# 1NC – A2 China

## 1 - K

#### **The color line structures modernity – drawn discursively to separate classes/genders/races, it necessitates the political sacrifice of those who are not within our conception of human. Thus, the role of the ballot is to deconstruct the color line.**

Wynter 03 Sylvia Wynter, “Unsettling the Coloniality of Being/Power/Truth/Freedom: Towards the Human, After Man, Its Overrepresentation--An Argument,” CR: The New Centennial Review, Volume 3, Number 3, Fall 2003, pp. 257-337, https://doi.org/10.1353/ncr.2004.0015

The Argument proposes that the new master code of the bourgeoisie and of its ethnoclass conception of the human—that is, the code of selected by Evolution/dysselected by Evolution—was now to be mapped and anchored on the only available “objective set of facts” that remained. This was the set of environmentally, climatically determined phenotypical dif- ferences between human hereditary variations as these had developed in the wake of the human diaspora both across and out of the continent of Africa; that is, as a set of (so to speak) totemic differences, which were now harnessed to the task of projecting the Color Line drawn institutionally and discursively between whites/nonwhites—and at its most extreme between the Caucasoid physiognomy (as symbolic life, the name of what is good, the idea that some humans can be selected by Evolution) and the Negroid phys- iognomy (as symbolic death, the “name of what is evil,” the idea that some humans can be dysselected by Evolution)—as the new extrahuman line, or projection of genetic nonhomogeneity that would now be made to function, analogically, as the status-ordering principle based upon ostensibly differential degrees of evolutionary selectedness/eugenicity and/or dysselected- ness/dysgenicity. Differential degrees, as between the classes (middle and lower and, by extrapolation, between capital and labor) as well as between men and women, and between the heterosexual and homosexual erotic preference—and, even more centrally, as between Breadwinner (job- holding middle and working classes) and the jobless and criminalized Poor, with this rearticulated at the global level as between Sartre’s “Men” and Natives (see his guide-quote), before the end of politico-military colonial- ism, then postcolonially as between the “developed” First World, on the one hand, and the “underdeveloped” Third and Fourth Worlds on the other. The Color Line was now projected as the new “space of Otherness” principle of nonhomogeneity, made to reoccupy the earlier places of the motion-filled heavens/non-moving Earth, rational humans/irrational animal lines, and to recode in new terms their ostensible extra-humanly determined differences of ontological substance. While, if the earlier two had been indispen- sable to the production and reproduction of their respective genres of being human, of their descriptive statements (i.e., as Christian and as Man1), and of the overall order in whose field of interrelationships, social hierarchies, system of role allocations, and divisions of labors each such genre of the human could alone realize itself—and with each such descriptive state- ment therefore being rigorously conserved by the “learning system” and order of knowledge as articulated in the institutional structure of each order—this was to be no less the case with respect to the projected “space of Otherness” of the Color Line. With respect, that is, to its indispensability to the production and reproduction of our present genre of the human Man2, together with the overall global/national bourgeois order of things and its specific mode of economic production, alone able to provide the material conditions of existence for the production and reproduction of the ethnoclass or Western-bourgeois answer that we now give to the question of the who and what we are. It is in this context that the Negro, the Native, the Colonial Questions, and postcolonially the “Underdeveloped” or Third/Fourth-Worlds Question can be clearly seen to be the issue, not of our present mode of economic pro- duction, but rather of the ongoing production and reproduction of this answer—that is, our present biocentric ethnoclass genre of the human, of which our present techno-industrial, capitalist mode of production is an indispensable and irreplaceable, but only a proximate function. With this genre of the human being one in the terms of whose dually biogenetic and economic notions of freedom both the peoples of African hereditary descent and the peoples who comprise the damned archipelagoes of the Poor, the jobless the homeless, the “underdeveloped” must lawlikely be sacrificed as a function of our continuing to project our collective authorship of our con- temporary order onto the imagined agency of Evolution and Natural Selection and, by extrapolation, onto the “Invisible Hand” of the “Free Market” (both being cultural and class-specific constructs).

#### The 1AC’s legal recognition of workers rights focuses incompletely on one form of subjugation – their attempt at inclusion only reinforces the color line and defines workers as “Men” in contrast to those considered subhuman. This reifies continued violence against those not recognized as fully human by the state.

Weheliye 14

Weheliye, Alexander. “Habeas Viscus.” Pg. 59-60. Duke University Press, 2014. I don’t have a link but I can send you the pdf.

Alexander Ghedi Weheliye is professor of African American Studies at Northwestern University where he teaches black literature and culture, critical theory, social technologies, and popular culture. He is the author of Phonographies: Grooves in Sonic Afro-Modernity (Duke UP, 2005), which was awarded The Modern Language Association’s William Sanders Scarborough Prize for Outstanding Scholarly Study of Black American Literature or Culture and Habeas Viscus: Racializing Assemblages, Biopolitics, and Black Feminist Theories of the Human (Duke UP, 2014). // Park City NL

Paradoxically, the particular biological material in question remains the property, at least nominally, of all humanity and is not proper to Moore the individual person: “Lymphokines, unlike a name or a face, have the same molecular structure in every human being and the same, important functions in every human being's immune system. Moreover, the particular genetic material which is responsible for the natural production of lymphokines, and which defendants use to manufacture lymphokines in the laboratory, is also the same in every person; it is no more unique to Moore than the number of vertebrae in the spine or the chemical formula of hemoglobin.”20 So, while the court grants personhood to human subjects in an individualized fashion that is based on comparatively distinguishing between different humans, when biological material clashes with the interests of capital, the court appeals to the indivisible biological sameness of the Homo sapiens species. Since the court's ruling does not place this slice of human flesh in the commons for all humans to share, it tacitly grants corporations the capability of legally possessing this material with the express aim of generating monetary profit. Considering that corporations enjoy the benefits of limited personhood and the ability to live forever under U.S. law, corporate entities are entrusted with securing the immortal life of biological matter, while human persons are denied ownership of their supposed essence.21 My interest here lies not in claiming inalienable ownership rights for cells derived from human bodies such as Lacks's and Moore's but to draw attention to how thoroughly the very core of pure biological matter is framed by neoliberal market logics and by liberal ideas of personhood as property. We are in dire need of alternatives to the legal conception of personhood that dominates our world, and, in addition, to not lose sight of what remains outside the law, what the law cannot capture, what it cannot magically transform into the fantastic form of property ownership. Writing about the connections between transgender politics and other forms of identity-based activism that respond to structural inequalities, legal scholar Dean Spade shows how **the focus on** inclusion, **recognition**, and equality **based on a** narrow **legal framework** (especially as it pertains to antidiscrimination and hate crime laws) not only **hinders the eradication of violence against** trans people and other **vulnerable populations** but actually creates the condition of possibility for the continued unequal “distribution of life chances.”22 If demanding recognition and **inclusion** remains at the center of minority **politics**, it **will lead only to** a delimited notion of **personhood as property that zeroes in comparatively on only one form of subjugation at the expense of others, thus allowing for the continued existence of hierarchical differences between full humans, not-quite-humans, and nonhumans.** **This can be gleaned from the “successes” of** the **mainstream** feminist, **civil rights**, and lesbian-gay rights **movements**, **which facilitate the incorporation of a privileged minority into the ethnoclass of Man at the cost of the** still and/or newly criminalized and **disposable populations** (women of color, the black poor, trans people, the incarcerated, etc.).23 **To make claims for inclusion and humanity via the U.S. juridical assemblage removes from view that the law itself has been thoroughly violent** in its endorsement of racial slavery, indigenous genocide, Jim Crow, the prison-industrial complex, domestic and international warfare, and so on, **and** that it **continues to be one of the chief instruments in creating and maintaining the racializing assemblages in the world of Man**. Instead of appealing to legal recognition, Julia Oparah suggests counteracting the “racialized (trans)gender entrapment” within the prison-industrial complex and beyond with practices of “maroon abolition” (in reference to the long history of escaped slave contraband settlements in the Americas) to “foreground the ways in which often overlooked African diasporic cultural and political legacies inform and undergird anti-prison work,” while also providing strategies and life worlds not exclusively centered on reforming the law.24 Relatedly, Spade calls for a radical politics articulated from the “ ‘impossible’ worldview of trans political existence,” which redefines “the insistence of government agencies, social service providers, media, and many nontrans activists and nonprofiteers that the existence of trans people is impossible.”25 A relational maroon abolitionism beholden to the practices of black radicalism and that arises from the incompatibility of black trans existence with the world of Man serves as one example of how putatively abject modes of being need not be redeployed within hegemonic frameworks but can be operationalized as variable liminal territories or articulated assemblages in movements to abolish the grounds upon which all forms of subjugation are administered.

#### Legal recognition of rights and personhood exclude those outside legal definitions of humanity and erase those who become human. Just as limited and genocidal court recognition of indigenous sovereignty justified the Dred Scott decision, the 1AC recreates violence against vulnerable flesh and divides the oppressed into distinct groups. Legal personhood and *Habeas Corpus* are constructed in relation to “Man,” a white, male, propertied, liberal subject who reinforces the color line.

Weheliye 14

Weheliye, Alexander. “Habeas Viscus.” Pg. 57-58. Duke University Press, 2014. I don’t have a link but I can send you the pdf.

Alexander Ghedi Weheliye is professor of African American Studies at Northwestern University where he teaches black literature and culture, critical theory, social technologies, and popular culture. He is the author of Phonographies: Grooves in Sonic Afro-Modernity (Duke UP, 2005), which was awarded The Modern Language Association’s William Sanders Scarborough Prize for Outstanding Scholarly Study of Black American Literature or Culture and Habeas Viscus: Racializing Assemblages, Biopolitics, and Black Feminist Theories of the Human (Duke UP, 2014). // Park City NL

Suffering, especially when caused by political violence, has long functioned as the hallmark of both humane sentience and of inhuman brutality. Frequently, suffering becomes the defining feature of those subjects excluded from the law, the national community, humanity, and so on due to the political violence inflicted upon them even as it, paradoxically, grants them access to inclusion and equality. In western human rights discourse, for instance, the physical and psychic residues of political violence enable victims to be recognized as belonging to the “brotherhood of Man.” Too often, this tendency not only leaves intact hegemonic ideas of humanity as indistinguishable from western Man but demands comparing different forms of subjugation in order to adjudicate who warrants recognition and belonging. As W. E. B. Du Bois asked in 1944, if the Universal Declaration of Human Rights did not offer provisions for ending world colonialism or legal segregation in the United States, “Why then call it the Declaration of Human Rights?”2 Wendy Brown maintains, “politicized identity” operates “only by entrenching, restating, dramatizing, and inscribing its pain in politics; it can hold out no future...that triumphs over this pain.”3 Brown suggests replacing the identitarian declaration “I am,” which merely confirms and solidifies what already exists, with the desiring proclamation “I want,” which offers a Nietzschean politics of overcoming pain instead of clinging to suffering as an immutable feature of identity politics. While I recognize Brown's effort to formulate a form of minority politics not beholden to the aura of wounded attachments and fixated almost fetishistically on the state as the site of change, we do well to recall that many of the political agendas based on identity (the suffragette movement, the movement for the equality of same-sex marriages, or the various movements for the full civil rights of racialized minority subjects, for instance) are less concerned with claiming their suffering per se (I am) than they are with using wounding as a stepping stone in the quest (I want) for rights equal to those of full citizens. Liberal governing bodies, whether in the form of nation-states or supranational entities such as the United Nations or the International Criminal Court make particular forms of wounding the precondition for entry into the hallowed halls of full personhood, only acknowledging certain types of physical violence. For instance, while the United Nations High Commissioner for Refugees passed a resolution in 2008 that includes rape and other forms of sexual violence in the category of war crimes, there are many forms of sexual violence that do not fall into this purview, and thus bar victims from claiming legal injury and/or personhood.4Even more generally, the acknowledgment and granting of full personhood of those excluded from its precincts requires the overcoming of physical violence, while epistemic and economic brutalities remain outside the scope of the law. Congruently, much of the politics constructed around the effects of political violence, especially within the context of international human rights but also with regard to minority politics in the United States, is constructed from the shaky foundation of surmounting or desiring to leave behind physical suffering so as to take on the ghostly semblance of possessing one's personhood. Then and only then will previously minoritized subjects be granted their humanity as a legal status. Hence, the glitch Brown diagnoses in identity politics is less a product of the minority subject's desire to desperately cling to his or her pain but a consequence of the state's dogged insistence on suffering as the only price of entry to proper personhood, what Samera Esmeir has referred to as a “juridical humanity” that bestows and rescinds humanity as an individualized legal status in the vein of property.5 **Apportioning personhood** in this way **maintains the world of Man and its** attendant **racializing assemblages**, which means in essence that **the entry fee for legal recognition is the acceptance of categories based on white supremacy and colonialism, as well as normative genders and sexualities.** We need only to consult the history of habeas corpus, the “great” writ of liberty, which is anchored in the U.S. Constitution (Article 1, Section 9), to see that this type of reasoning leads to reducing inclusion and personhood to ownership.6 The Latin phrase habeas corpus means “You shall have the body,” and a writ thereof requires the government to present prisoners before a judge so as to provide a lawful justification for their continued imprisonment. This writ has been considered a pivotal safeguard against the misuse of political power in the modern west. Even though the Military Commissions Act of 2006, which denied habeas corpus to “unlawful enemy combatants” imprisoned in Guantanamo Bay, remains noteworthy and alarming, habeas corpus has been used both by and frequently against racialized groups throughout U.S. history, as was the case when habeas corpus was suspended during World War II, allowing for the internment of Japanese Americans. The writ has also led to gains for minoritized subjects as, for instance, in the well-known Amistad case (1839), in which abolitionists used a habeas corpus petition to free the “illegally” captured Africans who had staged a mutiny against their abductors. Likewise, when Ponca tribal leader Standing Bear was jailed as a result of protesting the forcible removal of his people to Indian Territory in 1879, the writ of habeas corpus affected his release from incarceration as well as the judge's recognition that, as a general rule, Indians were persons before U.S. law, even though Native Americans were not considered full U.S. citizens until 1924.7Nevertheless, the benefits accrued through the **juridical acknowledgment** of racialized subjects **as** fully **human** often exacts a steep entry price, because inclusion **hinges on accepting the codification of personhood as property**, which is, in turn, **based on** the comparative **distinction between groups**, as in one of the best-known court cases in U.S. history: the Dred Scott case. In 1857, the Supreme Court invalidated Dred Scott's habeas corpus, since, as an escaped slave, Scott could not be a legal person. According to Chief Justice Taney: “Dred Scott is not a citizen of the State of Missouri, as alleged in his declaration, because he is a ~~negro~~ [black] of African descent; his ancestors were of pure African blood, and were brought into this country and sold as negro slaves.”8 In order to justify withdrawing Dred Scott's legal right to ownership of self, Chief Justice Taney's opinion in the decision contrasts the status of black subjects with the legal position of Native Americans vis-à-vis the possibility of U.S. citizenship and personhood: “The situation of [the ~~negro~~ {black} ] population was altogether unlike that of the Indian race. These Indian Governments were regarded and treated as foreign Governments.... [Indians] may, without doubt, like the subjects of any other foreign Government, be naturalized...and become citizens of a State, and of the United States; and if an individual should leave his nation or tribe, and take up his abode among the white population, he would be entitled to all the rights and privileges which would belong to an emigrant from any other foreign people.”9 While slaves were not accorded the status of being humans that belonged to a different nation, Indians could theoretically overcome their lawful foreignness, but only if they renounced previous forms of personhood and citizenship. Hence, the tabula rasa of **whiteness**—which all groups but blacks can access—**serves as the prerequisite for the law's** magical **transubstantiation** **of a thing** to be possessed **into a** property-owning **subject**.10The judge's comparison underscores the dangers of ceding definitions of personhood to the law and of comparing different forms of political subjugation, since **hypothetical** ~~Indian~~ **[indigenous] personhood in the law rests on attaining whiteness and the violent denial of said status to black subjects.** Additionally, while the court conceded limited capabilities of personhood to indigenous subjects if they chose to convert to whiteness, it did not prevent the U.S. government from instituting various genocidal measures to ensure that American Indians would become white and therefore no longer exist as Indians. In other words, the legal conception of personhood comes with a steep price, as in this instance where being seemingly granted rights laid the groundwork for the U.S. government's genocidal policies against Native Americans, since the “racialization of indigenous peoples, especially through the use of blood quantum classification, in particular follows...‘genocidal logic,’ rather than simply a logic of subordination or discrimination,” and as a result “**whiteness constitutes a project of disappearance for Native peoples** rather than signifying privilege.”11 Beginning in the nineteenth century the U.S. government instituted a program in which Native American children were forcibly removed from their families and placed in Christian day and boarding schools, and which sought to civilize children by “killing the Indian to save the man,” representing one of the most significant examples of the violent and legal enforced assimilation of Native Americans into U.S. whiteness.12 Though there is no clear causal relationship between Taney's arguments in the Scott decision and the boarding school initiative, both establish that **legal personhood is available to indigenous subjects only if the Indian can be killed**—either literally or figuratively—**in order to save the world of Man** (in this case settler colonialism and white supremacy). Furthermore, the denial of personhood qua whiteness to African American subjects does not stand in opposition to the genocidal wages of whiteness bequeathed to indigenous subjects but rather represents different properties of the same racializing juridical assemblage that differentially produces both black and native subjects as aberrations from Man and thus not-quite-human. The writ of **habeas corpus**—**and the law** more generally—anoints those individualized subjects who are deemed deserving with bodies even while this assemblage continually enlists new and/or different groups to exclude, banish, or exterminate from the world of Man. In the end, the law, whether bound by national borders or spanning the globe, **establish**es **an international division of humanity, which grants previously excluded subjects limited access to personhood as property at the same time as it fortifies the supremacy of Man**.13

#### The alternative is to embrace habeas viscus, a definition of human based on the flesh rather than constructs of the body defined in relation to whiteness. Habeas viscus opens avenues for guerrilla warfare as it removes politics from the realm of the Man, instead opting for a collective consciousness of the oppressed.

Weheliye 14

Weheliye, Alexander. “Habeas Viscus.” Pg. 95-96. Duke University Press, 2014. I don’t have a link but I can send you the pdf.

Alexander Ghedi Weheliye is professor of African American Studies at Northwestern University where he teaches black literature and culture, critical theory, social technologies, and popular culture. He is the author of Phonographies: Grooves in Sonic Afro-Modernity (Duke UP, 2005), which was awarded The Modern Language Association’s William Sanders Scarborough Prize for Outstanding Scholarly Study of Black American Literature or Culture and Habeas Viscus: Racializing Assemblages, Biopolitics, and Black Feminist Theories of the Human (Duke UP, 2014). // Park City NL

**The** poetics and **politics** that I have been discussing under the heading **of habeas viscus** or the flesh **are concerned** not **with** inclusion in reigning precincts of the status quo but, in Cedric Robinson's apt phrasing, “**the** continuing **development of a collective consciousness informed by the historical struggles for liberation and motivated by the shared sense of obligation to preserve [and** I would add also to **reimagine] the collective being**, the ontological totality.”31 Though the laws of Man place the flesh outside the ferocious and ravenous perimeters of the legal body, habeas viscus defies domestication both on the basis of particularized personhood as a result of suffering, as in human rights discourse, and on the grounds of the universalized version of western Man. Rather, **habeas viscus points to the terrain of humanity as a relational assemblage exterior to the jurisdiction of law** given **that** the law can bequeath or rescind ownership of the body so that it becomes the property of proper persons but **does not possess the authority to nullify the politics and poetics of the flesh found in the traditions of the oppressed**. As a way of conceptualizing politics, then, habeas viscus diverges from the discourses and institutions that yoke the flesh to political violence in the modus of deviance. Instead, it translates the hieroglyphics of the flesh into a potentiality in any and all things, an originating leap in the imagining of future anterior freedoms and new genres of humanity. To envisage habeas viscus as a forceful assemblage of humanity entails leaving behind the world of Man and some of its attendant humanist pieties. As opposed to depositing the flesh outside politics, the normal, the human, and so on, we need a better understanding of its varied workings in order to disrobe the cloak of Man, which gives the human a long-overdue extreme makeover; or, in the words of Sylvia Wynter, “the struggle of our new millennium will be one between the ongoing imperative of securing the well-being of our present ethnoclass (i.e. western bourgeois) conception of the human, Man, which overrepresents itself as if it were the human itself, and that of securing the well-being, and therefore the full cognitive and behavioral autonomy of the human species itself/ourselves.”32 Claiming and **dwelling in the** monstrosity of **the flesh present** some of the **weapons in** the **guerrilla warfare to “secure the full** cognitive and behavioral **autonomy of the human species,” since these liberate from captivity assemblages of life, thought, and politics from the tradition of the oppressed and, as a result, disfigure the centrality of Man as the sign for the human.** As an assemblage of humanity, **habeas viscus** animates the elsewheres of Man and **emancipates the true potentiality that rests in those subjects who live behind the veil of the permanent state of exception**: freedom**; assemblages of freedom** that **sway to the** temporality of new syncopated **beginnings for the human beyond the world** and continent **of Man.**

## 2 – DA

#### Global tech innovation high now.

Mercury News et al 6/4 [Mercury News and East Bay Times Editorial Boards, June 4, 2021, “Editorial: How America can Win the Global Tech War” <https://www.mercurynews.com/2021/06/04/editorial-why-silicon-valley-needs-endless-frontier-bill/> //gord0]

The nation that wins the global tech race will dominate the 21st century. This has been true since the 1800s. Given the rapid pace of innovation and tech’s impact on our economy and defense capabilities in the last decade, there is ample evidence to suggest that the need for investment in tech research and development has never been greater. China has been closing the tech gap in recent years by making bold investments in tech with the intent of overtaking the United States. This is a tech war we cannot afford to lose. It’s imperative that Congress pass the Endless Frontier Act and authorize the biggest R&D tech investment in the United States since the Apollo years. Rep. Ro Khanna, D-Santa Clara, made a massive increase in science and technology investment a major part of his platform while campaigning for a seat in Congress in 2016. Now the co-author of the 600-page legislation is on the cusp of pushing through a bipartisan effort that has been years in the making. Khanna and his co-authors, Senate Majority Leader Chuck Schumer, D-N.Y., Sen. Todd Young, R-Ind., and Rep. Mike Gallagher, R-Wisc., are shepherding the bill through the Senate, which is expected to approve it sometime later this month. That would set up a reconciliation debate between the House and Senate that would determine the bill’s final language. The ultimate size of the investment is still very much up in the air. Khanna would like Congress to authorize $100 billion over a five-year period for critical advancements in artificial intelligence, biotechnology, cybersecurity, semiconductors and other cutting-edge technologies. The Senate is talking of knocking that number down to $50 billion or $75 billion. They should be reminded of China Premier Li Keqiang’s March announcement that China would increase its research and development spending by an additional 7% per year between 2021 and 2025. The United States still outspends China in R&D, spending $612 billion on research and development in 2019, compared to China’s $514 billion. But the gap is narrowing. At the turn of the century, China was only spending $33 billion a year on R&D, while the United States was spending nearly 10 times that amount. The bill would authorize 10 technology hubs throughout the nation designed to help build the infrastructure, manufacturing facilities and workforce needed to help meet the nation’s tech goals. Building tech centers throughout the United States should also create more support for the industry across the country. Tech’s image has taken a beating in recent years — the emergence of the term “Big Tech” is hardly a positive development — and the industry will need all the support it can muster in Congress. The United States continues to have a crucial tech edge over its competitors, most notably China. The only way we can hope to win the 21st century is to make significant investments in research and development that will spark the next wave of innovation.

#### Violent strike efforts are increasing – they slow innovation, specifically in the tech sector.

Hanasoge 16 [Chaithra; Senior Research Analyst, Market Researcher, Consumer Insights, Strategy Consulting; “The Union Strikes: The Good, the Bad and the Ugly,” Supply Wisdom; April/June 2016 (Doesn’t specifically say but this is the most recent event is cites); https://www.supplywisdom.com/resources/the-union-strikes-the-good-the-bad-and-the-ugly/]//SJWen

The result: Verizon conceded to several of the workers’ demands including hiring union workers, protection against outsourcing of call-center jobs, and employee benefits such as salary hikes and higher pension contributions, among others and thus bringing an end to the strike in June.

The repercussion: The strike witnessed several instances of social disorder, violence and clashes, ultimately calling for third party intervention (Secretary of Labor – Thomas Perez) to initiate negotiations between the parties. Also, as a result of the strike, Verizon reported lower than expected revenues in the second quarter of 2016.

Trade unions/ labor unions aren’t just this millennia’s product and has been in vogue since times immemorial. Unions, to ensure fairness to the working class, have gone on strike for better working conditions and employee benefits since the industrial revolution and are as strong today as they were last century. With the advent of technology and advancement in artificial intelligence, machines are grabbing the jobs which were once the bastion of the humans. So, questions that arise here are, what relevance do unions have in today’s work scenario? And, are the strikes organized by them avoidable?

As long as the concept of labor exists and employees feel that they are not receiving their fair share of dues, unions will exist and thrive. Union protests in most cases cause work stoppages, and in certain cases, disruption of law and order. Like in March 2016, public servants at Federal Government departments across Australia went on a series of strikes over failed pay negotiations, disrupting operations of many government departments for a few days.  Besides such direct effects, there are many indirect effects as well such as strained employee relations, slower work processes, lesser productivity and unnecessary legal hassles.

Also, union strikes can never be taken too lightly as they have prompted major overturn of decisions, on a few occasions. Besides the Verizon incident that was a crucial example of this, nationwide strikes were witnessed in India in March and April this year when the national government introduced reforms related to the withdrawal regulations and interest rate of employee provident fund, terming it as ‘anti-working class’. This compelled the government to withhold the reform for further review. In France, strike against labor law reforms in May turned violent, resulting in riots and significant damage to property. The incident prompted the government to consider modifications to the proposed reforms.

However, aside from employee concerns, such incidents are also determined by a number of other factors such as the country’s political scenario, economy, size of the overall workforce and the unions, history of unionization, labor laws, and culture. For example, it is a popular saying that the French are always on strike as per tradition (although recent statistics indicate a decline in frequency). In a communist government like China, strikes have steadily risen in number. In 2015, China Labor Bulletin (CLB), a Hong Kong-based workers’ rights group recorded 2,700 incidents of strikes and protests, compared to 1,300 incidents in 2014. Most of them have stemmed out of failure by the government to respect the basic rights of employees and address labor concerns.

Interestingly, unions have not been able to gain a strong foothold in the IT-BPO industry. While many countries do have a separate union to represent workers from the sector, incidents of strikes like Verizon have been relatively low.  However, workplace regulations, in addition to other factors mentioned could be a trigger for such incidents, even if on a smaller scale. For example, a recent survey that interviewed several BPO employees in India revealed that while forming a union in the BPO sector was difficult, irksome workplace regulations such as constant surveillance, irregular timings and incentives have prompted employees to express their resentment in smaller ways such as corruption of internal servers and so on.  Such risks are further enhanced in a city like Kolkata, which carries a strong trade union culture.

#### Unions are ready – the aff enables a push by unions into the IT sector that could inspire further strikes.

Tromply and Ohlson 2000

“Unions take aim at high tech workers.” Computerworld. 14 August, 2000. [https://www.computerworld.com/article/2596936/unions-take-aim-at---high-tech-workers.html //](https://www.computerworld.com/article/2596936/unions-take-aim-at---high-tech-workers.html%20//) Park City NL

Organized labor so far hasn't played a significant role in the New Economy, but **unions** are fighting to **expand their influence into emerging sectors**. The strike by the Communications Workers of America and the International Brotherhood of Electrical Workers against Verizon Communications is the most recent high-profile indication - following a widely publicized action last year to organize temporary workers at Microsoft Corp. - that such union-related activities may be on the upswing in the high-tech realm. Union membership has declined in recent years, from 30% penetration in the private sector in the mid-1950s to less than 10% today, according to Gary Chaison, professor of industrial relations at Clark University in Worcester, Mass. Chaison attributed the decline to a failure to confront globalization in business and to an outdated labor model that focuses on strikes and collective bargaining. Unions need to redefine themselves in order to survive among a mobile workforce with different attitudes, he said. For example, they need to find a way to appeal to the mind-set that information technology workers typically have. Web designers and systems administrators are libertarians at heart, according to Harris Miller, president of the Information Technology Association of America, an Arlington, Va.-based trade association for the U.S. IT industry. "They don't want guaranteed job protection," he said. "They want flexibility to leave for more money . . . and to make out like a bandit when the company goes public. They don't want to be paid based on seniority; they want to be paid more than the person sitting the next desk over if they're putting in more hours." And in today's hot economy and tight job market, it seems that they're getting what they ask for. "They have more clout, freedom and perks," said Kazin Isfahani, an analyst at Giga Information Group Inc. in Stamford, Conn. "There isn't a need for a union." Not so, said CWA spokesman Steve Early. "The wonderful jobs in the New Economy are lacking several ingredients," he said. High-**tech workers need to have a say in their working conditions, grievance procedures and ways to negotiate with management** in rapidly changing environments, he said. But Jim Hossack, an analyst at AutoPacific Inc. in Tustin, Calif., said he doubts unions will make much headway in the high-tech industry due to the entrenched differences in the operations of traditional and high-tech industries. "If demand for a product goes down, high-tech companies just stop making it," said Hossack. "But union contracts [with auto manufacturers] can demand 95% of worker's take-home pay even if demand goes down." According to AFL-CIO spokeswoman Lane Windham, the Verizon strike is part of a general effort on the part of unions to adapt to the New Economy. "Just as there are lots of start-up companies, there are lots of start-up unions," she said. These unions often take nontraditional forms. For example, **AFL-CIO-affiliated Working Partnership is a kind of nonprofit temp agency formed by Silicon Valley's high-tech workers.** If the **Verizon** union members succeed in unionizing the company's broadband and wireless divisions, it **could inspire workers in other companies**, according to Daniel Cornfield, chairman of sociology at Vanderbilt University in Nashville. **Old Economy unions** such as the United Auto Workers (UAW) **are moving into nontraditional** union **sectors**: Last year, the 3,000-member Graphics Artists Guild joined up. The union also represents some 48,000 state employees and service, technical and graduate student employees at more than 20 colleges and universities, as well as the 5,000-member National Writers Union. Analysts say UAW now has its sights set on high-tech workers within its automotive stronghold. "The automakers are moving away from just selling metal and want to get incremental revenue from technology-based products, like telematics [in-vehicle communications]," said Thilo Koslowski, an automotive analyst at Gartner Group Inc. in Stamford, Conn. "The unions recognize this, and they want membership in high-tech.”

#### Technological innovation solves every existential threat – which outweighs.

Matthews 18 Dylan. Co-founder of Vox, citing Nick Beckstead @ Rutgers University. 10-26-2018. "How to help people millions of years from now." Vox. https://www.vox.com/future-perfect/2018/10/26/18023366/far-future-effective-altruism-existential-risk-doing-good

If you care about improving human lives, you should overwhelmingly care about those quadrillions of lives rather than the comparatively small number of people alive today. The 7.6 billion people now living, after all, amount to less than 0.003 percent of the population that will live in the future. It’s reasonable to suggest that those quadrillions of future people have, accordingly, hundreds of thousands of times more moral weight than those of us living here today do. That’s the basic argument behind Nick Beckstead’s 2013 Rutgers philosophy dissertation, “On the overwhelming importance of shaping the far future.” It’s a glorious mindfuck of a thesis, not least because Beckstead shows very convincingly that this is a conclusion any plausible moral view would reach. It’s not just something that weird utilitarians have to deal with. And Beckstead, to his considerable credit, walks the walk on this. He works at the Open Philanthropy Project on grants relating to the far future and runs a charitable fund for donors who want to prioritize the far future. And arguments from him and others have turned “long-termism” into a very vibrant, important strand of the effective altruism community. But what does prioritizing the far future even mean? The most literal thing it could mean is preventing human extinction, to ensure that the species persists as long as possible. For the long-term-focused effective altruists I know, that typically means identifying concrete threats to humanity’s continued existence — like unfriendly artificial intelligence, or a pandemic, or global warming/out of control geoengineering — and engaging in activities to prevent that specific eventuality. But in a set of slides he made in 2013, Beckstead makes a compelling case that while that’s certainly part of what caring about the far future entails, approaches that address specific threats to humanity (which he calls “targeted” approaches to the far future) have to complement “broad” approaches, where instead of trying to predict what’s going to kill us all, you just generally try to keep civilization running as best it can, so that it is, as a whole, well-equipped to deal with potential extinction events in the future, not just in 2030 or 2040 but in 3500 or 95000 or even 37 million. In other words, caring about the far future doesn’t mean just paying attention to low-probability risks of total annihilation; it also means acting on pressing needs now. For example: We’re going to be better prepared to prevent extinction from AI or a supervirus or global warming if society as a whole makes a lot of scientific progress. And a significant bottleneck there is that the vast majority of humanity doesn’t get high-enough-quality education to engage in scientific research, if they want to, which reduces the odds that we have enough trained scientists to come up with the breakthroughs we need as a civilization to survive and thrive. So maybe one of the best things we can do for the far future is to improve school systems — here and now — to harness the group economist Raj Chetty calls “lost Einsteins” (potential innovators who are thwarted by poverty and inequality in rich countries) and, more importantly, the hundreds of millions of kids in developing countries dealing with even worse education systems than those in depressed communities in the rich world. What if living ethically for the far future means living ethically now? Beckstead mentions some other broad, or very broad, ideas (these are all his descriptions): Help make computers faster so that people everywhere can work more efficiently Change intellectual property law so that technological innovation can happen more quickly Advocate for open borders so that people from poorly governed countries can move to better-governed countries and be more productive Meta-research: improve incentives and norms in academic work to better advance human knowledge Improve education Advocate for political party X to make future people have values more like political party X ”If you look at these areas (economic growth and technological progress, access to information, individual capability, social coordination, motives) a lot of everyday good works contribute,” Beckstead writes. “An implication of this is that a lot of everyday good works are good from a broad perspective, even though hardly anyone thinks explicitly in terms of far future standards.” Look at those examples again: It’s just a list of what normal altruistically motivated people, not effective altruism folks, generally do. Charities in the US love talking about the lost opportunities for innovation that poverty creates. Lots of smart people who want to make a difference become scientists, or try to work as teachers or on improving education policy, and lord knows there are plenty of people who become political party operatives out of a conviction that the moral consequences of the party’s platform are good. All of which is to say: Maybe effective altruists aren’t that special, or at least maybe we don’t have access to that many specific and weird conclusions about how best to help the world. If the far future is what matters, and generally trying to make the world work better is among the best ways to help the far future, then effective altruism just becomes plain ol’ do-goodery.

#### China uniquely key to tech innovation

Sharif no date

Sharif, Naubahar. PhD from Cornell. [https://iems.ust.hk/publications/thought-leadership-briefs/china-as-the-worlds-technology-leader-in-the-21st-century-dream-or-reality //](https://iems.ust.hk/publications/thought-leadership-briefs/china-as-the-worlds-technology-leader-in-the-21st-century-dream-or-reality%20//) Park City NL

The United States assumed global technological leadership from Great Britain early in the twentieth century, and currently China enjoys similar advantages that should enable it to assume that role in the twenty-first century. First, as America grew and prospered in the nineteenth and early twentieth centuries, it became the world’s largest consumer market. Second, the U.S. government invested in infrastructure and technology, encouraging entrepreneurs to pioneer industrial processes and transform raw materials into products with worldwide demand. Following World War II, American commitment to large-scale industrial innovation propelled it to the top of virtually every consumer good and manufacturing market across the globe. Now China’s growth has positioned it to overtake the U.S., even if it is unlikely to dominate to the same extent. China’s massive domestic market favors Chinese manufacturers, who are better able to satisfy the unique preferences of Chinese consumers. Market size has long been associated with innovation, and Chinese firms serving their huge domestic market benefit from advantages in proximity and cultural affinity. At the same time, however, Chinese firms are producing manufactured goods on a broad scale, having assumed global leadership in steel, cement, automobiles, fertilizer and many other products that are now entering export markets. Partnerships with foreign firms generate technology spillovers that benefit Chinese firms and accelerate innovation and high-tech development .Forecasts call for China’s overall economy to surpass the American economy by 2020. The Chinese government’s willingness to invest in innovation and technology to boost manufacturing also mirrors America’s. In recent years, China has allocated approximately 2% of its GDP to R&D activities (as illustrated in Figure 1), and has already become the world’s second-largest conductor of R&D, with growth in R&D intensity of around 20 per cent per year. Leading this effort is the Mid- and Long- Term Science and Technology Development Plan for 2006–2020, which promotes ‘indigenous innovation’ and seeks to equal the U.S. in R&D intensity by 2020. The launch of this initiative coincided in 2006 with a plan to invest in and promote the wind power industry through indigenous R&D investment, regulatory support, concessions to wind power projects and favorable tariff policies. While installed wind power capacity in China was near zero as recently as 2005, by 2010 one in every three new wind installations worldwide was in China, cumulative installed capacity was ranked first, and the top four Chinese wind turbine manufacturers were all in the global top ten. The Chinese government has also targeted for investment and promotion a range of ‘strategic emerging technologies’ that include environmental technology, information and telecommunications, biotechnology, advanced manufacturing, renewable energy, advanced material, nuclear technology, and green vehicles. To promote these industries China will deploy large-scale government grants, tax concessions, expedited access to bank loans, and other supportive policies. The third factor offering China a competitive advantage on its way to global technology leadership is globalization, which provides China’s economy with multiple channels for acquiring advanced technologies. While this involves a fair amount of M&A activity in which Chinese firms merge with or acquire foreign firms, much new technology is coming into China through acquisitions of and partnerships with technology and R&D organizations within larger corporations. Indeed, as seen in Figure 2, China ranked third worldwide in outward foreign direct investment (FDI) by 2012, leveraging the global financial crisis to raise its outward-FDI game. Examples of this strategy abound. Lenovo purchased IBM’s low-end server business and Google’s Motorola handset business in 2014. In 2009, Beijing Automotive Holding Company (BAIC) acquired the intellectual property rights (IPR) of the Saab division from General Motors while another Chinese automaker, Geely, acquired the Volvo division from Ford. In aviation, China Aviation Industry General Aircraft (CAIGA) acquired the American company Cirrus, the world’s second-largest producer of single-engine aircraft. Chinese firms have also acquired R&D resources and IPR in machinery (the German firm Putzmeister by Sany), oil (the Canadian firm Nexen by CNOOC), and chemicals (the French firm Adiesso Group by ChemChina). Taken together, China’s ability to leverage its competitive advantage in terms of market size, government industrial policy, and globalization spillovers and acquisitions has positioned it to achieve its goal of global technology leadership. The recent slowing of Chinese economic growth could affect the timing of this assessment, but over the long term I believe these factors will prevail. China’s economy has for decades outpaced the global economy and virtually all national economies; many analysts have seen that rate of growth as unsustainable and a slowdown as inevitable. Moreover, the government’s reluctance to undertake the structural reform that many regard as necessary may be weakening; the recent loosening of its grip on the renminbi may signal an emphasis on structural reform over boosting growth. Yet even if China never returns to double-digit growth, it will continue to generate more output than in the past when it grew more rapidly. Moreover, China’s commitment to attaining technological leadership shows no signs of letting up; if anything, slower growth in low-end industries will only encourage China to redouble its efforts to grow its technology footprint.

## 3 – CP

**Text: The People’s Republic of China Should recognize a right to strike for all workers except for those in the Information Technology industry. This avoids the DA, but solves the aff because inequality issues are in the working class, not middle class IT innovators. We solve violent strikes and inequality for the working class.**

## Case

### UV – Coverstone

1. **Any imagination of political power is good – coverstone gives no warrant for why policymaking is more realistic or more educational. Alternative methods are also powerful.**
2. **Knowing how the state works is never mentioned in the coverstone card – also no reason that revolutionaries need to understand Chinese judicial systems.**
3. **“Imagining myself starting a revolution is no less a fantasy than imagining myself on capitol hill” – both are unlikely, so vote for whichever one is actually the best method.**

### Labor Weakness NQ

**1. Cross apply AC Merley and McGivern 13 – any credible labor power from the aff is destroyed by the detention of activists. The CCP has repeatedly arrested activists without legal precedent, especially in Hong Kong, so there’s no warrant for why labor leadership is safe after the plan. Even with a legal precedent, it won’t be enforced.**

### Inequality doesn’t solve

1. **Empirics – the US is unequal**
2. **Exports solve – foreign markets are growing so exports can keep up.**

### Econ Decline NQ

#### Chinese economic decline inevitable – omicron restrictions are incoming. China is already on the brink so this destroys the economy.

Economist 12-1-21 https://www.economist.com/finance-and-economics/chinas-economy-looks-especially-vulnerable-to-the-spread-of-omicron/21806564

Travel is vital to innovation. Unfortunately what is true of business is also true of viruses. At some point on its journey around the globe the covid-19 virus re invented itself. The new Omicron variant will further entrench China’s tight restrictions on business travel. Indeed it may cause more disruption to China’s economy than to other gdp heavyweights. That is not because the virus will spread more widely in China. On the contrary. It is because the government will try so hard to stop it from doing so. Since the end of May, China has recorded 7,728 covid-19 infections. America has recorded 15.2m. And yet China’s curbs on movement and gathering have been tighter, especially near outbreaks (see chart 1). Its policy of “zero tolerance” towards covid-19 also entails limited tolerance for international travel. It requires visitors to endure a quarantine of at least 14 days in an assigned hotel. The number of mainlanders crossing the border has dropped by 99%, according to Wind, a data provider. These restrictions have stopped previous variants from spreading. But periodic local lockdowns have also depressed consumption, especially of services like catering. And the restrictions on cross-border travel will inflict unseen damage on innovation. Cutting business-travel spending in half is as bad for a country’s productivity as cutting r&d spending by a quarter, according to one study by Mariacristina Piva of the Università Cattolica del Sacro Cuore in Milan and her co-authors. If the Omicron variant is more infectious than other strains, it will increase the likelihood of covid-19 outbreaks in China, leading to more frequent lockdowns. If the restrictions were as severe as those China briefly imposed in mid-August, when it was fighting an outbreak that began in the city of Nanjing, the toll on growth could be considerable. If imposed for an entire quarter, the curbs could subtract almost $130bn from China’s gdp, according to our calculations based on a model of lockdowns by Goldman Sachs, a bank—equivalent to around 3% of quarterly output. Omicron is not the only threat to China’s economy. Even before its emergence, most forecasters thought that China’s growth would slow to 4.5-5.5% next year, as a crackdown on private business and a property slowdown bite. Worse scenarios are imaginable. If China suffers a property slump as bad as the one it endured in 2014-15, gdp growth could fall to 3% in the fourth quarter of 2022, compared with a year earlier, according to Oxford Economics, a consultancy. That would drag growth for the whole year down to 3.8%. If housing investment instead crashed as badly as it did in America or Spain in the second half of the 2000s, growth in China could fall to 1% in the final quarter of 2022 (see chart 2). That would take growth for the year down to 2.1%. Losses would leave “numerous” smaller banks with less capital than the regulatory minimum of 10.5%, the firm says.

#### Chinese government failing to stabilize economy – external relations, pandemic, and macroeconomic policy all overwhelm the link

Tang 12-2

(Frank, https://www.scmp.com/economy/china-economy/article/3158194/chinas-economic-growth-biggest-challenge-beijing-2022-senior)

Stabilising economic growth in the coming year will require Beijing to implement new measures, as a larger-than-expected decline in the growth rate this year has sparked market concerns over China’s development prospects, a senior government adviser warned on Thursday. The comments by Yang Weimin, deputy director of the Chinese People’s Political Consultative Conference (CPPCC)’s Economic Affairs Committee, suggest that Beijing’s policymakers could rally more supportive policies in 2022 in response to economic deterioration and rising external challenges. A raft of pressing issues will be discussed at the upcoming central economic work conference in mid-December, including stabilising the economy and markets through **cross-cyclical adjustments; balancing the pandemic control and economic growth**; managing the risks caused by the domestic slowdown and external spillover; and maintaining exports by improving external relations.