange. Finally, we cannot resolve practical moral questions simply by applying criteria. We do not make personal or profession decisions by applying fixed, complete criteria. Why should we assume we should make moral decisions that way? Appropriates insights from other ethical theories Nonetheless, there is a perfectly good sense in which a pragmatic ethic employs what we might call criteria, but their nature and role dramatically differ from that in a criterial morality (Dewey 1985/1932) . Pragmaticcriteriaare not external rules we apply, but aretoolsweuseinmakinginformedjudgements. They embody learning from previous action, they express our tentative efforts to isolate morally relevant features of those actions. These emergentcriteriacanbecomeintegratedinto our habits**,** thereby informingthe waysthat wereactto, think about, and imagine ourworldsand our relations to others. This explains why pragmatists think other theories can provide guidance on how to live morally. Standard moral theories err not because they offer silly moral advice, but because they misunderstand that advice. Othermoral theoriescan help us isolate(and habitually focus on) morallyrelevantfeaturesof action. And pragmatists take help wherever they can get it. Utilitarianism does not provide an algorithm for deciding how to act, but it shapes habits to help us "naturally" attend to the ways that our actions impact others. Deontology does not provide a list of general rules to follow, but it sensitizes us to ways our actions might promote or undermine respect for others. Contractarianism does not resolve all moral issues, but it sensitizes us to the need for broad consensus. That is why it is mistaken to suppose that the pragmatist makes specific moral judgements oblivious to rules, principles, virtues, and the collective wisdom of human experience. The pragmatist absorbs these insights into her habits, and thereby shapes how she habitually responds, and how she habitually deliberates when deliberation is required. This also explains why criterial moralities tend to be minimalistic. They specify minimal sets of rules to follow in order to be moral. Pragmatism, on the other hand, like virtue theories, is more concerned to emphasize exemplary behavior – to use morally relevant features of action to determine the best way to behave, not the minimally tolerable way.

#### 4] Accept aff interps and definitions - causes regress since we can infinitely debate what something means but the aff speaks first which means they should define it However, let me recontextualize their arguments since they can collapse for 6 minutes on something I misunderstood in the 1ar to end the round since the 2ar can’t answer.

#### 5] Rule Following Paradox- There is nothing inherent to a rule that tells us how we ought to follow it, regardless of how correct the rule is. Only deliberation accounts for the diversity of interpretations of our norms.

#### **6]** Resolves Skepticism-

#### A] Discussion between many bodies means that moral uncertainty can be deliberated and resolved.

#### B] Truth only makes sense in groups of people so only they can prescribe action

#### 7] Quantum superposition proves different ethics can exist simultaneously – prag is the only metric to reconcile them

MIT ’19 (Emerging Technology from the arXiv archive page; Covers latest ideas from blog post about arXiv; 03/12/2019; “Emerging Technology from the arXiv archive page”; <https://www.technologyreview.com/2019/03/12/136684/a-quantum-experiment-suggests-theres-no-such-thing-as-objective-reality/>; *MIT Technology Review*; accessed: 11/19/2020; MohulA)

Back in 1961, the Nobel Prize–winning physicist Eugene Wigner outlined a thought experiment that demonstrated one of the lesser-known paradoxes of quantum mechanics. The experiment shows how the strange nature of the universe allows two observers—say, Wigner and Wigner’s friend—to experience different realities. Since then, physicists have used the “Wigner’s Friend” thought experiment to explore the nature of measurement and to argue over whether objective facts can exist. That’s important because scientists carry out experiments to establish objective facts. But if they experience different realities, the argument goes, how can they agree on what these facts might be? That’s provided some entertaining fodder for after-dinner conversation, but Wigner’s thought experiment has never been more than that—just a thought experiment. Last year, however, physicists noticed that recent advances in quantum technologies have made it possible to reproduce the Wigner’s Friend test in a real experiment. In other words, it ought to be possible to create different realities and compare them in the lab to find out whether they can be reconciled. And today, Massimiliano Proietti at Heriot-Watt University in Edinburgh and a few colleagues say they have performed this experiment for the first time: they have created different realities and compared them. Their conclusion is that Wigner was correct—these realities can be made irreconcilable so that it is impossible to agree on objective facts about an experiment. Wigner’s original thought experiment is straightforward in principle. It begins with a single polarized photon that, when measured, can have either a horizontal polarization or a vertical polarization. But before the measurement, according to the laws of quantum mechanics, the photon exists in both polarization states at the same time—a so-called superposition. Wigner imagined a friend in a different lab measuring the state of this photon and storing the result, while Wigner observed from afar. Wigner has no information about his friend’s measurement and so is forced to assume that the photon and the measurement of it are in a superposition of all possible outcomes of the experiment. Wigner can even perform an experiment to determine whether this superposition exists or not. This is a kind of interference experiment showing that the photon and the measurement are indeed in a superposition. From Wigner’s point of view, this is a “fact”—the superposition exists. And this fact suggests that a measurement cannot have taken place. But this is in stark contrast to the point of view of the friend, who has indeed measured the photon’s polarization and recorded it. The friend can even call Wigner and say the measurement has been done (provided the outcome is not revealed). So the two realities are at odds with each other. “This calls into question the objective status of the facts established by the two observers,” say Proietti and co. That’s the theory, but last year Caslav Brukner, at the University of Vienna in Austria, came up with a way to re-create the Wigner’s Friend experiment in the lab by means of techniques involving the entanglement of many particles at the same time. The breakthrough that Proietti and co have made is to carry this out. “In a state-of-the-art 6-photon experiment, we realize this extended Wigner’s friend scenario,” they say. They use these six entangled photons to create two alternate realities—one representing Wigner and one representing Wigner’s friend. Wigner’s friend measures the polarization of a photon and stores the result. Wigner then performs an interference measurement to determine if the measurement and the photon are in a superposition. The experiment produces an unambiguous result. It turns out that both realities can coexist even though they produce irreconcilable outcomes, just as Wigner predicted. That raises some fascinating questions that are forcing physicists to reconsider the nature of reality. The idea that observers can ultimately reconcile their measurements of some kind of fundamental reality is based on several assumptions. The first is that universal facts actually exist and that observers can agree on them. But there are other assumptions too. One is that observers have the freedom to make whatever observations they want. And another is that the choices one observer makes do not influence the choices other observers make—an assumption that physicists call locality. If there is an objective reality that everyone can agree on, then these assumptions all hold. But Proietti and co’s result suggests that objective reality does not exist. In other words, the experiment suggests that one or more of the assumptions—the idea that there is a reality we can agree on, the idea that we have freedom of choice, or the idea of locality—must be wrong. Of course, there is another way out for those hanging on to the conventional view of reality. This is that there is some other loophole that the experimenters have overlooked. Indeed, physicists have tried to close loopholes in similar experiments for years, although they concede that it may never be possible to close them all. Nevertheless, the work has important implications for the work of scientists. “The scientific method relies on facts, established through repeated measurements and agreed upon universally, independently of who observed them,” say Proietti and co. And yet in the same paper, they undermine this idea, perhaps fatally. The next step is to go further: to construct experiments creating increasingly bizarre alternate realities that cannot be reconciled. Where this will take us is anybody’s guess. But Wigner, and his friend, would surely not be surprised.

#### 8] Social relations are dynamic and constantly being decentered from normative systems of knowledge; only pragmatism’s understanding of interactive knowledge production can mitigate entrenched violence.

Kadlec 8, Alison. "Critical pragmatism and deliberative democracy." Theoria 55.117 (2008): 54-80. (doctorate in political science from the University of Minnesota and bachelor's degrees from Michigan State University in political theory, constitutional democracy and English literature.)//Dulles AS

Social Intelligence: The Critical Potential Lived Experience Though human nature is intersubjectively generated on an ongoing basis, we are not merely the products of Platonic conceptions of ourselves. Individuals are cultivated in and by society through experiential processes in which we are acted upon, and act back upon a dynamic environment. For Dewey, 'experience' connotes a very specific process that stands in stark contrast to the traditional conception of experience as a matter of private consciousness. Because Dewey's notion of experience is **social, active, and educative,** what he calls the 'experiential continuum' is the process by which we are best able to develop social intelligence. The 'experiential continuum' is characterised by our enduring and undergoing the consequences of our actions, and intelligence is to be understood as the self-conscious and ongoing process of adjusting our attitudes in light of these consequences.25 In The Public and Its Problems , Dewey gives this view of intelligence a decidedly deliberative spin when he says, 'we lie, as Emerson said, in the lap of an immense intelligence. But that intelligence is dormant and its communications are broken, inarticulate and faint until it possesses the local community as its medium'.26 In 'Ethical Principles Underlying Education', Dewey is more explicit in explaining his view of the relationship between social intelligence and the normative commitment to democracy in his declaration that 'ultimate moral motives and forces are nothing more nor less than social intelligence the power of observing and comprehending social situations and social power trained capacities of control at work in the service of social interest and aims'.27 Dewey's unflagging faith in the transformative potential of social intelligence intrinsic to democracy as a way of life **is not Utopian**, nor is it based on a belief that all problems are finally solvable. Rather, it expresses a moral commitment that suggests that a working faith in social intelligence is our best shot at crafting habits and institutions that will further encourage us to identify **new opportunities for the expansion of our capacities** moving forward. The upshot here is that democracy as a way of life means, above all, that we stop thinking of democracy as a thing and start thinking about it as a way. Democracy is belief in the ability of human experience to generate the aims and methods by which further experience will grow in ordered richness. . . . Democracy is the faith that the process of experience is more important than any special result attained, so that the special results achieved are of ultimate value only as they are used to enrich and order the ongoing process. Since the process of experience is capable of being **educative**, faith in democracy is all one with faith in experience and education. All ends and values that are cut off from the ongoing process become arrests and fixations. They strive to fixate what has been gained instead of using it to open the road and point the way to new and better experiences.28 On this account, social intelligence is not a possession, it is a de-centred and educative process of ordering our **experiences** through manifold **communication**. The guiding principles, then, of social intelligence are 1) the protection and expansion of our capacity for free and communicative inquiry and 2) the protection and expansion of our capacity to perceive the shared consequences of our habits and policies. We judge the goodness or badness of these consequences by evaluating the way they act back on and impact our individual capacities for free inquiry that inform the ongoing development of social intelligence In turn, the 'proper conditions' for social intelligence then are those that increase our ability to perceive the complex shared consequences of our choices and practices. Intelligence is social in pragmatism because it requires the development of both firstand second-order attitudes that can only take place in an ongoing process of communication. Free inquiry is not just a matter of having the opportunity to seek information that will allow for the generation of thoughtful attitudes about issues, it is also a matter of appreciating and harnessing the democratic potential of second-order attitudes (attitudes about our attitudes). We are not passive receivers of information, **but dynamic interactors**, and therefore intelligence is intrinsically communicative. Free inquiry is the engine of social intelligence, which is in turn based on our willingness to have our firstorder attitudes adjusted in light of our second-order attitudes.29 The ongoing mutual adjustment of our first-order and second-order attitudes through a back and forth process between the two emerges only to the extent that we have the opportunities to communicate freely with others, and this is none other than the 'method' of social intelligence. The goal of communicative inquiry then is to build an ever richer context for the ongoing development of our ability to perceive the relationship between our beliefs, practices, and institutions. By taking a principal focus on increasing our ability for evermore sophisticated perception of the consequences of our habits of thought and action, we will be better equipped to distinguish between those habits that improve and those that impede our capacities for free inquiry. This is the material of problem-solving, as it is just this capacity for free inquiry that makes it possible to identify common problems in a way that they may be productively addressed. Turning back to the challenges leveled by radical democratic theorists, we can begin to see the opportunities made possible by critical pragmatism. Tapping into the critical potential of lived experience under conditions of unalterable changefulness begins with the therapeutic recognition that there is no such thing as a unified field of power directed entirely by stable and fixed interests. The first implication here is that there are always new opportunities to exploit cracks and fissures in various structurally **entrenched forms of power**. Second, the essentially complexity and flux of our world is always **producing new opportunities for transformative resistance** and for the development of more creative approaches to meaningful deliberation. Critical pragmatism pivots on the notion that under such conditions what we most need are not fixed and static foundations, we need the flexible habits of inquiry and **communication** that make it possible to both identify pernicious obstacles to deliberation and to challenge, circumvent, or neutralise their impact.

#### 9] Materiality- Our framework moves away from abstraction and understands knowledge as changing in order to base social change and revision of ideas. Glaude 7’ Eddie S. (Eddie S. Glaude Jr. is the chair of the Center for African-American Studies and the William S. Tod Professor of Religion and African-American Studies at Princeton University.) In a Shade of Blue : Pragmatism and the Politics of Black America. University of Chicago Press, 2007. EBSCOhost. (5-7) Bracketed for grammer. Dulles AS

In a Shade of Blue is my contribution to the tradition I have just sketched. My aim is to think through some of the more pressing conceptual problems confronting African American political life, and I do so as a Deweyan prag-matist. I should say a bit about what I mean by this self-description. John Dewey thought of philosophy as a form of cultural and social criticism. He held the view that philosophy, properly understood as a mode of wis-dom, ought to aid us in our efforts to overcome problematic situations and worrisome circumstances. The principal charge of the philosopher, then, is to deal with the problems of human beings, not simply with the problems of philosophers. For Dewey, over the course of his long career, this involved bridging the divide between science, broadly understood, and morals—a divide he traced to a conception of experience that has led philosophers over the centuries to tilt after windmills. Dewey declared, “The problem of restoring integration and co-operation between man’s beliefs about the world in which he lives and his beliefs about values and purposes that should direct his conduct is the deepest problem of any philosophy that is not isolated from life.”9Dewey bases this conclusion on several features of his philosophy: (1) anti foundationalism, (2) experimentalism, (3) contextualism, and (4) soli-darity.10 Antifoundationalism, of course, is the rejection of foundations of knowledge that are beyond question. Dewey, by contrast, understands knowledge to be thefruitof our undertakingsas we seek “the enrichment of our immediate experience through **the** control over action it exercises.”11He insists that we turn our attention from supposed givens to actual consequences, pursuinga future fundamentally grounded in values shaped by experience and realized in our actions. This view makes clear the experimental function of knowledge. Dewey emphasized that knowledge entails efforts to control and select future experience and that we are always con-fronted with the possibility of error when we act. We experiment or tinker**,** withthe understanding that all facts are fallible and, as such, occasionally afford us the opportunity for revision.12Contextualism refers to an understanding of beliefs, choices, and actions as historically conditioned. Dewey held the view that inquiry, or the pursuit of knowledge, is value-laden, in the sense that we come to problems with interests and habits that orient us one way or another, and that such pursuits are also situational, in the sense that “knowledge is pursued and produced somewhere, some when, and by someone.”13Finally, solidaritycaptures the associational and cooperative dimensions of Dewey’s thinking. Dewey conceives of his pragmatism as “an instrument of social improvement” aimed principally at expanding democratic **life** andbroadeningtheground of individual self-development**.**14Democracy, for him, constitutes more than a body of formal procedures; it is a form of life that requires constant attention if we are to secure the ideals that purportedly animate it. Individuality is understood as developing one’s unique capacities within the context of one’s social relations and one’s community. The formation of the democratic character so important to our form of associated living involves, then, a caring disposition toward the plight of our fellows and a watchful concern for the well-being of our democratic life.

### 1AC – Offense

#### Plan – The People’s Republic of China ought to recognize an unconditional right of workers to strike.

#### 1] Destroying the right to strike takes away workers’ basic right to argumentation – the right to strike preserves contestability,

**Lindblom**, Lars. "Consent, contestability, and unions." *Business ethics quarterly* 29.2 (2019): 189-211.

To provide a justification of unions is to give justificatory reasons for the rights to form unions and non-discrimination of union members and the duty of good faith bargaining. Moreover, the theory we are looking for must be able to handle the problem concerning acts of employer authority that created difficulties for the consent-based theories, such as libertarianism. Let us, then, turn to how unions can implement contestability and thereby solve the problem of consent. Starting with the basis of contestation, the demand for transparency solves, as was noted above, the problem of information. With transparency in place, employees will be informed about the policies and decisions that affect them. This aspect of contestability demands that parties make clear the reasons that are moving them when making decisions. This, in turn, underwrites some preconditions for good faith bargaining and provides a link between contestability and unions. Now, it is quite obvious that there is a connection between unions and voice. Part of the purpose of a union is to enable its members to express their views or demands and to make their voices heard. The fact that a group of people, rather than an individual, expresses itself when a union speaks out makes it more probable that what is being expressed is also heard. If we want to get serious about voice, we should have mechanisms that implement it efficiently. Therefore, a right to form unions would seem to follow from the implementation of contestability. This indicates, furthermore, that the right to strike should be protected as a part of the implementation of the mechanism of contestability, since such a right safeguards the possibility to make one’s voice heard.12 Moreover, discrimination of union members would undermine this mechanism for voice. If employees fear that they will be retaliated against if they speak out, they will clearly be hesitant to voice their concerns. Nondiscrimination of union members is, therefore, a demand of the ideal of contestation. These two points imply that the standard of cooperation should include a norm against the discrimination union members and respect for the right to form unions.

#### 2] Strikes are intrinsically tied to public forums that provide opportunities for deliberation.

**Simm 18** Melanie Simms, 3-23-2018, "Why workers go on strike," Conversation, https://theconversation.com/why-workers-go-on-strike-93815

Both of these demonstrate how a strike around a fairly technical employment issue can develop a momentum of its own and become a catalyst for a much wider expression of dissatisfaction about the changing bargains being made. As with the concerns raised by junior doctors about [the management of the NHS](https://www.theguardian.com/society/2016/sep/01/what-you-need-to-know-about-the-junior-doctors-strike), the higher education pension dispute has rapidly become a space in which to question the [broader direction of the sector](https://theconversation.com/university-lecturer-explains-why-academics-are-striking-over-pension-cuts-93039). In this context, emotions can run high. Many relationships are strengthened, but some inevitably become strained. By definition, strikes are not business as usual. What then becomes important, is how the parties can explicitly negotiate compromises that smooth the way back to work – even if that means negotiating a new normal.

### 1AC – Underview

#### 1] AFF theory is no RVI, Drop the debater, competing interps, under an interp that aff theory is legit

#### A] infinite abuse since otherwise it would be impossible to check NC abuse

#### B] it would justify the aff never getting to read theory which is a reciprocity issue

#### C] Time crunched 1ar means it becomes impossible to justify paradigm issues and win the shell. And, reject theory on spikes since it would be a contradiction since they indict each other, but prefer mine since they are lexically prior.

#### 2] AFF fairness issues come prior to NC arguments since the 1ar can’t engage on multiple layers if there is a skew since the speech is already time-crunched. All your arguments concede the importance of fairness since you assume your arguments will be evaluated fairly when you enter the round – even fairness impact turns.

#### 3] All K’s must defend a concrete policy alternative

#### A]Critical ed: Policy alts are better for your kritik, it allows us the ability to engage in productive discussions rather than endless critic of each other’s reps without solutions

#### B] Engagement: There are a million different reps or things I can do that someone disagrees with

#### C] otherwise mental gymnastics which reifies oppression since we don't acknowledge the states inevitability which promotes false hope.

#### 4] Reject recontextualizations of fairness

#### A] contradictions – my fairness arguments would indict yours but yours would indict mine which means prefer the aff on sequencing

#### B] common usage – in-round exclusion is the only inclusive interp since otherwise you can arbitrarily assert a definition based on a random philosophy.

#### 5] All K links must be checked in CX

#### A] Regress – infinite number of indirect things the aff can link to, which means you’d always have something to read insofar as we don't decide upon the link in CX.

#### 6] Interpretation: The negative must concede the affirmative framework if it is not morally repugnant and the advocacy is topical and disclosed

#### Violation: they didn’t

#### Prefer-

#### A] Time skew- Winning the negative framework moots 6 minutes of 1AC offense – that outweighs on quantifiability and reversibility – I can’t get back time lost and it’s the only way to measure abuse

#### B] Topic Ed- Every debate would just be a framework debate which means we never get access to core topic lit – that outweighs on time frame – we only have 2 months

### 1AC – Advantage

#### Lack of Chinese Right to Strike devastates Collective Bargaining – undermines any legal leverage for Strikes.

Friedman 17 Eli Friedman 4-20-2017 "Collective Bargaining in China is Dead: The Situation is Excellent" <https://www.chinoiresie.info/collective-bargaining-in-china-is-dead-the-situation-is-excellent/> (Assistant Professor of International and Comparative Labour at Cornell University)//Elmer

For many years reform-oriented labour activists and scholars working in China have seen **collective bargaining** as the **cure for** the **country’s severe labour problems**. The logic underlying this was often unstated, but straightforward: collective bargaining was crucial for twentieth century labour movements in capitalist countries in giving workers a voice and creating a more equitable social distribution of wealth. With growing levels of labour unrest in China over the past twenty years, collective bargaining seemed like a logical next step. Hopeful reformers—both within the official unions as well as labour NGO activists and academics—envisioned rationalised, legalised bargaining between labour and capital as a central pillar in the construction of a more just workplace and society. The **challenges to institutionalising** a robust **collective bargaining** system **in** the People’s Republic of **China** (PRC) **have** always **been profound**. **Fundamental** to labour relations theory **is** that collective bargaining rights must be accompanied by the **right to strike** and freedom of association—**capital** **has no reason to take workers seriously without labour possessing some coercive power**. But independent unions have long been an anathema to the Communist Party. From the Lai Ruoyu debacle of the 1950s to the crushing of the Beijing Workers Autonomous Federation in 1989, the Party has made it clear time and again that independent worker organisations are forbidden. Although workers have never enjoyed the right to strike in practice, the right was formally included in the Chinese constitutions of 1975 and 1978. It **was Deng Xiaoping who removed it from the constitution just as private capital began pouring into China in the early 1980**s. Working Within the System Nonetheless, with no signs of articulated worker movements since 1989, many well-intentioned people thought it was worth trying to advance worker rights within the system. Especially from the mid 2000s on, academics (myself included) launched research projects, NGOs held training sessions, and foreign unions engaged with the All-China Federation of Trade Unions (ACFTU). Many assumed that the state would eventually decide that worker insurgency was exacting too high a cost, and that serious labour reforms were therefore necessary. And indeed, beginning in the late 2000s the ACFTU made collective negotiations (xieshang)—rather than the more antagonistic sounding ‘bargaining’ (tanpan)—a high priority, investing time and resources into expanding the coverage of collective contracts. At its best, **collective bargaining in China** **has been woefully inadequate**. The state and the ACFTU have been very cautious about controlling workers’ aspirations, and have insisted on the fundamental harmony of interests between labour and capital. Experiments with bargaining have been almost **exclusively restricted to single enterprises**, thereby preventing workers from constituting cross-workplace ties. The overwhelming majority of collective contracts are **formulaic**: **actual bargaining rarely occurs**, and **enforcement is** largely **non-existent**. The few shining examples where employers have made real compromises during collective bargaining have followed autonomously organised wildcat strikes. The best-known case is the 2010 strike from a Honda transmission plant in Guangdong province, which resulted in major wage gains as well as an (ultimately unsuccessful) effort to reform the enterprise union. It is not coincidental that substantive worker-led bargaining is much more likely in Japanese or American firms, where the state must be cautious not to inflame patriotic sentiments. State-sanctioned economic nationalism is a shaky foundation for a robust collective bargaining system. The Death of Collective Bargaining under Xi Even these timid efforts have been smothered in recent years, as the central government has turned in a markedly anti-worker direction under Xi Jinping. There was a brief moment in 2010 when discussion about the right to strike emerged from hushed whispers into the public discourse. But this opening was ephemeral, and union reformers in Guangdong who had pushed gentle reforms in the mid-late 2000s were replaced with typical Party apparatchiks. The country’s pre-eminent centre for labour studies at Sun Yat-sen University in Guangzhou was shuttered. The academic study of employment has now been left almost entirely to business schools, as the government has stymied further expansion of labour relations programs. Labour NGOs in Guangzhou were subjected to a brutal crackdown in December 2015, with the government specifically targeting those groups that had been helping workers to engage in collective negotiations to resolve strikes. And the ACFTU has seemingly given up on advancing collective negotiations altogether. The Chairman of the ACFTU Li Jianguo does not even mention the term in his speeches anymore. Under the ‘work developments’ section of the ACFTU’s website, a lonely single report on collective contracts for the entirety of 2016 is a stark indication that the union has almost totally forsaken this agenda. Collective bargaining is not dead in the sense that it will disappear from China’s labour-capital relations. It is almost certain that official unions will continue to pursue bargaining in its current vacuous, bureaucratic, and worker-exclusionary form. Collective contracts will continue to be signed, tabulated, and then hidden from view from workers. Somewhat less pessimistically, workers will continue to force management to bargain with the collective via wildcat strikes. This latter form will still be an important means by which workers can attempt to ensure their most basic rights, and these efforts are absolutely worth supporting. But collective bargaining is dead as a political aim. It is not going to be the cornerstone of twentieth century-style class compromise in China, it is not generative of worker power, and it certainly does not herald broader social transformation. To the extent that legal bargaining does develop, it will be as a mechanism for the state to deprive workers of autonomous power. What then might Chinese workers and allied intellectuals and activists aim for? At the risk of stating the obvious, **the working class needs more power**. The question is, how to foster proletarian power in the face of a highly competent authoritarian state that views organised workers as an existential threat? In the absence of independent organisations, the only option is an intensification of already widespread worker insurgency. The more wildcat strikes, mass direct action, and worker riots, the more the state and capital will be forced to take worker grievances seriously. Of course such forms of collective action come at great risk for workers, and many have already paid a high price. In any particular case, the risks may certainly outweigh the benefits. But in the aggregate, expansive unrest is just what the working class needs. With the institutions firmly oriented towards advancing the inter-related goals of state domination and exploitation by capital, disruption on a large scale is the only chance workers have of forcing change. Ungovernability will be the necessary prelude to any institutional reform worthy of the name.

#### Hong Kong – China’s exploiting lack of Strike Protection to dismantle and de-power Hong Kong’s unions.

Wang 21 Maya Wang 9-22-2021 "China Is Dismantling Hong Kong’s Unions" [https://www.hrw.org/news/2021/09/22/china-dismantling-hong-kongs-unions#](https://www.hrw.org/news/2021/09/22/china-dismantling-hong-kongs-unions) (China Senior Researcher for Human Rights Watch)//Elmer

**Chinese state** media outlets are **railing against** **groups** **they claim** are **involved in** money laundering, inciting **riots**, and supporting gangsters. They warn against “a chronic poison of society” and “a malignant tumor that must be destroyed.” The situation is so bad, the newspapers say, that it is time for the Hong Kong government to crack down. One would think they’re talking about some major crime syndicate, perhaps a terrorist group. But no: The pro-Beijing press is talking about **Hong Kong labor unions**. For 48 years the Hong Kong Professional Teachers’ Union has served 95,000 members; its members’ center is well-known for selling stationery supplies. And as with the teachers’ union, the Hong Kong Journalist Association, the Hong Kong Confederation of Trade Unions (HKCTU), and the Association of Hong Kong Nursing Staff have long and illustrious histories of defending civil liberties and workers’ rights. Often, after Beijing spotlights people in its papers, **Hong Kong police swoop** into action. **Fearing** investigation and **arrests**, many civic groups—the **teachers’ union and** now the city’s second-largest labor union, the **HKCTU**—have **opted to disband**. International attention to Beijing’s repression in Hong Kong has focused on widely recognized figures like the charismatic young protest leader Joshua Wong or the Apple Daily tycoon Jimmy Lai. But too few outside of Hong Kong realize that **China is** also **dismantling** the city’s **unions and detaining unionists**, **a backbone of civil society. Fighting for labor rights** has always been a slog in a city known for hyper-capitalism, but doing so **now is downright perilous.** In late July, the police arrested five people from the Speech Therapist Union for “sedition” for publishing children’s books depicting cops as wolves and protesters as sheep. Prominent unionists and labor activists have been arrested and jailed for endangering national security and other vague charges. For decades, labor unionists like Lee Cheuk-yan, the former head of HKCTU, organized strikes and camped out at factories to demand that employers negotiate with their workers—acts considered rather “radical” by the public in the 1980s. Knowing that the lack of **democracy and** the **exploitation of workers are intimately linked**, the teachers’ union and the HKCTU participated in electoral politics. Lee was an elected legislator for over 20 years, until 2016. Hong Kong’s labor movement gained momentum during the 2019 protests, in which two in seven Hong Kongers participated. Citywide strikes became more broadly accepted. People from various professions—ranging from hairstylists to accountants—formed nearly 4,000 new unions. The Chinese government knows the power of grassroots organizing and doubtlessly sees the developments in Hong Kong as threatening. Nowadays, the top ranks of the Chinese Communist Party—far from its humble origins—are packed with billionaires whose family fortunes are entwined with the Party’s fate. They, like the capitalist elites they handpicked to run the city, know that empowered workers are antithetical to their political and business model. In June 2020, Beijing imposed a draconian National Security Law on Hong Kong, arresting activists, banning protests, enveloping the city with pervasive fear. To square the circle of the purported people’s proletariat repressing workers’ advocates, the authorities portray these unions and other civil society groups with the usual authoritarian trope—that they are “foreign agents” out to “destabilize Hong Kong.” Beijing-controlled unions—such as the Hong Kong Federation of Education Workers—are poised to claim the mantle of workers’ sole representatives in the city, much like their counterparts in China. The **demise of Hong Kong’s unions** is not just a loss for the territory. These unions have **long been part of** **overlapping communities of labor organizations that promote workers’ rights and democracy in China and Asia**. **With** the Chinese government also **cracking down on labor** rights **groups in mainland China**, **a valuable window is being lost** into the plight of workers amid a global supply chain heavily dependent on China-made products. Labor unions around the world can support their embattled counterparts in Hong Kong, reviving an important legacy of similar efforts from Poland to South Africa. They can press the Chinese government for the release of Hong Kong union leaders, urge their own governments to place escalating sanctions targeting Chinese and Hong Kong officials and entities responsible for the crackdown, and assist counterparts who are still able to promote labor rights in Hong Kong and mainland China.

#### Aggressive Hong Kong policy undermines China’s soft power.

Yuan 19 Li Yuan 8-20-2019 "China's Soft-Power Fail: Condemning Hong Kong's Protests" <https://archive.md/NcYnR#selection-311.0-311.7> (writes the New New World column for The New York Times, which focuses on the intersection of technology, business and politics in China and across Asia.)//Elmer

Images of masked thugs massing in Hong Kong’s streets. Unproven allegations that protesters are being led by the C.I.A. Comparisons between activists and Nazis. As protests continue to roil Hong Kong’s streets, **China’s state-led propaganda** machine has gone into overdrive **to persuade the world** **that** **radical Hong Kong protesters have put the city in peril**. Through social media and other digital arenas, English-language messages from China have painted a picture of a tiny minority of foreign-influenced ruffians intimidating a silent majority of law-and-order residents. These efforts have largely failed. They took a further blow on Monday, when Facebook and Twitter removed hundreds of accounts that they said appeared to be state-backed efforts to sow misinformation and discord in Hong Kong. Perhaps more significantly, Twitter took the further step of forbidding state-run media outlets from paying to get their tweets promoted so that they appear prominently in users’ timelines. Chinese state-run outlets like the English-language China Daily newspaper and Xinhua, the officials news agency, have used promoted tweets to put their own spin on Hong Kong’s turmoil. Instead of making China’s case, **Beijing’s** ham-handed international **efforts** **have** simply **underscored** Beijing’s inability to sway world public opinion. Call it **a failure of Chinese “soft power**” — what the political scientist Joseph S. Nye Jr., who coined term, defined as getting others to want what you want. China wants soft power but, judging by Beijing’s propaganda, doesn’t know how to get it. The contrast has been stark. On Sunday, hundreds of thousands of peaceful demonstrators clogged the city streets to call once again for the city’s leaders to give in to their demands and to give the people greater say in a political system controlled by Beijing. The protesters — organizers put their number at 1.7 million — offered a softer narrative than the world saw the week before, when violent clashes broke out in protests at Hong Kong’s airport. Chinese state media, on the other hand, in recent days has shown images of Chinese paramilitary police across the border in the mainland engaged in crowd-clearing exercises. The Twitter account of Global Times, a nationalist tabloid controlled by the Chinese Communist Party, posted a video on Monday calling four pro-democracy Hong Kong figures “The Gang of Four,” a term that refers to the former Chinese leaders who were blamed for plunging the country into the disastrous Cultural Revolution. (The tweet has since disappeared.) Pro-China activists appeared as well in Australia, Canada and Europe in recent days, putting on less-than-wholesome displays. In Toronto on Sunday, pro-mainland protesters shouted words like “traitor” and “loser” as well as crude epithets at a crowd of Hong Kong supporters. One widely circulated video showed four flashy sports cars revving their engines with Chinese flags hoisted out their windows. “Worst ‘Fast & Furious’ movie ever,” said one person on Twitter. China’s hard power tactics may ultimately work in Hong Kong, though so far protesters appear unbowed by threats of a crackdown. And at home, where independent news sources like The New York Times are blocked, China’s propaganda push appears to be astonishingly effective. Many internet users there reacted with outrage at the images last week of a Global Times reporter who was beaten by protesters at the airport. Chinese social media is awash with the bloodied faces of police and shaky images of foreigners who state media have alleged — often wrongly — are secret protest leaders. Chinese propaganda efforts abroad are using the same tactics that they use at home. In most cases, they don’t play well. Those efforts include comparing protesters to cockroaches and some cringe-inducing anti-democracy rapping. “Who are you?/Who’s hiding behind the scenes?,” go the lyrics to a rap disseminated by the foreign arm of China Central Television, the state broadcaster. “All I see is a beautiful dream turning to nightmare.” China, since 2010 the world’s second largest economy after the United States, has been determined to build up the nation’s soft power. It envies the sort of unconscious sway that the United States enjoys simply through the pervasiveness of its economic and cultural heft. President Trump isn’t going to win any trade wars because people in China love the “Transformers” movies or watch “Game of Thrones,” but American mass media and other cultural exports increase people’s familiarity and warmth with the country’s ideals. **China** could use some of that soft power about now. Its **credibility and legitimacy are under assault** in Washington and elsewhere as China hawks rise in prominence. Under Xi Jinping, China’s top leader, China has come up with a wide range of initiatives to woo the world with its ideals and its wallet. The “**China Dream**” **envisions** a **peaceful world** in **which** **China plays a leading role**. Projects like the Belt and Road Initiative and the Asian Infrastructure Investment Bank are intended to show the benefits of China’s growing wealth. “It is easy to dismiss such talk as ‘slogan diplomacy,’” wrote David Shambaugh of the George Washington University in 2015. “But Beijing nonetheless attaches great importance to it.” “We should increase China’s soft power, give a good Chinese narrative, and better communicate China’s messages to the world,” Mr. Xi said not long after he took power in 2013. In his most important media policy speech in 2016, Mr. Xi instructed the top official media organizations to learn to tell compelling Chinese stories and build flagship foreign-language media outlets with global influences. Xinhua, CCTV, Global Times and the rest have built up their presence in the United States and elsewhere. They have also taken to the very same social media outlets like Facebook and Twitter that Beijing blocks at home. Some accounts have amassed followers of over 10 million. However, the Hong Kong protests have suggested that Beijing still knows hard power much better than soft. Instead of offering a competing narrative of a Hong Kong that could prosper under Chinese rule, it has instead made itself look like a bully. Though troops haven’t crossed the border, images distributed around the world by Chinese media outlets show heavily armed personnel preparing for urban conflict. Beijing is forcing businesses, both global and local, to keep their Hong Kong employees in line or risk getting cut off from the vast Chinese market. On Sunday Beijing announced a new policy that will buff up the socialist city of Shenzhen just across the border so it can compete head-to-head with capitalist Hong Kong. Some young mainlanders are so worked up with nationalistic fervor that they are using software to bypass Chinese censors to log into Facebook, Twitter and Instagram to blast and shame those who support Hong Kong. While that may have some impact on Chinese students living abroad, it has had little impact beyond that. Contrast China’s approach with Russia. Moscow-tied groups have used social media to tremendously disruptive effect in the United States, Europe and elsewhere. But China needs to build a positive image for itself, not tear down the reputation of others. That is in part why a recent CCTV tweet, comparing Hong Kong’s protest to the Nazi rise to power in Germany in the 1930s, **undermines Beijing more than it helps**. The post quotes a rewritten version of the poem by Martin Niemöller, the church leader who opposed Hitler, which ends with, “Then they came for me — and there was no one left to speak for me.” The People’s Daily version compares the persecution of Jews, socialists and trade unionists with protesters storming Hong Kong’s main legislative building, blocking roads and attacking reporters, including an accusation that demonstrators “trampled the freedom of the press.” China risks eroding what little soft power it has should it continue down the same rhetorical path. As Mr. Nye once explained to Chinese university students, “the best propaganda is not propaganda,” because during the Information Age, “credibility is the scarcest resource.”

#### Chinese leadership solves existential threats.

Yamei 18 Shen Yamei 18, Deputy Director and Associate Research Fellow of Department for American Studies, China Institute of International Studies, 1-9-2018, "Probing into the “Chinese Solution” for the Transformation of Global Governance," CAIFC, <http://www.caifc.org.cn/en/content.aspx?id=4491>

As the world is in a period of great development, transformation and adjustment, the international power comparison is undergoing profound changes, global governance is reshuffling and traditional governance concepts and models are confronted with challenges. The international community is expecting China to play a bigger role in global governance, which has given birth to the Chinese solution. A. To Lead the Transformation of the Global Governance System. The “shortcomings” of the existing global governance system are prominent, which can hardly ensure global development. First, the traditional dominant forces are seriously imbalanced*.* The US and Europe that used to dominate the global governance system have been beset with structural problems, with their economic development stalling, social contradictions intensifying, populism and secessionism rising, and states trapped in internal strife and differentiation. These countries have not fully reformed and adjusted themselves well, but rather pointed their fingers at globalization and resorted to retreat for self-insurance or were busy with their own affairs without any wish or ability to participate in global governance, which has encouraged the growth of “anti-globalization” trend into an interference factor to global governance. Second, the global governance mechanism is relatively lagging behind. Over the years of development, the strength of emerging economies has increased dramatically, which has substantially upset the international power structure, as the developing countries as a whole have made 80 percent of the contributions to global economic growth. These countries have expressed their appeal for new governance and begun policy coordination among themselves, which has initiated the transition of global governance form “Western governance” to “East-West joint governance”, but the traditional governance mechanisms such as the World Bank, IMF and G7 failed to reflect the demand of the new pattern, in addition to their lack of representation and inclusiveness. Third, the global governance rules are developing in a fragmented way, with governance deficits existing in some key areas. With the diversification and in-depth integration of international interests, the domain of global governance has continued to expand, with actors multiplying by folds and action intentions becoming complicated. As relevant efforts are usually temporary and limited to specific partners or issues, global governance driven by requests of “diversified governance” lacks systematic and comprehensive solutions. Since the beginning of this year, there have been risks of running into an acephalous state in such key areas as global economic governance and climate change. Such emerging issues as nuclear security and international terrorism have suffered injustice because of power politics. The governance areas in deficit, such as cyber security, polar region and oceans, have “reversely forced” certain countries and organizations to respond hastily. All of these have made the global governance system trapped in a dilemma and call urgently for a clear direction of advancement. B. To Innovate and Perfect the International Order. Currently, whether the developing countries or the Western countries of Europe and the US are greatly discontent with the existing international order as well as their appeals and motivation for changing the order are unprecedentedly strong. The US is the major creator and beneficiary of the existing hegemonic order, but it is now doubtful that it has gained much less than lost from the existing order, faced with the difficulties of global economic transformation and obsessed with economic despair and political dejection. Although the developing countries as represented by China acknowledge the positive role played by the post-war international order in safeguarding peace, boosting prosperity and promoting globalization, they criticize the existing order for lack of inclusiveness in politics and equality in economy, as well as double standard in security, believing it has failed to reflect the multi-polarization trend of the world and is an exclusive “circle club”. Therefore, there is much room for improvement. For China, to lead the transformation of the global governance system and international order not only supports the efforts of the developing countries to uphold multilateralism rather than unilateralism, advocate the rule of law rather than the law of the jungle and practice democracy rather than power politics in international relations, but also is an important subject concerning whether China could gain the discourse power and development space corresponding to its own strength and interests in the process of innovating and perfecting the framework of international order. C. To Promote Integration of the Eastern and Western Civilizations. Dialog among civilizations, which is the popular foundation for any country’s diplomatic proposals, runs like a trickle moistening things silently. Nevertheless, in the existing international system guided by the “Western-Centrism”, the Western civilization has always had the self-righteous superiority, conflicting with the interests and mentality of other countries and having failed to find the path to co-existing peacefully and harmoniously with other *civilizations.* So to speak, many problems of today, including the growing gap in economic development between the developed and developing countries against the background of globalization, the Middle East trapped in chaos and disorder, the failure of Russia and Turkey to “integrate into the West”, etc., can be directly attributed to lack of exchanges, communication and integration among civilizations. Since the 18th National Congress of CPC, Xi Jinping has raised the concept of “Chinese Dream” that reflects both Chinese values and China’s pursuit, re-introducing to the world the idea of “all living creatures grow together without harming one another and ways run parallel without interfering with one another”, which is the highest ideal in Chinese traditional culture, and striving to shape China into a force that counter-balance the Western civilization. He has also made solemn commitment that “we respect the diversity of civilizations …… cannot be puffed up with pride and depreciate other civilizations and nations”; “facing the people deeply trapped in misery and wars, we should have not only compassion and sympathy, but also responsibility and action …… do whatever we can to extend assistance to those people caught in predicament”, etc. China will rebalance the international pattern from a more inclusive civilization perspective and with more far-sighted strategic mindset, or at least correct the bisected or predominated world order so as to promote the parallel development of the Eastern and Western civilizations through mutual learning, integration and encouragement. D. To Pass on China’s Confidence. Only a short while ago, some Western countries had called for “China’s responsibility” and made it an inhibition to “regulate” China’s development orientation. Today, China has become a source of stability in an international situation full of uncertainties. Over the past 5 years, China has made outstanding contributions to the recovery of world economy under relatively great pressure of its own economic downturn. Encouraged by the “four confidences”, the whole of the Chinese society has burst out innovation vitality and produced innovation achievements, making people have more sense of gain and more optimistic about the national development prospect. It is the heroism of the ordinary Chinese to overcome difficulties and realize the ideal destiny that best explains China’s confidence. When this confidence is passed on in the field of diplomacy, it is expressed as: first, China’s posture is seen as more forging ahead and courageous to undertake responsibilities ---- proactively shaping the international agendas rather than passively accepting them; having clear-cut attitudes on international disputes rather than being equivocal; and extending international cooperation to comprehensive and dimensional development rather than based on the theory of “economy only”. In sum, China will actively seek understanding and support from other countries rather than imposing its will on others with clear-cut Chinese characteristics, Chinese style and Chinese manner. Second, China’s discourse is featured as a combination of inflexibility and yielding as well as magnanimous ---- combining the internationally recognized diplomatic principles with the excellent Chinese cultural traditions through digesting the Chinese and foreign humanistic classics assisted with philosophical speculations to make “China Brand, Chinese Voice and China’s Image get more and more recognized”. Third, the Chinese solution is more practical and intimate to people as well as emphasizes inclusive cooperation, as China is full of confidence to break the monopoly of the Western model on global development, “offering mankind a Chinese solution to explore a better social system”, and “providing a brand new option for the nations and peoples who are hoping both to speed up development and maintain independence”. II.Path Searching of the “Chinese Solution” for Global Governance Over the past years’ efforts, China has the ability to transform itself from “grasping the opportunity” for development to “creating opportunity” and “sharing opportunity” for common development, hoping to pass on the longing of the Chinese people for a better life to the people of other countries and promoting the development of the global governance system toward a more just and rational end. It has become the major power’s conscious commitment of China to lead the transformation of the global governance system in a profound way. A. To Construct the Theoretical System for Global Governance. The theoretical system of global governance has been the focus of the party central committee’s diplomatic theory innovation since the 18th National Congress of CPC as well as an important component of the theory of socialism with Chinese characteristics for a new era, which is not only the sublimation of China’s interaction with the world from “absorbing and learning” to “cooperation and mutual learning”, but also the cause why so many developing countries have turned from “learning from the West” to “exploring for treasures in the East”. In the past 5 years, the party central committee, based on precise interpretation of the world pattern today and serious reflection on the future development of mankind, has made a sincere call to the world for promoting the development of global governance system toward a more just and rational end, and proposed a series of new concepts and new strategies including engaging in major power diplomacy with Chinese characteristics, creating the human community with common destiny, promoting the construction of new international relationship rooted in the principle of cooperation and win-win, enriching the strategic thinking of peaceful development, sticking to the correct benefit view, formulating the partnership network the world over, advancing the global economic governance in a way of mutual consultation, joint construction and co-sharing, advocating the joint, comprehensive, cooperative and sustainable security concept, and launching the grand “Belt and Road” initiative. The Chinese solution composed of these contents, not only fundamentally different from the old roads of industrial revolution and colonial expansion in history, but also different from the market-driven neo-liberalism model currently advocated by Western countries and international organizations, stands at the height of the world and even mankind, seeking for global common development and having widened the road for the developing countries to modernization, which is widely welcomed by the international community. B. To Supplement and Perfect the Global Governance System. Currently, the international political practice in global governance is mostly problem-driven without creating a set of relatively independent, centralized and integral power structures, resulting in the existing global governance systemcharacterized as both extensive and unbalanced**.** China has been engaged in reform and innovation, while maintaining and constructing the existing systems, producing some thinking and method with Chinese characteristics. First, China sees the UN as a mirror that reflects the status quo of global governance, which should act as the leader of global governance, and actively safeguards the global governance system with the UN at the core. Second, China is actively promoting the transforming process of such recently emerged international mechanisms as G20, BRICS and SCO, perfecting them through practice, and boosting Asia-Pacific regional cooperation and the development of economic globalization. China is also promoting the construction of regional security mechanism through the Six-Party Talks on Korean Peninsula nuclear issue, Boao Forum for Asia, CICA and multilateral security dialog mechanisms led by ASEAN so as to lay the foundation for the future regional security framework. Third, China has initiated the establishment of AIIB and the New Development Bank of BRICS, creating a precedent for developing countries to set up multilateral financial institutions. The core of the new relationship between China and them lies in “boosting rather than controlling” and “public rather than private”, which is much different from the management and operation model of the World Bank, manifesting the increasing global governance ability of China and the developing countries as well as exerting pressure on the international economic and financial institution to speed up reforms. Thus, in leading the transformation of the global governance system, China has not overthrown the existing systems and started all over again, but been engaged in innovating and perfecting; China has proactively undertaken international responsibilities, but has to do everything in its power and act according to its ability. C. To Reform the Global Governance Rules. Many of the problems facing global governance today are deeply rooted in such a cause that the dominant power of the existing governance system has taken it as the tool to realize its own national interests first and a platform to pursue its political goals. Since the beginning of this year, the US has for several times requested the World Bank, IMF and G20 to make efforts to mitigate the so-called global imbalance, abandoned its commitment to support trade openness, cut down investment projects to the middle-income countries, and deleted commitment to support the efforts to deal with climate change financially, which has made the international systems accessories of the US domestic economic agendas, dealing a heavy blow to the global governance system. On the contrary, the interests and agendas of China, as a major power of the world, are open to the whole world, and China in the future “will provide the world with broader market, more sufficient capital, more abundant goods and more precious opportunities for cooperation”, while having the ability to make the world listen to its voice more attentively. With regard to the subject of global governance, China has advocated that what global governance system is better cannot be decided upon by any single country, as the destiny of the world should be in the hands of the people of all countries. In principle, all the parties should stick to the principle of mutual consultation, joint construction and co-sharing, resolve disputes through dialog and differences through consultation. Regarding the critical areas, opening to the outer world does not mean building one’s own backyard, but building the spring garden for co-sharing; the “Belt and Road” initiative is not China’s solo, but a chorus participated in by all countries concerned. China has also proposed international public security views on nuclear security, maritime cooperation and cyber space order, calling for efforts to make the global village into a “grand stage for seeking common development” rather than a “wrestling arena”; we cannot “set up a stage here, while pulling away a prop there”, but “complement each other to put on a grand show”. From the orientation of reforms, efforts should be made to better safeguard and expand the legitimate interests of the developing countries and increase the influence of the emerging economies on global governance. Over the past 5 years, China has attached importance to full court diplomacy, gradually coming to the center stage of international politics and proactively establishing principles for global governance. By hosting such important events as IAELM, CICA Summit, G20 Summit, the Belt and Road International Cooperation Forum and BRICS Summit, China has used theseplatforms to elaborate the Asia-Pacific Dream for the first time to the world, expressing China’s views on Asian security and global economic governance, discussing with the countries concerned with the Belt and Road about the synergy of their future development strategies and setting off the “BRICS plus” capacity expansion mechanism, in which China not only contributes its solution and shows its style, but also participates in the shaping of international principles through practice. On promoting the resolution of hot international issues, China abides by the norms governing international relations based on the purposes and principles of the UN Charter, and insists on justice, playing a constructive role as a responsible major power in actively promoting the political accommodation in Afghanistan, mediating the Djibouti-Eritrea dispute, promoting peace talks in the Middle East, devoting itself to the peaceful resolution of the South China Sea dispute through negotiations. In addition, China’s responsibility and quick response to international crises have gained widespread praises, as seen in such cases as assisting Africa in its fight against the Ebola epidemic, sending emergency fresh water to the capital of Maldives and buying rice from Cambodia to help relieve its financial squeeze, which has shown the simple feelings of the Chinese people to share the same breath and fate with the people of other countries. D. To Support the Increase of the Developing Countries’ Voice. The developing countries, especially the emerging powers, are not only the important participants of the globalization process, but also the important direction to which the international power system is transferring. With the accelerating shift of global economic center to emerging markets and developing economies, the will and ability of the developing countries to participate in global governance have been correspondingly strengthened. As the biggest developing country and fast growing major power, China has the same appeal and proposal for governance as other developing countries and already began policy coordination with them, as China should comply with historical tide and continue to support the increase of the developing countries’ voice in the global governance system. To this end, China has pursued the policy of “dialog but not confrontation, partnership but not alliance”, attaching importance to the construction of new type of major power relationship and global partnership network, while making a series proposals in the practice of global governance that could represent the legitimate interests of the developing countries and be conducive to safeguarding global justice, including supporting an open, inclusive, universal, balanced and win-win economic globalization; promoting the reforms on share and voting mechanism of IMF to increase the voting rights and representation of the emerging market economies; financing the infrastructure construction and industrial upgrading of other developing countries through various bilateral or regional funds; and helping other developing countries to respond to such challenges as famine, refugees, climate change and public hygiene by debt forgiveness and assistance.

# 1AC – Accessibility

# 1AC

### 1AC – Framework

**Presumption and permissibility affirm**

**A] Statements are true before false since if I told you my name, you’d believe me.**

**B] Epistemics – we wouldn’t be able to start a strand of reasoning since we’d have to question that reason.**

**C] Illogical – presuming statements false is illogical since you can’t say things like P and ~P are both wrong.**

**D] Presuming obligations is logically safer since it’s better to be supererogatory than fail to meet an obligation.**

#### The Meta-Ethic is Moral Pluralism; Clashing viewpoints does not require the exclusion of one over another but instead the acceptance that both can be valuable ethical tools. Prefer

#### 1] Empirics- Best studies prove pluralistic tendencies are inevitable

Polzler and Wright 19[Thomas Pölzler and Jennifer Cole Wright- “Empirical research on folk moral objectivism” <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6686698/> NCBI. Published July 5th 2019] Dulles AS

Examining these studies' results more closely, however, makes it less clear whether this interpretation is appropriate (Pölzler, 2018b). Take again Goodwin and Darley's study. In this study, almost 30% of subjects' responses to the disagreement measure and almost 50% of their responses to the truth‐aptness measure fell on the option that the researchers took to be indicative of subjectivism (Goodwin & Darley, 2008, pp. 1347, 1351). Moreover, while some moral statements were dominantly classified as objective (e.g., the above statement about robbery), many others were dominantly classified as nonobjective (e.g., the stem cell research statement). This suggests that subjects in Goodwin and Darley's study may have actually favored what Wright, Grandjean, and McWhite (2013) called “metaethical pluralism,” i.e., they sometimes sided with objectivism and other times with nonobjectivism. More recent studies have by and large confirmed this hypothesis of folk metaethical pluralism. Wright et al. (2013) and Wright, McWhite, and Grandjean (2014), for example, replicated Goodwin and Darley's results, using the exact same measures, but letting subjects classify the presented statements as moral and nonmoral themselves. Objectivity ratings for statements that were dominantly self‐classified as moral varied between as little as 5% and as much as 85%. Research based on different measures yielded high proportions of intrapersonal variation as well (e.g., Beebe, 2014; Beebe, Qiaoan, Wysocki, & Endara, 2015; Beebe & Sackris, 2016; Fisher, Knobe, Strickland, & Keil, 2017; Goodwin & Darley, 2012; Heiphetz & Young, 2017; Wright, 2018; Zijlstra, forthcoming.

#### **2] Only a pragmatic deliberative model accepts ongoing confrontation as legitimate rather than oppositional.** Thus, the standard is promoting pragmatic deliberation.

Serra 1 [Juan Pablo Serra. What Is and What Should Pragmatic Ethics Be? Some Remarks on Recent Scholarship. EUROPEAN JOURNAL OF PRAGMATISM AND AMERICAN PHILOSOPHY. 2009. Francisco de Vitoria College, Humanities Department, Faculty member]

This separation of theory and practice runs parallel to another split, namely, that of ethics and morals or, better put, of ethical theory and moral practice. Peirce denies that morality is subject to rationality and thinks that ethicsisvaluable as a science in a broad sense. But he also regards ethics as a science which bears on human conduct only indirectly, through the examination of past actions and the self-correction of the self in view of future action. In addition, ethics would be a normative knowledge only in so far as it analyzes the adjustment of actions to ends and in so far as it studies the general way in which a good life can be lived. In morals Peirce appeals to instinct and sentiment, and in ethics he recommends the use of logical thinking —just as scientists do. However, even within the framework of his system, it’s not obvious that scientists may so easily set aside their instincts —in fact, instinct (or ‘rational instinct’ as he called it in 1908) plays a significant role in the economy of re- search. Moreover, the statement that in moral issues there may be no possibility of carrying out an inquiry that is truth-oriented is not an uncontroversial one. After all, moralinquiryisperformedin a deliberativeway**,** weighing up argumentations, beliefs andprinciples**,** andcomparingthem either with their probable or conceivable consequences or with lived as well as possible experiencesthatcan be forceful or impingeuponthe deliberative subject in such a way as to acquire the compulsory resistance due to reality. As Misak puts it succint- ly, “the practice of moral deliberation is responsive to experience, reason, argument, and thought experiments... Suchresponsivenessispartofwhatitistomakea moral decision and part of what it is to try to live a moral life” (2000: 52)3. Likewise, this same deliberativeactivityimpliesanefforttoacquirehabits**,** beliefs and principles thatcontributeto a truly freedeliberation which, in turn, can result in creative conclusions. For Peirce, as you get more habit-governed, you become more creative and free, and your selfhood acquires plas- ticity and receptiveness to experience4. Vincent Colapietro has referred to Peirce’s description of human reason in terms of a deliberative rationality (1999: 24). Also, in another place he has explained that deliberation for Peirce is a process of preparation for future action which has to do with the checking of previous acts, the rehearsal in imagination of different roads to be followed by possible conduct and the nurturing of ideals (Colapietro 1997: 270, 281). It is precisely this experi- ment carried out within imagination that generates habits, because, as Peirce says in “A Survey of Pragmaticism”, “it is not the muscular action but the accompanying inward ef- forts, the acts of imagination, that produce the habit” (CP 5.479, 1907). Habits are regular ways of thinking, perceiving and interpreting that generate actions. As such, habits have a huge influence on human behavior, manifest themselves in the con- crete things we do and, at the same time, are formed within those same activities. Even more, according to Peirce, theactivitytakes the formofexperimentation in the inner world; and the conclusion (if it comes to a definite conclusion), is that under given conditions, the interpreter will have formed the habit of acting in a given way whenever he may desire a given kind of result. The real and living logical conclusionisthat habit (CP 5.491, 1907). Much more evidence could be given to support the view that habits are virtually decided (CP 2.435, c.1893) and also that intelligence comprises inward or potential actions that in- fluence the formation of habits (CP 6.286, 1893). Suffice it to say that, according to Peirce, deliberation is a function of the imagination, and that imagination is in itself an experiment which may have unexpected consequences that impose themselves upon the deliberative subject.

#### 3] Resolvability- Thousands of years of metaethical debates have concluded in indecisiveness so a 45-minute debate would be unable to correctly resolve nebulous ethical disputes and identify the correct theory. Resolvability outweighs on jurisdiction since it’s a meta-constraint on the judge’s final jurisdiction.

#### Prefer additionally –

#### 1] Performativity- Responding to our framework concedes the validity of pragmatism since that in and of itself is a process of contestation that pragmatism would say is valuable and necessary for spaces like debate to function.

#### 2] TJFS- Frameworks should be fair/educational like any other argument.

#### A] Inclusion – Deliberation definitionally is a procedural for allowing almost any argumentation in the debate space which controls the internal link to inclusion which is an impact multiplier

#### B] Resource Disparities- Discursive frameworks ensure big squads don’t have a comparative advantage since debates become about quality of arguments rather than quantity and require a higher level of analytic thinking that small schools have.

#### 3] Value Pluralism- Other ethical theories rely on minimalistic criteria as their foundation, our framework resolves this by using these criteria to better inform our judgments LaFollete 2K "Pragmatic Ethics" [Hugh LaFollette](http://www.hughlafollette.com/index.htm) In [Blackwell Guide to Ethical Theory](http://www.hughlafollette.com/papers/b-guide.htm) 2000. Hugh LaFollette is Marie E. and Leslie Cole Professor in Ethics at the University of South Florida St. Petersburg. He is editor-in-chief of The International Encyclopedia of Ethics

Employs criteria, but is not criterial The previous discussions enable us to say more precisely why pragmatists reject a criterial view of morality. Pragmatism's core contention that practiceis primary in philosophy rulesoutthe hope of logically prior criteria. Any meaningful criteria evolve from our attempt to live morally – in deciding what is the best action in the circumstances. Criteriaare not discovered by pure reason, and they arenotfixed. As ends of action, they are always revisable. Asweobtainnewevidenceabout ourselves and our world, and as our worlds changes, wefindthat whatwasappropriatefor the old environment maynotbeconduciveto survival in thenew one. A style of teaching that might have been ideal for one kind institution (a progressive liberal arts college) at one time (the 60s) may be wholly ineffective in another institution (a regional state university) at another time (the 80s). But that is exactly what we would expect of an evolutionary ethic. Neither could criteria be complete. Themoralworldiscomplexandchangeable**.** No set of criteriacouldgiveusunivocalanswersabouthowwe should behave in all circumstances**.** If we cannot develop an algorithm for winning at chess, where there are only eighteen first moves, there is no way to develop an algorithm for living, which has a finitely large number of "first moves." Moreover, while the chess environment (the rules) stays constant, our natural and moral environments do not. We must adapt or fail. While there is always one end of chess -- the game ends when one player wins – the ends of life change as we grow, and asour environmentschange. Finally, we cannot resolve practical moral questions simply by applying criteria. We do not make personal or profession decisions by applying fixed, complete criteria. Why should we assume we should make moral decisions that way? Appropriates insights from other ethical theories Nonetheless, there is a perfectly good sense in which a pragmatic ethic employs what we might call criteria, but their nature and role dramatically differ from that in a criterial morality (Dewey 1985/1932) . Pragmaticcriteriaare not external rules we apply, but aretoolsweuseinmakinginformedjudgements. They embody learning from previous action, they express our tentative efforts to isolate morally relevant features of those actions. These emergentcriteriacanbecomeintegratedinto our habits**,** thereby informingthe waysthat wereactto, think about, and imagine ourworldsand our relations to others. This explains why pragmatists think other theories can provide guidance on how to live morally. Standard moral theories err not because they offer silly moral advice, but because they misunderstand that advice. Othermoral theoriescan help us isolate(and habitually focus on) morallyrelevantfeaturesof action. And pragmatists take help wherever they can get it. Utilitarianism does not provide an algorithm for deciding how to act, but it shapes habits to help us "naturally" attend to the ways that our actions impact others. Deontology does not provide a list of general rules to follow, but it sensitizes us to ways our actions might promote or undermine respect for others. Contractarianism does not resolve all moral issues, but it sensitizes us to the need for broad consensus. That is why it is mistaken to suppose that the pragmatist makes specific moral judgements oblivious to rules, principles, virtues, and the collective wisdom of human experience. The pragmatist absorbs these insights into her habits, and thereby shapes how she habitually responds, and how she habitually deliberates when deliberation is required. This also explains why criterial moralities tend to be minimalistic. They specify minimal sets of rules to follow in order to be moral. Pragmatism, on the other hand, like virtue theories, is more concerned to emphasize exemplary behavior – to use morally relevant features of action to determine the best way to behave, not the minimally tolerable way.

#### 4] Accept aff interps and definitions - causes regress since we can infinitely debate what something means but the aff speaks first which means they should define it However, let me recontextualize their arguments since they can collapse for 6 minutes on something I misunderstood in the 1ar to end the round since the 2ar can’t answer.

#### 

#### 5] Rule Following Paradox- There is nothing inherent to a rule that tells us how we ought to follow it, regardless of how correct the rule is. Only deliberation accounts for the diversity of interpretations of our norms.

#### **6]** Resolves Skepticism-

#### A] Discussion between many bodies means that moral uncertainty can be deliberated and resolved.

#### B] Truth only makes sense in groups of people so only they can prescribe action

#### 7] Quantum superposition proves different ethics can exist simultaneously – prag is the only metric to reconcile them

MIT ’19 (Emerging Technology from the arXiv archive page; Covers latest ideas from blog post about arXiv; 03/12/2019; “Emerging Technology from the arXiv archive page”; <https://www.technologyreview.com/2019/03/12/136684/a-quantum-experiment-suggests-theres-no-such-thing-as-objective-reality/>; *MIT Technology Review*; accessed: 11/19/2020; MohulA)

Back in 1961, the Nobel Prize–winning physicist Eugene Wigner outlined a thought experiment that demonstrated one of the lesser-known paradoxes of quantum mechanics. The experiment shows how the strange nature of the universe allows two observers—say, Wigner and Wigner’s friend—to experience different realities. Since then, physicists have used the “Wigner’s Friend” thought experiment to explore the nature of measurement and to argue over whether objective facts can exist. That’s important because scientists carry out experiments to establish objective facts. But if they experience different realities, the argument goes, how can they agree on what these facts might be? That’s provided some entertaining fodder for after-dinner conversation, but Wigner’s thought experiment has never been more than that—just a thought experiment. Last year, however, physicists noticed that recent advances in quantum technologies have made it possible to reproduce the Wigner’s Friend test in a real experiment. In other words, it ought to be possible to create different realities and compare them in the lab to find out whether they can be reconciled. And today, Massimiliano Proietti at Heriot-Watt University in Edinburgh and a few colleagues say they have performed this experiment for the first time: they have created different realities and compared them. Their conclusion is that Wigner was correct—these realities can be made irreconcilable so that it is impossible to agree on objective facts about an experiment. Wigner’s original thought experiment is straightforward in principle. It begins with a single polarized photon that, when measured, can have either a horizontal polarization or a vertical polarization. But before the measurement, according to the laws of quantum mechanics, the photon exists in both polarization states at the same time—a so-called superposition. Wigner imagined a friend in a different lab measuring the state of this photon and storing the result, while Wigner observed from afar. Wigner has no information about his friend’s measurement and so is forced to assume that the photon and the measurement of it are in a superposition of all possible outcomes of the experiment. Wigner can even perform an experiment to determine whether this superposition exists or not. This is a kind of interference experiment showing that the photon and the measurement are indeed in a superposition. From Wigner’s point of view, this is a “fact”—the superposition exists. And this fact suggests that a measurement cannot have taken place. But this is in stark contrast to the point of view of the friend, who has indeed measured the photon’s polarization and recorded it. The friend can even call Wigner and say the measurement has been done (provided the outcome is not revealed). So the two realities are at odds with each other. “This calls into question the objective status of the facts established by the two observers,” say Proietti and co. That’s the theory, but last year Caslav Brukner, at the University of Vienna in Austria, came up with a way to re-create the Wigner’s Friend experiment in the lab by means of techniques involving the entanglement of many particles at the same time. The breakthrough that Proietti and co have made is to carry this out. “In a state-of-the-art 6-photon experiment, we realize this extended Wigner’s friend scenario,” they say. They use these six entangled photons to create two alternate realities—one representing Wigner and one representing Wigner’s friend. Wigner’s friend measures the polarization of a photon and stores the result. Wigner then performs an interference measurement to determine if the measurement and the photon are in a superposition. The experiment produces an unambiguous result. It turns out that both realities can coexist even though they produce irreconcilable outcomes, just as Wigner predicted. That raises some fascinating questions that are forcing physicists to reconsider the nature of reality. The idea that observers can ultimately reconcile their measurements of some kind of fundamental reality is based on several assumptions. The first is that universal facts actually exist and that observers can agree on them. But there are other assumptions too. One is that observers have the freedom to make whatever observations they want. And another is that the choices one observer makes do not influence the choices other observers make—an assumption that physicists call locality. If there is an objective reality that everyone can agree on, then these assumptions all hold. But Proietti and co’s result suggests that objective reality does not exist. In other words, the experiment suggests that one or more of the assumptions—the idea that there is a reality we can agree on, the idea that we have freedom of choice, or the idea of locality—must be wrong. Of course, there is another way out for those hanging on to the conventional view of reality. This is that there is some other loophole that the experimenters have overlooked. Indeed, physicists have tried to close loopholes in similar experiments for years, although they concede that it may never be possible to close them all. Nevertheless, the work has important implications for the work of scientists. “The scientific method relies on facts, established through repeated measurements and agreed upon universally, independently of who observed them,” say Proietti and co. And yet in the same paper, they undermine this idea, perhaps fatally. The next step is to go further: to construct experiments creating increasingly bizarre alternate realities that cannot be reconciled. Where this will take us is anybody’s guess. But Wigner, and his friend, would surely not be surprised.

#### 8] Social relations are dynamic and constantly being decentered from normative systems of knowledge; only pragmatism’s understanding of interactive knowledge production can mitigate entrenched violence.

Kadlec 8, Alison. "Critical pragmatism and deliberative democracy." Theoria 55.117 (2008): 54-80. (doctorate in political science from the University of Minnesota and bachelor's degrees from Michigan State University in political theory, constitutional democracy and English literature.)//Dulles AS

Social Intelligence: The Critical Potential Lived Experience Though human nature is intersubjectively generated on an ongoing basis, we are not merely the products of Platonic conceptions of ourselves. Individuals are cultivated in and by society through experiential processes in which we are acted upon, and act back upon a dynamic environment. For Dewey, 'experience' connotes a very specific process that stands in stark contrast to the traditional conception of experience as a matter of private consciousness. Because Dewey's notion of experience is **social, active, and educative,** what he calls the 'experiential continuum' is the process by which we are best able to develop social intelligence. The 'experiential continuum' is characterised by our enduring and undergoing the consequences of our actions, and intelligence is to be understood as the self-conscious and ongoing process of adjusting our attitudes in light of these consequences.25 In The Public and Its Problems , Dewey gives this view of intelligence a decidedly deliberative spin when he says, 'we lie, as Emerson said, in the lap of an immense intelligence. But that intelligence is dormant and its communications are broken, inarticulate and faint until it possesses the local community as its medium'.26 In 'Ethical Principles Underlying Education', Dewey is more explicit in explaining his view of the relationship between social intelligence and the normative commitment to democracy in his declaration that 'ultimate moral motives and forces are nothing more nor less than social intelligence the power of observing and comprehending social situations and social power trained capacities of control at work in the service of social interest and aims'.27 Dewey's unflagging faith in the transformative potential of social intelligence intrinsic to democracy as a way of life **is not Utopian**, nor is it based on a belief that all problems are finally solvable. Rather, it expresses a moral commitment that suggests that a working faith in social intelligence is our best shot at crafting habits and institutions that will further encourage us to identify **new opportunities for the expansion of our capacities** moving forward. The upshot here is that democracy as a way of life means, above all, that we stop thinking of democracy as a thing and start thinking about it as a way. Democracy is belief in the ability of human experience to generate the aims and methods by which further experience will grow in ordered richness. . . . Democracy is the faith that the process of experience is more important than any special result attained, so that the special results achieved are of ultimate value only as they are used to enrich and order the ongoing process. Since the process of experience is capable of being **educative**, faith in democracy is all one with faith in experience and education. All ends and values that are cut off from the ongoing process become arrests and fixations. They strive to fixate what has been gained instead of using it to open the road and point the way to new and better experiences.28 On this account, social intelligence is not a possession, it is a de-centred and educative process of ordering our **experiences** through manifold **communication**. The guiding principles, then, of social intelligence are 1) the protection and expansion of our capacity for free and communicative inquiry and 2) the protection and expansion of our capacity to perceive the shared consequences of our habits and policies. We judge the goodness or badness of these consequences by evaluating the way they act back on and impact our individual capacities for free inquiry that inform the ongoing development of social intelligence In turn, the 'proper conditions' for social intelligence then are those that increase our ability to perceive the complex shared consequences of our choices and practices. Intelligence is social in pragmatism because it requires the development of both firstand second-order attitudes that can only take place in an ongoing process of communication. Free inquiry is not just a matter of having the opportunity to seek information that will allow for the generation of thoughtful attitudes about issues, it is also a matter of appreciating and harnessing the democratic potential of second-order attitudes (attitudes about our attitudes). We are not passive receivers of information, **but dynamic interactors**, and therefore intelligence is intrinsically communicative. Free inquiry is the engine of social intelligence, which is in turn based on our willingness to have our firstorder attitudes adjusted in light of our second-order attitudes.29 The ongoing mutual adjustment of our first-order and second-order attitudes through a back and forth process between the two emerges only to the extent that we have the opportunities to communicate freely with others, and this is none other than the 'method' of social intelligence. The goal of communicative inquiry then is to build an ever richer context for the ongoing development of our ability to perceive the relationship between our beliefs, practices, and institutions. By taking a principal focus on increasing our ability for evermore sophisticated perception of the consequences of our habits of thought and action, we will be better equipped to distinguish between those habits that improve and those that impede our capacities for free inquiry. This is the material of problem-solving, as it is just this capacity for free inquiry that makes it possible to identify common problems in a way that they may be productively addressed. Turning back to the challenges leveled by radical democratic theorists, we can begin to see the opportunities made possible by critical pragmatism. Tapping into the critical potential of lived experience under conditions of unalterable changefulness begins with the therapeutic recognition that there is no such thing as a unified field of power directed entirely by stable and fixed interests. The first implication here is that there are always new opportunities to exploit cracks and fissures in various structurally **entrenched forms of power**. Second, the essentially complexity and flux of our world is always **producing new opportunities for transformative resistance** and for the development of more creative approaches to meaningful deliberation. Critical pragmatism pivots on the notion that under such conditions what we most need are not fixed and static foundations, we need the flexible habits of inquiry and **communication** that make it possible to both identify pernicious obstacles to deliberation and to challenge, circumvent, or neutralise their impact.

#### 9] Materiality- Our framework moves away from abstraction and understands knowledge as changing in order to base social change and revision of ideas. Glaude 7’ Eddie S. (Eddie S. Glaude Jr. is the chair of the Center for African-American Studies and the William S. Tod Professor of Religion and African-American Studies at Princeton University.) In a Shade of Blue : Pragmatism and the Politics of Black America. University of Chicago Press, 2007. EBSCOhost. (5-7) Bracketed for grammer. Dulles AS

In a Shade of Blue is my contribution to the tradition I have just sketched. My aim is to think through some of the more pressing conceptual problems confronting African American political life, and I do so as a Deweyan prag-matist. I should say a bit about what I mean by this self-description. John Dewey thought of philosophy as a form of cultural and social criticism. He held the view that philosophy, properly understood as a mode of wis-dom, ought to aid us in our efforts to overcome problematic situations and worrisome circumstances. The principal charge of the philosopher, then, is to deal with the problems of human beings, not simply with the problems of philosophers. For Dewey, over the course of his long career, this involved bridging the divide between science, broadly understood, and morals—a divide he traced to a conception of experience that has led philosophers over the centuries to tilt after windmills. Dewey declared, “The problem of restoring integration and co-operation between man’s beliefs about the world in which he lives and his beliefs about values and purposes that should direct his conduct is the deepest problem of any philosophy that is not isolated from life.”9Dewey bases this conclusion on several features of his philosophy: (1) anti foundationalism, (2) experimentalism, (3) contextualism, and (4) soli-darity.10 Antifoundationalism, of course, is the rejection of foundations of knowledge that are beyond question. Dewey, by contrast, understands knowledge to be thefruitof our undertakingsas we seek “the enrichment of our immediate experience through **the** control over action it exercises.”11He insists that we turn our attention from supposed givens to actual consequences, pursuinga future fundamentally grounded in values shaped by experience and realized in our actions. This view makes clear the experimental function of knowledge. Dewey emphasized that knowledge entails efforts to control and select future experience and that we are always con-fronted with the possibility of error when we act. We experiment or tinker**,** withthe understanding that all facts are fallible and, as such, occasionally afford us the opportunity for revision.12Contextualism refers to an understanding of beliefs, choices, and actions as historically conditioned. Dewey held the view that inquiry, or the pursuit of knowledge, is value-laden, in the sense that we come to problems with interests and habits that orient us one way or another, and that such pursuits are also situational, in the sense that “knowledge is pursued and produced somewhere, some when, and by someone.”13Finally, solidaritycaptures the associational and cooperative dimensions of Dewey’s thinking. Dewey conceives of his pragmatism as “an instrument of social improvement” aimed principally at expanding democratic **life** andbroadeningtheground of individual self-development**.**14Democracy, for him, constitutes more than a body of formal procedures; it is a form of life that requires constant attention if we are to secure the ideals that purportedly animate it. Individuality is understood as developing one’s unique capacities within the context of one’s social relations and one’s community. The formation of the democratic character so important to our form of associated living involves, then, a caring disposition toward the plight of our fellows and a watchful concern for the well-being of our democratic life.

### 1AC – Offense

#### Plan – The People’s Republic of China ought to recognize an unconditional right of workers to strike.

#### 1] Destroying the right to strike takes away workers’ basic right to argumentation – the right to strike preserves contestability,

**Lindblom**, Lars. "Consent, contestability, and unions." *Business ethics quarterly* 29.2 (2019): 189-211.

To provide a justification of unions is to give justificatory reasons for the rights to form unions and non-discrimination of union members and the duty of good faith bargaining. Moreover, the theory we are looking for must be able to handle the problem concerning acts of employer authority that created difficulties for the consent-based theories, such as libertarianism. Let us, then, turn to how unions can implement contestability and thereby solve the problem of consent. Starting with the basis of contestation, the demand for transparency solves, as was noted above, the problem of information. With transparency in place, employees will be informed about the policies and decisions that affect them. This aspect of contestability demands that parties make clear the reasons that are moving them when making decisions. This, in turn, underwrites some preconditions for good faith bargaining and provides a link between contestability and unions. Now, it is quite obvious that there is a connection between unions and voice. Part of the purpose of a union is to enable its members to express their views or demands and to make their voices heard. The fact that a group of people, rather than an individual, expresses itself when a union speaks out makes it more probable that what is being expressed is also heard. If we want to get serious about voice, we should have mechanisms that implement it efficiently. Therefore, a right to form unions would seem to follow from the implementation of contestability. This indicates, furthermore, that the right to strike should be protected as a part of the implementation of the mechanism of contestability, since such a right safeguards the possibility to make one’s voice heard.12 Moreover, discrimination of union members would undermine this mechanism for voice. If employees fear that they will be retaliated against if they speak out, they will clearly be hesitant to voice their concerns. Nondiscrimination of union members is, therefore, a demand of the ideal of contestation. These two points imply that the standard of cooperation should include a norm against the discrimination union members and respect for the right to form unions

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#### 2] Strikes are intrinsically tied to public forums that provide opportunities for deliberation.

**Simm 18** Melanie Simms, 3-23-2018, "Why workers go on strike," Conversation, https://theconversation.com/why-workers-go-on-strike-93815

Both of these demonstrate how a strike around a fairly technical employment issue can develop a momentum of its own and become a catalyst for a much wider expression of dissatisfaction about the changing bargains being made. As with the concerns raised by junior doctors about [the management of the NHS](https://www.theguardian.com/society/2016/sep/01/what-you-need-to-know-about-the-junior-doctors-strike), the higher education pension dispute has rapidly become a space in which to question the [broader direction of the sector](https://theconversation.com/university-lecturer-explains-why-academics-are-striking-over-pension-cuts-93039). In this context, emotions can run high. Many relationships are strengthened, but some inevitably become strained. By definition, strikes are not business as usual. What then becomes important, is how the parties can explicitly negotiate compromises that smooth the way back to work – even if that means negotiating a new normal.

### 1AC – Underview

#### 1] AFF theory is no RVI, Drop the debater, competing interps, under an interp that aff theory is legit

#### A] infinite abuse since otherwise it would be impossible to check NC abuse

#### B] it would justify the aff never getting to read theory which is a reciprocity issue

#### C] Time crunched 1ar means it becomes impossible to justify paradigm issues and win the shell. And, reject theory on spikes since it would be a contradiction since they indict each other, but prefer mine since they are lexically prior.

#### 2] AFF fairness issues come prior to NC arguments since the 1ar can’t engage on multiple layers if there is a skew since the speech is already time-crunched. All your arguments concede the importance of fairness since you assume your arguments will be evaluated fairly when you enter the round – even fairness impact turns.

#### 3] All K’s must defend a concrete policy alternative

#### A]Critical ed: Policy alts are better for your kritik, it allows us the ability to engage in productive discussions rather than endless critic of each other’s reps without solutions

#### B] Engagement: There are a million different reps or things I can do that someone disagrees with

#### C] otherwise mental gymnastics which reifies oppression since we don't acknowledge the states inevitability which promotes false hope.

#### 4] Reject recontextualizations of fairness

#### A] contradictions – my fairness arguments would indict yours but yours would indict mine which means prefer the aff on sequencing

#### B] common usage – in-round exclusion is the only inclusive interp since otherwise you can arbitrarily assert a definition based on a random philosophy.

#### 5] All K links must be checked in CX

#### A] Regress – infinite number of indirect things the aff can link to, which means you’d always have something to read insofar as we don't decide upon the link in CX.

#### 6] Interpretation: The negative must concede the affirmative framework if it is not morally repugnant and the advocacy is topical and disclosed

#### Violation: they didn’t

#### Prefer-

#### A] Time skew- Winning the negative framework moots 6 minutes of 1AC offense – that outweighs on quantifiability and reversibility – I can’t get back time lost and it’s the only way to measure abuse

#### B] Topic Ed- Every debate would just be a framework debate which means we never get access to core topic lit – that outweighs on time frame – we only have 2 months

### 1AC – Advantage

#### Lack of Chinese Right to Strike devastates Collective Bargaining – undermines any legal leverage for Strikes.

Friedman 17 Eli Friedman 4-20-2017 "Collective Bargaining in China is Dead: The Situation is Excellent" <https://www.chinoiresie.info/collective-bargaining-in-china-is-dead-the-situation-is-excellent/> (Assistant Professor of International and Comparative Labour at Cornell University)//Elmer

For many years reform-oriented labour activists and scholars working in China have seen **collective bargaining** as the **cure for** the **country’s severe labour problems**. The logic underlying this was often unstated, but straightforward: collective bargaining was crucial for twentieth century labour movements in capitalist countries in giving workers a voice and creating a more equitable social distribution of wealth. With growing levels of labour unrest in China over the past twenty years, collective bargaining seemed like a logical next step. Hopeful reformers—both within the official unions as well as labour NGO activists and academics—envisioned rationalised, legalised bargaining between labour and capital as a central pillar in the construction of a more just workplace and society. The **challenges to institutionalising** a robust **collective bargaining** system **in** the People’s Republic of **China** (PRC) **have** always **been profound**. **Fundamental** to labour relations theory **is** that collective bargaining rights must be accompanied by the **right to strike** and freedom of association—**capital** **has no reason to take workers seriously without labour possessing some coercive power**. But independent unions have long been an anathema to the Communist Party. From the Lai Ruoyu debacle of the 1950s to the crushing of the Beijing Workers Autonomous Federation in 1989, the Party has made it clear time and again that independent worker organisations are forbidden. Although workers have never enjoyed the right to strike in practice, the right was formally included in the Chinese constitutions of 1975 and 1978. It **was Deng Xiaoping who removed it from the constitution just as private capital began pouring into China in the early 1980**s. Working Within the System Nonetheless, with no signs of articulated worker movements since 1989, many well-intentioned people thought it was worth trying to advance worker rights within the system. Especially from the mid 2000s on, academics (myself included) launched research projects, NGOs held training sessions, and foreign unions engaged with the All-China Federation of Trade Unions (ACFTU). Many assumed that the state would eventually decide that worker insurgency was exacting too high a cost, and that serious labour reforms were therefore necessary. And indeed, beginning in the late 2000s the ACFTU made collective negotiations (xieshang)—rather than the more antagonistic sounding ‘bargaining’ (tanpan)—a high priority, investing time and resources into expanding the coverage of collective contracts. At its best, **collective bargaining in China** **has been woefully inadequate**. The state and the ACFTU have been very cautious about controlling workers’ aspirations, and have insisted on the fundamental harmony of interests between labour and capital. Experiments with bargaining have been almost **exclusively restricted to single enterprises**, thereby preventing workers from constituting cross-workplace ties. The overwhelming majority of collective contracts are **formulaic**: **actual bargaining rarely occurs**, and **enforcement is** largely **non-existent**. The few shining examples where employers have made real compromises during collective bargaining have followed autonomously organised wildcat strikes. The best-known case is the 2010 strike from a Honda transmission plant in Guangdong province, which resulted in major wage gains as well as an (ultimately unsuccessful) effort to reform the enterprise union. It is not coincidental that substantive worker-led bargaining is much more likely in Japanese or American firms, where the state must be cautious not to inflame patriotic sentiments. State-sanctioned economic nationalism is a shaky foundation for a robust collective bargaining system. The Death of Collective Bargaining under Xi Even these timid efforts have been smothered in recent years, as the central government has turned in a markedly anti-worker direction under Xi Jinping. There was a brief moment in 2010 when discussion about the right to strike emerged from hushed whispers into the public discourse. But this opening was ephemeral, and union reformers in Guangdong who had pushed gentle reforms in the mid-late 2000s were replaced with typical Party apparatchiks. The country’s pre-eminent centre for labour studies at Sun Yat-sen University in Guangzhou was shuttered. The academic study of employment has now been left almost entirely to business schools, as the government has stymied further expansion of labour relations programs. Labour NGOs in Guangzhou were subjected to a brutal crackdown in December 2015, with the government specifically targeting those groups that had been helping workers to engage in collective negotiations to resolve strikes. And the ACFTU has seemingly given up on advancing collective negotiations altogether. The Chairman of the ACFTU Li Jianguo does not even mention the term in his speeches anymore. Under the ‘work developments’ section of the ACFTU’s website, a lonely single report on collective contracts for the entirety of 2016 is a stark indication that the union has almost totally forsaken this agenda. Collective bargaining is not dead in the sense that it will disappear from China’s labour-capital relations. It is almost certain that official unions will continue to pursue bargaining in its current vacuous, bureaucratic, and worker-exclusionary form. Collective contracts will continue to be signed, tabulated, and then hidden from view from workers. Somewhat less pessimistically, workers will continue to force management to bargain with the collective via wildcat strikes. This latter form will still be an important means by which workers can attempt to ensure their most basic rights, and these efforts are absolutely worth supporting. But collective bargaining is dead as a political aim. It is not going to be the cornerstone of twentieth century-style class compromise in China, it is not generative of worker power, and it certainly does not herald broader social transformation. To the extent that legal bargaining does develop, it will be as a mechanism for the state to deprive workers of autonomous power. What then might Chinese workers and allied intellectuals and activists aim for? At the risk of stating the obvious, **the working class needs more power**. The question is, how to foster proletarian power in the face of a highly competent authoritarian state that views organised workers as an existential threat? In the absence of independent organisations, the only option is an intensification of already widespread worker insurgency. The more wildcat strikes, mass direct action, and worker riots, the more the state and capital will be forced to take worker grievances seriously. Of course such forms of collective action come at great risk for workers, and many have already paid a high price. In any particular case, the risks may certainly outweigh the benefits. But in the aggregate, expansive unrest is just what the working class needs. With the institutions firmly oriented towards advancing the inter-related goals of state domination and exploitation by capital, disruption on a large scale is the only chance workers have of forcing change. Ungovernability will be the necessary prelude to any institutional reform worthy of the name.

#### Hong Kong – China’s exploiting lack of Strike Protection to dismantle and de-power Hong Kong’s unions.

Wang 21 Maya Wang 9-22-2021 "China Is Dismantling Hong Kong’s Unions" [https://www.hrw.org/news/2021/09/22/china-dismantling-hong-kongs-unions#](https://www.hrw.org/news/2021/09/22/china-dismantling-hong-kongs-unions) (China Senior Researcher for Human Rights Watch)//Elmer

**Chinese state** media outlets are **railing against** **groups** **they claim** are **involved in** money laundering, inciting **riots**, and supporting gangsters. They warn against “a chronic poison of society” and “a malignant tumor that must be destroyed.” The situation is so bad, the newspapers say, that it is time for the Hong Kong government to crack down. One would think they’re talking about some major crime syndicate, perhaps a terrorist group. But no: The pro-Beijing press is talking about **Hong Kong labor unions**. For 48 years the Hong Kong Professional Teachers’ Union has served 95,000 members; its members’ center is well-known for selling stationery supplies. And as with the teachers’ union, the Hong Kong Journalist Association, the Hong Kong Confederation of Trade Unions (HKCTU), and the Association of Hong Kong Nursing Staff have long and illustrious histories of defending civil liberties and workers’ rights. Often, after Beijing spotlights people in its papers, **Hong Kong police swoop** into action. **Fearing** investigation and **arrests**, many civic groups—the **teachers’ union and** now the city’s second-largest labor union, the **HKCTU**—have **opted to disband**. International attention to Beijing’s repression in Hong Kong has focused on widely recognized figures like the charismatic young protest leader Joshua Wong or the Apple Daily tycoon Jimmy Lai. But too few outside of Hong Kong realize that **China is** also **dismantling** the city’s **unions and detaining unionists**, **a backbone of civil society. Fighting for labor rights** has always been a slog in a city known for hyper-capitalism, but doing so **now is downright perilous.** In late July, the police arrested five people from the Speech Therapist Union for “sedition” for publishing children’s books depicting cops as wolves and protesters as sheep. Prominent unionists and labor activists have been arrested and jailed for endangering national security and other vague charges. For decades, labor unionists like Lee Cheuk-yan, the former head of HKCTU, organized strikes and camped out at factories to demand that employers negotiate with their workers—acts considered rather “radical” by the public in the 1980s. Knowing that the lack of **democracy and** the **exploitation of workers are intimately linked**, the teachers’ union and the HKCTU participated in electoral politics. Lee was an elected legislator for over 20 years, until 2016. Hong Kong’s labor movement gained momentum during the 2019 protests, in which two in seven Hong Kongers participated. Citywide strikes became more broadly accepted. People from various professions—ranging from hairstylists to accountants—formed nearly 4,000 new unions. The Chinese government knows the power of grassroots organizing and doubtlessly sees the developments in Hong Kong as threatening. Nowadays, the top ranks of the Chinese Communist Party—far from its humble origins—are packed with billionaires whose family fortunes are entwined with the Party’s fate. They, like the capitalist elites they handpicked to run the city, know that empowered workers are antithetical to their political and business model. In June 2020, Beijing imposed a draconian National Security Law on Hong Kong, arresting activists, banning protests, enveloping the city with pervasive fear. To square the circle of the purported people’s proletariat repressing workers’ advocates, the authorities portray these unions and other civil society groups with the usual authoritarian trope—that they are “foreign agents” out to “destabilize Hong Kong.” Beijing-controlled unions—such as the Hong Kong Federation of Education Workers—are poised to claim the mantle of workers’ sole representatives in the city, much like their counterparts in China. The **demise of Hong Kong’s unions** is not just a loss for the territory. These unions have **long been part of** **overlapping communities of labor organizations that promote workers’ rights and democracy in China and Asia**. **With** the Chinese government also **cracking down on labor** rights **groups in mainland China**, **a valuable window is being lost** into the plight of workers amid a global supply chain heavily dependent on China-made products. Labor unions around the world can support their embattled counterparts in Hong Kong, reviving an important legacy of similar efforts from Poland to South Africa. They can press the Chinese government for the release of Hong Kong union leaders, urge their own governments to place escalating sanctions targeting Chinese and Hong Kong officials and entities responsible for the crackdown, and assist counterparts who are still able to promote labor rights in Hong Kong and mainland China.

#### Aggressive Hong Kong policy undermines China’s soft power.

Yuan 19 Li Yuan 8-20-2019 "China's Soft-Power Fail: Condemning Hong Kong's Protests" <https://archive.md/NcYnR#selection-311.0-311.7> (writes the New New World column for The New York Times, which focuses on the intersection of technology, business and politics in China and across Asia.)//Elmer

Images of masked thugs massing in Hong Kong’s streets. Unproven allegations that protesters are being led by the C.I.A. Comparisons between activists and Nazis. As protests continue to roil Hong Kong’s streets, **China’s state-led propaganda** machine has gone into overdrive **to persuade the world** **that** **radical Hong Kong protesters have put the city in peril**. Through social media and other digital arenas, English-language messages from China have painted a picture of a tiny minority of foreign-influenced ruffians intimidating a silent majority of law-and-order residents. These efforts have largely failed. They took a further blow on Monday, when Facebook and Twitter removed hundreds of accounts that they said appeared to be state-backed efforts to sow misinformation and discord in Hong Kong. Perhaps more significantly, Twitter took the further step of forbidding state-run media outlets from paying to get their tweets promoted so that they appear prominently in users’ timelines. Chinese state-run outlets like the English-language China Daily newspaper and Xinhua, the officials news agency, have used promoted tweets to put their own spin on Hong Kong’s turmoil. Instead of making China’s case, **Beijing’s** ham-handed international **efforts** **have** simply **underscored** Beijing’s inability to sway world public opinion. Call it **a failure of Chinese “soft power**” — what the political scientist Joseph S. Nye Jr., who coined term, defined as getting others to want what you want. China wants soft power but, judging by Beijing’s propaganda, doesn’t know how to get it. The contrast has been stark. On Sunday, hundreds of thousands of peaceful demonstrators clogged the city streets to call once again for the city’s leaders to give in to their demands and to give the people greater say in a political system controlled by Beijing. The protesters — organizers put their number at 1.7 million — offered a softer narrative than the world saw the week before, when violent clashes broke out in protests at Hong Kong’s airport. Chinese state media, on the other hand, in recent days has shown images of Chinese paramilitary police across the border in the mainland engaged in crowd-clearing exercises. The Twitter account of Global Times, a nationalist tabloid controlled by the Chinese Communist Party, posted a video on Monday calling four pro-democracy Hong Kong figures “The Gang of Four,” a term that refers to the former Chinese leaders who were blamed for plunging the country into the disastrous Cultural Revolution. (The tweet has since disappeared.) Pro-China activists appeared as well in Australia, Canada and Europe in recent days, putting on less-than-wholesome displays. In Toronto on Sunday, pro-mainland protesters shouted words like “traitor” and “loser” as well as crude epithets at a crowd of Hong Kong supporters. One widely circulated video showed four flashy sports cars revving their engines with Chinese flags hoisted out their windows. “Worst ‘Fast & Furious’ movie ever,” said one person on Twitter. China’s hard power tactics may ultimately work in Hong Kong, though so far protesters appear unbowed by threats of a crackdown. And at home, where independent news sources like The New York Times are blocked, China’s propaganda push appears to be astonishingly effective. Many internet users there reacted with outrage at the images last week of a Global Times reporter who was beaten by protesters at the airport. Chinese social media is awash with the bloodied faces of police and shaky images of foreigners who state media have alleged — often wrongly — are secret protest leaders. Chinese propaganda efforts abroad are using the same tactics that they use at home. In most cases, they don’t play well. Those efforts include comparing protesters to cockroaches and some cringe-inducing anti-democracy rapping. “Who are you?/Who’s hiding behind the scenes?,” go the lyrics to a rap disseminated by the foreign arm of China Central Television, the state broadcaster. “All I see is a beautiful dream turning to nightmare.” China, since 2010 the world’s second largest economy after the United States, has been determined to build up the nation’s soft power. It envies the sort of unconscious sway that the United States enjoys simply through the pervasiveness of its economic and cultural heft. President Trump isn’t going to win any trade wars because people in China love the “Transformers” movies or watch “Game of Thrones,” but American mass media and other cultural exports increase people’s familiarity and warmth with the country’s ideals. **China** could use some of that soft power about now. Its **credibility and legitimacy are under assault** in Washington and elsewhere as China hawks rise in prominence. Under Xi Jinping, China’s top leader, China has come up with a wide range of initiatives to woo the world with its ideals and its wallet. The “**China Dream**” **envisions** a **peaceful world** in **which** **China plays a leading role**. Projects like the Belt and Road Initiative and the Asian Infrastructure Investment Bank are intended to show the benefits of China’s growing wealth. “It is easy to dismiss such talk as ‘slogan diplomacy,’” wrote David Shambaugh of the George Washington University in 2015. “But Beijing nonetheless attaches great importance to it.” “We should increase China’s soft power, give a good Chinese narrative, and better communicate China’s messages to the world,” Mr. Xi said not long after he took power in 2013. In his most important media policy speech in 2016, Mr. Xi instructed the top official media organizations to learn to tell compelling Chinese stories and build flagship foreign-language media outlets with global influences. Xinhua, CCTV, Global Times and the rest have built up their presence in the United States and elsewhere. They have also taken to the very same social media outlets like Facebook and Twitter that Beijing blocks at home. Some accounts have amassed followers of over 10 million. However, the Hong Kong protests have suggested that Beijing still knows hard power much better than soft. Instead of offering a competing narrative of a Hong Kong that could prosper under Chinese rule, it has instead made itself look like a bully. Though troops haven’t crossed the border, images distributed around the world by Chinese media outlets show heavily armed personnel preparing for urban conflict. Beijing is forcing businesses, both global and local, to keep their Hong Kong employees in line or risk getting cut off from the vast Chinese market. On Sunday Beijing announced a new policy that will buff up the socialist city of Shenzhen just across the border so it can compete head-to-head with capitalist Hong Kong. Some young mainlanders are so worked up with nationalistic fervor that they are using software to bypass Chinese censors to log into Facebook, Twitter and Instagram to blast and shame those who support Hong Kong. While that may have some impact on Chinese students living abroad, it has had little impact beyond that. Contrast China’s approach with Russia. Moscow-tied groups have used social media to tremendously disruptive effect in the United States, Europe and elsewhere. But China needs to build a positive image for itself, not tear down the reputation of others. That is in part why a recent CCTV tweet, comparing Hong Kong’s protest to the Nazi rise to power in Germany in the 1930s, **undermines Beijing more than it helps**. The post quotes a rewritten version of the poem by Martin Niemöller, the church leader who opposed Hitler, which ends with, “Then they came for me — and there was no one left to speak for me.” The People’s Daily version compares the persecution of Jews, socialists and trade unionists with protesters storming Hong Kong’s main legislative building, blocking roads and attacking reporters, including an accusation that demonstrators “trampled the freedom of the press.” China risks eroding what little soft power it has should it continue down the same rhetorical path. As Mr. Nye once explained to Chinese university students, “the best propaganda is not propaganda,” because during the Information Age, “credibility is the scarcest resource.”

#### Chinese leadership solves existential threats.

Yamei 18 Shen Yamei 18, Deputy Director and Associate Research Fellow of Department for American Studies, China Institute of International Studies, 1-9-2018, "Probing into the “Chinese Solution” for the Transformation of Global Governance," CAIFC, <http://www.caifc.org.cn/en/content.aspx?id=4491>

As the world is in a period of great development, transformation and adjustment, the international power comparison is undergoing profound changes, global governance is reshuffling and traditional governance concepts and models are confronted with challenges. The international community is expecting China to play a bigger role in global governance, which has given birth to the Chinese solution. A. To Lead the Transformation of the Global Governance System. The “shortcomings” of the existing global governance system are prominent, which can hardly ensure global development. First, the traditional dominant forces are seriously imbalanced*.* The US and Europe that used to dominate the global governance system have been beset with structural problems, with their economic development stalling, social contradictions intensifying, populism and secessionism rising, and states trapped in internal strife and differentiation. These countries have not fully reformed and adjusted themselves well, but rather pointed their fingers at globalization and resorted to retreat for self-insurance or were busy with their own affairs without any wish or ability to participate in global governance, which has encouraged the growth of “anti-globalization” trend into an interference factor to global governance. Second, the global governance mechanism is relatively lagging behind. Over the years of development, the strength of emerging economies has increased dramatically, which has substantially upset the international power structure, as the developing countries as a whole have made 80 percent of the contributions to global economic growth. These countries have expressed their appeal for new governance and begun policy coordination among themselves, which has initiated the transition of global governance form “Western governance” to “East-West joint governance”, but the traditional governance mechanisms such as the World Bank, IMF and G7 failed to reflect the demand of the new pattern, in addition to their lack of representation and inclusiveness. Third, the global governance rules are developing in a fragmented way, with governance deficits existing in some key areas. With the diversification and in-depth integration of international interests, the domain of global governance has continued to expand, with actors multiplying by folds and action intentions becoming complicated. As relevant efforts are usually temporary and limited to specific partners or issues, global governance driven by requests of “diversified governance” lacks systematic and comprehensive solutions. Since the beginning of this year, there have been risks of running into an acephalous state in such key areas as global economic governance and climate change. Such emerging issues as nuclear security and international terrorism have suffered injustice because of power politics. The governance areas in deficit, such as cyber security, polar region and oceans, have “reversely forced” certain countries and organizations to respond hastily. All of these have made the global governance system trapped in a dilemma and call urgently for a clear direction of advancement. B. To Innovate and Perfect the International Order. Currently, whether the developing countries or the Western countries of Europe and the US are greatly discontent with the existing international order as well as their appeals and motivation for changing the order are unprecedentedly strong. The US is the major creator and beneficiary of the existing hegemonic order, but it is now doubtful that it has gained much less than lost from the existing order, faced with the difficulties of global economic transformation and obsessed with economic despair and political dejection. Although the developing countries as represented by China acknowledge the positive role played by the post-war international order in safeguarding peace, boosting prosperity and promoting globalization, they criticize the existing order for lack of inclusiveness in politics and equality in economy, as well as double standard in security, believing it has failed to reflect the multi-polarization trend of the world and is an exclusive “circle club”. Therefore, there is much room for improvement. For China, to lead the transformation of the global governance system and international order not only supports the efforts of the developing countries to uphold multilateralism rather than unilateralism, advocate the rule of law rather than the law of the jungle and practice democracy rather than power politics in international relations, but also is an important subject concerning whether China could gain the discourse power and development space corresponding to its own strength and interests in the process of innovating and perfecting the framework of international order. C. To Promote Integration of the Eastern and Western Civilizations. Dialog among civilizations, which is the popular foundation for any country’s diplomatic proposals, runs like a trickle moistening things silently. Nevertheless, in the existing international system guided by the “Western-Centrism”, the Western civilization has always had the self-righteous superiority, conflicting with the interests and mentality of other countries and having failed to find the path to co-existing peacefully and harmoniously with other *civilizations.* So to speak, many problems of today, including the growing gap in economic development between the developed and developing countries against the background of globalization, the Middle East trapped in chaos and disorder, the failure of Russia and Turkey to “integrate into the West”, etc., can be directly attributed to lack of exchanges, communication and integration among civilizations. Since the 18th National Congress of CPC, Xi Jinping has raised the concept of “Chinese Dream” that reflects both Chinese values and China’s pursuit, re-introducing to the world the idea of “all living creatures grow together without harming one another and ways run parallel without interfering with one another”, which is the highest ideal in Chinese traditional culture, and striving to shape China into a force that counter-balance the Western civilization. He has also made solemn commitment that “we respect the diversity of civilizations …… cannot be puffed up with pride and depreciate other civilizations and nations”; “facing the people deeply trapped in misery and wars, we should have not only compassion and sympathy, but also responsibility and action …… do whatever we can to extend assistance to those people caught in predicament”, etc. China will rebalance the international pattern from a more inclusive civilization perspective and with more far-sighted strategic mindset, or at least correct the bisected or predominated world order so as to promote the parallel development of the Eastern and Western civilizations through mutual learning, integration and encouragement. D. To Pass on China’s Confidence. Only a short while ago, some Western countries had called for “China’s responsibility” and made it an inhibition to “regulate” China’s development orientation. Today, China has become a source of stability in an international situation full of uncertainties. Over the past 5 years, China has made outstanding contributions to the recovery of world economy under relatively great pressure of its own economic downturn. Encouraged by the “four confidences”, the whole of the Chinese society has burst out innovation vitality and produced innovation achievements, making people have more sense of gain and more optimistic about the national development prospect. It is the heroism of the ordinary Chinese to overcome difficulties and realize the ideal destiny that best explains China’s confidence. When this confidence is passed on in the field of diplomacy, it is expressed as: first, China’s posture is seen as more forging ahead and courageous to undertake responsibilities ---- proactively shaping the international agendas rather than passively accepting them; having clear-cut attitudes on international disputes rather than being equivocal; and extending international cooperation to comprehensive and dimensional development rather than based on the theory of “economy only”. In sum, China will actively seek understanding and support from other countries rather than imposing its will on others with clear-cut Chinese characteristics, Chinese style and Chinese manner. Second, China’s discourse is featured as a combination of inflexibility and yielding as well as magnanimous ---- combining the internationally recognized diplomatic principles with the excellent Chinese cultural traditions through digesting the Chinese and foreign humanistic classics assisted with philosophical speculations to make “China Brand, Chinese Voice and China’s Image get more and more recognized”. Third, the Chinese solution is more practical and intimate to people as well as emphasizes inclusive cooperation, as China is full of confidence to break the monopoly of the Western model on global development, “offering mankind a Chinese solution to explore a better social system”, and “providing a brand new option for the nations and peoples who are hoping both to speed up development and maintain independence”. II.Path Searching of the “Chinese Solution” for Global Governance Over the past years’ efforts, China has the ability to transform itself from “grasping the opportunity” for development to “creating opportunity” and “sharing opportunity” for common development, hoping to pass on the longing of the Chinese people for a better life to the people of other countries and promoting the development of the global governance system toward a more just and rational end. It has become the major power’s conscious commitment of China to lead the transformation of the global governance system in a profound way. A. To Construct the Theoretical System for Global Governance. The theoretical system of global governance has been the focus of the party central committee’s diplomatic theory innovation since the 18th National Congress of CPC as well as an important component of the theory of socialism with Chinese characteristics for a new era, which is not only the sublimation of China’s interaction with the world from “absorbing and learning” to “cooperation and mutual learning”, but also the cause why so many developing countries have turned from “learning from the West” to “exploring for treasures in the East”. In the past 5 years, the party central committee, based on precise interpretation of the world pattern today and serious reflection on the future development of mankind, has made a sincere call to the world for promoting the development of global governance system toward a more just and rational end, and proposed a series of new concepts and new strategies including engaging in major power diplomacy with Chinese characteristics, creating the human community with common destiny, promoting the construction of new international relationship rooted in the principle of cooperation and win-win, enriching the strategic thinking of peaceful development, sticking to the correct benefit view, formulating the partnership network the world over, advancing the global economic governance in a way of mutual consultation, joint construction and co-sharing, advocating the joint, comprehensive, cooperative and sustainable security concept, and launching the grand “Belt and Road” initiative. The Chinese solution composed of these contents, not only fundamentally different from the old roads of industrial revolution and colonial expansion in history, but also different from the market-driven neo-liberalism model currently advocated by Western countries and international organizations, stands at the height of the world and even mankind, seeking for global common development and having widened the road for the developing countries to modernization, which is widely welcomed by the international community. B. To Supplement and Perfect the Global Governance System. Currently, the international political practice in global governance is mostly problem-driven without creating a set of relatively independent, centralized and integral power structures, resulting in the existing global governance systemcharacterized as both extensive and unbalanced**.** China has been engaged in reform and innovation, while maintaining and constructing the existing systems, producing some thinking and method with Chinese characteristics. First, China sees the UN as a mirror that reflects the status quo of global governance, which should act as the leader of global governance, and actively safeguards the global governance system with the UN at the core. Second, China is actively promoting the transforming process of such recently emerged international mechanisms as G20, BRICS and SCO, perfecting them through practice, and boosting Asia-Pacific regional cooperation and the development of economic globalization. China is also promoting the construction of regional security mechanism through the Six-Party Talks on Korean Peninsula nuclear issue, Boao Forum for Asia, CICA and multilateral security dialog mechanisms led by ASEAN so as to lay the foundation for the future regional security framework. Third, China has initiated the establishment of AIIB and the New Development Bank of BRICS, creating a precedent for developing countries to set up multilateral financial institutions. The core of the new relationship between China and them lies in “boosting rather than controlling” and “public rather than private”, which is much different from the management and operation model of the World Bank, manifesting the increasing global governance ability of China and the developing countries as well as exerting pressure on the international economic and financial institution to speed up reforms. Thus, in leading the transformation of the global governance system, China has not overthrown the existing systems and started all over again, but been engaged in innovating and perfecting; China has proactively undertaken international responsibilities, but has to do everything in its power and act according to its ability. C. To Reform the Global Governance Rules. Many of the problems facing global governance today are deeply rooted in such a cause that the dominant power of the existing governance system has taken it as the tool to realize its own national interests first and a platform to pursue its political goals. Since the beginning of this year, the US has for several times requested the World Bank, IMF and G20 to make efforts to mitigate the so-called global imbalance, abandoned its commitment to support trade openness, cut down investment projects to the middle-income countries, and deleted commitment to support the efforts to deal with climate change financially, which has made the international systems accessories of the US domestic economic agendas, dealing a heavy blow to the global governance system. On the contrary, the interests and agendas of China, as a major power of the world, are open to the whole world, and China in the future “will provide the world with broader market, more sufficient capital, more abundant goods and more precious opportunities for cooperation”, while having the ability to make the world listen to its voice more attentively. With regard to the subject of global governance, China has advocated that what global governance system is better cannot be decided upon by any single country, as the destiny of the world should be in the hands of the people of all countries. In principle, all the parties should stick to the principle of mutual consultation, joint construction and co-sharing, resolve disputes through dialog and differences through consultation. Regarding the critical areas, opening to the outer world does not mean building one’s own backyard, but building the spring garden for co-sharing; the “Belt and Road” initiative is not China’s solo, but a chorus participated in by all countries concerned. China has also proposed international public security views on nuclear security, maritime cooperation and cyber space order, calling for efforts to make the global village into a “grand stage for seeking common development” rather than a “wrestling arena”; we cannot “set up a stage here, while pulling away a prop there”, but “complement each other to put on a grand show”. From the orientation of reforms, efforts should be made to better safeguard and expand the legitimate interests of the developing countries and increase the influence of the emerging economies on global governance. Over the past 5 years, China has attached importance to full court diplomacy, gradually coming to the center stage of international politics and proactively establishing principles for global governance. By hosting such important events as IAELM, CICA Summit, G20 Summit, the Belt and Road International Cooperation Forum and BRICS Summit, China has used theseplatforms to elaborate the Asia-Pacific Dream for the first time to the world, expressing China’s views on Asian security and global economic governance, discussing with the countries concerned with the Belt and Road about the synergy of their future development strategies and setting off the “BRICS plus” capacity expansion mechanism, in which China not only contributes its solution and shows its style, but also participates in the shaping of international principles through practice. On promoting the resolution of hot international issues, China abides by the norms governing international relations based on the purposes and principles of the UN Charter, and insists on justice, playing a constructive role as a responsible major power in actively promoting the political accommodation in Afghanistan, mediating the Djibouti-Eritrea dispute, promoting peace talks in the Middle East, devoting itself to the peaceful resolution of the South China Sea dispute through negotiations. In addition, China’s responsibility and quick response to international crises have gained widespread praises, as seen in such cases as assisting Africa in its fight against the Ebola epidemic, sending emergency fresh water to the capital of Maldives and buying rice from Cambodia to help relieve its financial squeeze, which has shown the simple feelings of the Chinese people to share the same breath and fate with the people of other countries. D. To Support the Increase of the Developing Countries’ Voice. The developing countries, especially the emerging powers, are not only the important participants of the globalization process, but also the important direction to which the international power system is transferring. With the accelerating shift of global economic center to emerging markets and developing economies, the will and ability of the developing countries to participate in global governance have been correspondingly strengthened. As the biggest developing country and fast growing major power, China has the same appeal and proposal for governance as other developing countries and already began policy coordination with them, as China should comply with historical tide and continue to support the increase of the developing countries’ voice in the global governance system. To this end, China has pursued the policy of “dialog but not confrontation, partnership but not alliance”, attaching importance to the construction of new type of major power relationship and global partnership network, while making a series proposals in the practice of global governance that could represent the legitimate interests of the developing countries and be conducive to safeguarding global justice, including supporting an open, inclusive, universal, balanced and win-win economic globalization; promoting the reforms on share and voting mechanism of IMF to increase the voting rights and representation of the emerging market economies; financing the infrastructure construction and industrial upgrading of other developing countries through various bilateral or regional funds; and helping other developing countries to respond to such challenges as famine, refugees, climate change and public hygiene by debt forgiveness and assistance.