# 1NC

## 1

### 1NC – T

#### Interpretation: the affirmative must defend that only just governments ought to recognize the right to strike

#### Just governments respect liberties

Dorn 12 James A. Dorn, Cato Journal, "The Scope of Government in a Free Society", Fall 2012, https://www.cato.org/sites/cato.org/files/serials/files/cato-journal/2012/12/v32n3-10.pdf

If laws are just, liberty and property are secure. The most certain test of justice is negative—that is, justice occurs when injustice (the violation of natural rights to life, liberty, and property) is prevented. The emphasis here is on what Hayek (1967) called “just rules of conduct,” not on the fairness of outcomes. No one has stated the negative concept of justice better than the 19th century French classical liberal Frederic Bastiat ([1850] 1964: 65): When law and force confine a man within the bounds of justice, they do not impose anything on him but a mere negation. They impose on him only the obligation to refrain from injuring others. They do not infringe on his personality, or his liberty or his property. They merely safeguard the personality, the liberty, and the property of others. They stand on the defensive; they defend the equal rights of all. They fulfill a mission whose harmlessness is evident, whose utility is palpable, and whose legitimacy is uncontested. In short, the purpose of a just government is not to do good with other people’s money, but to prevent injustice by protecting property and securing liberty.

#### Violation – Brazil isn’t a just government.

1AC Fox 19 [(Micheal, a freelance reporter and video journalist based in Brazil. He is the former editor of the NACLA Report on the Americas and the author of two books on Latin America.) “Brazil’s Labor Unions Prepare for War with Far-Right President Jair Bolsanaro,” In These Times, 3/19/19. <https://inthesetimes.com/article/jair-bolsonaro-war-on-brazils-unions>] RR

FLORIANÓPOLIS, BRAZIL — On a gray afternoon in early February, 60 local leaders from roughly 40 unions meet at the tan, seven-story headquarters of the Santa Catarina State Commerce Workers Federation to discuss how to move forward under Brazil’s new, far-right president, Jair Bolsonaro. They represent metalworkers, teachers and just about everything in between. Similar meetings have been held around the country. “We have to unite, or we will be carried away by a dictatorial government." Since Bolsonaro’s inauguration January 1, he has unleashed an assault on workers and unions. He lowered the minimum wage (despite inflation) and closed the country’s 88-year-old Ministry of Labor. The sign was quickly taken down from the government building in Brasilia. “There is an excess of rights,” Bolsonaro has said of labor. At the Florianópolis meeting, behind a long table hung with red, yellow and white union banners, Anna Julia Rodrigues, state president of the country’s largest labor federation, CUT, calls for unity. ​“We have to unite, or we will be carried away by a dictatorial government,” she says. Ingrid Assis, an indigenous labor leader with CSP-Conlutas, a labor federation that includes unions and grassroots movements, takes the call for unity to another level. She challenges those in the room not to forget that the country’s indigenous peoples — whose sovereignty over their land is under attack by Bolsonaro — are workers, too. “The union movement has to embrace this struggle,” says Assis. Both speakers are greeted with applause. But will unity be enough? Michael Fox reports on Brazilian unions for the Real News Network “Today we are living in the worst moment for the working class in recent history in Brazil,” Rodrigo Britto, the president of the Brasilia branch of CUT, tells In These Times. ​“We are returning to the 19th century.” Workers have been fighting an uphill battle since the 2016 impeachment of Workers’ Party President Dilma Rousseff, a move that many called a congressional coup. In 2017, the conservative Congress passed a labor reform bill that gutted workers’ rights, ended mandatory union contributions, opened the door to outsourcing and allowed bosses to negotiate directly with individuals, side-stepping unions.

#### Prefer –

#### 1] Precision — anything else justifies the aff arbitrarily jettisoning words in the resolution at their whim which decks negative ground and preparation because the aff is no longer bounded by the resolution.

#### 2] Limits – there are 200 governments in the world – letting them pick an unjust ones explodes limits via infinite permutations of governments

#### [Competing Interps] – Reasonability is arbitrary and causes a race to the bottom of questionable argumentation.

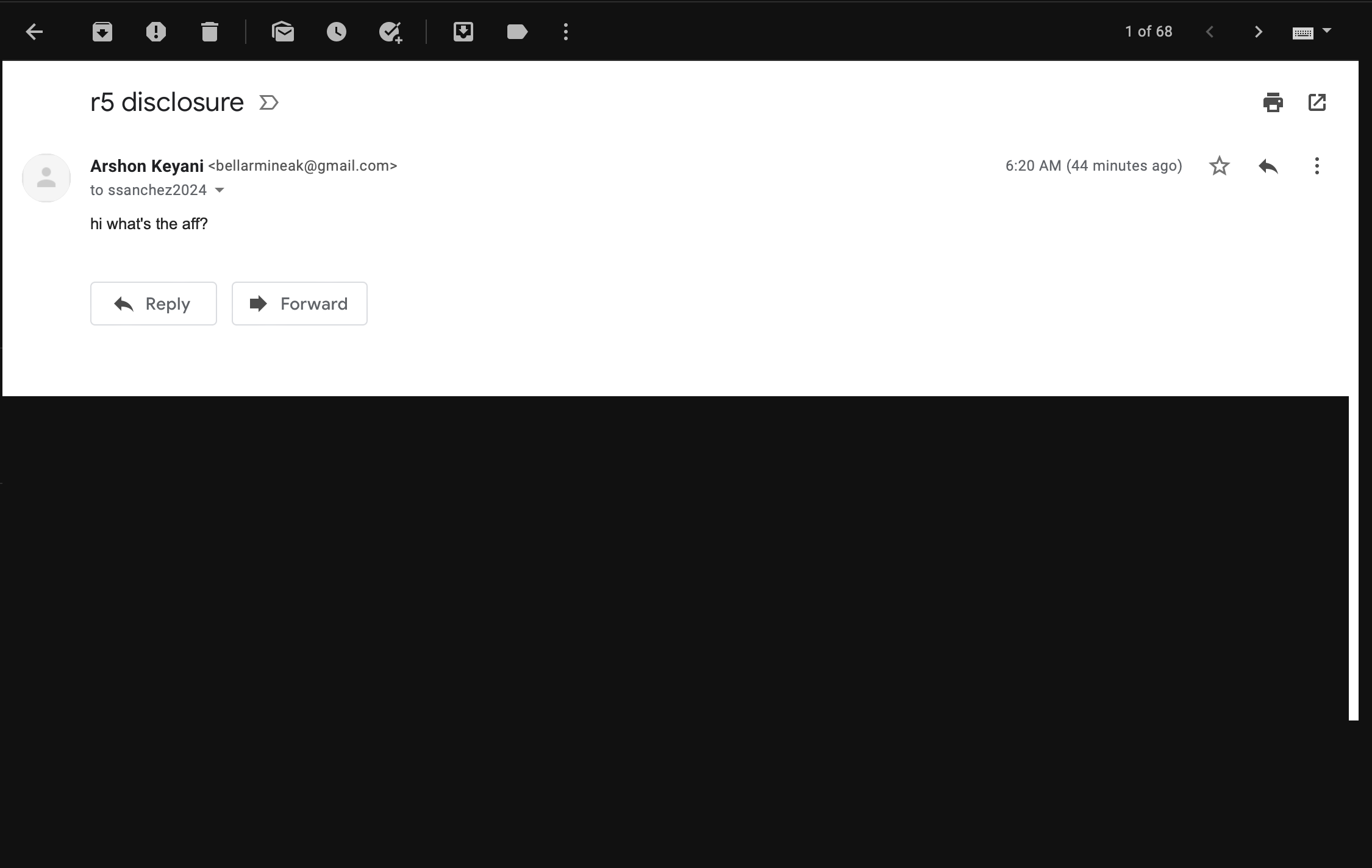
#### [No RVI’s] – Forces the 1NC to go all-in on Theory which kills substance education,

#### DTD – DTA is incoherent since its an indict to the plan as a whole and its key to deterring future abuse

## 2

### 1NC – P

#### Your failure to disclose the aff 30 minutes before the round is a voting issue – I emailed you but didn’t get a response, see the screenshot. Destroys clash – not knowing what aff I’ll hit means I can’t put together an in-depth case strategy. I was totally ready to debate your US aff, but not this.



## 3

### 1NC – K

#### The affirmative’s call for the unconditional right to strike is cotemporaneous with what we will call: the “politics of decency.” Decency is fundamentally a colonial enterprise that establishes a schema of intelligibility vis a vis the division between “good” and “bad” citizen subjects. The illusion of a “more just society” not only serves to calibrate the state’s ability to kill, but also leads to an internalized desire to aspire towards decency, thus eradicating the very potential for meaningful anti-institutional organizing. You should understand the politics of decency as fundamentally conducive of the current racial order – making possible globalized forms of authoritarian, racialized violence under the façade of democratic transparency.

KatherineKellyAbraham’18 |Three anonymous members of the Abolition Collective, April 22, 2018, “Burn it Down: Abolition, Insurgent Political Praxis, and the Destruction of Decency,” *Abolition: A Journal of Insurgent Politics* Volume 1 Issue 2. Footnotes i, iii, and iv included in curly braces|KZaidi

This journal calls for abolition, a call implicitly asserting that contemporary sociopolitical and economic institutions are inherently unfixable and beyond resuscitation, reform, or rescue. The fantasy of radically changing political structures from within is simply not a viable political option for those concerned with the ultimate destruction of the mechanisms of carnage that shape modern life and its attendant regimes of governance, such as: the global war machine, the prison industrial complex, transnational resource extraction, and the national sacrifice areas (Ortiz 1992) generated in the wake of these lethal socioeconomic configurations and expressions of empire.[i] {As we further elaborate in the next section, we use the term “national sacrifice area,” coined by Simon Ortiz (Ortiz 1992, 337), to describe the intentional delineation of specific geopolitical areas that can be destroyed, with impunity, in order to consolidate Euro-American power—via resource extraction, for example.} Rather than drawing from these regimes of death for social and legal recognition, power, and welfare—what we broadly refer to as the “state”—consider what it would mean to the modern ordering of life to utterly destroy the state, to refuse its seductions and ruses of power, to incinerate it until nothing remains but ash?

Our imperative to “burn it down” draws from a rich tradition of scholarship that positions the state as a technique, practice, and effect of modern governance and its optimization, rationalization, and normalization. Following Timothy Mitchell, we define the state as a “network of institutional mechanisms through which a certain social and political order is maintained” (Mitchell 2006, 175). In the words of Michel Foucault, the state functions as “a schema of intelligibility for a whole set of already established institutions, a whole set of given realities” (Foucault 2004, 286). As a schematic and reality, we perceive the state as providing a legible matrix for the parameters of self-management and self-conduct: for social and political order. As Achille Mbembe insists, the adoption of state or sovereign power is “a twofold process of self-institution and self-limitation” (Mbembe 2003, 13). Attendant to the important critiques made by Fanon, we argue that this twofold process remains shaped by Euro-American colonial mores at the “objective as well as subjective level” of experience and perception (Fanon 2008, xv). That is to say, we understand state power as generative of inherently colonial relations of rule: relations that produce contemporary sociopolitical, juridical, and affective orientations, sensibilities, and subjectivities.[ii] As Glen Sean Coulthard argues, “colonial relations of power are no longer reproduced primarily through overtly coercive means, but rather through the asymmetrical exchange of mediated forms of state recognition and accommodation” (Coulthard 2014, 15). We add that the state accomplishes this mediation vis-à-vis the internalized politics of decency: an argument to which we shortly return.

The project of this piece is not to think about how to make life more livable under current regimes of power or to ponder building something new or altered in the state’s place. Rather, we imagine alternative worlds based in the total abolition of these regimes because of their astonishingly responsive capabilities, which render profound social transformation impossible. The state successfully incorporates its margins and continually extends its representation in order to further its grasp on the body politic (for instance, the inclusion of women in combat roles or the Supreme Court ruling on same sex marriage). Simultaneously, and without coincidence, the state manipulates its boundaries through violent forms of capital accumulation and proxy wars, marks borders with fences and deportations, and uses its streets as a costly theater for subjects that deviate from its aims. However, the fundamentally lethal interests of state power have not changed since the European invasion of the Americas. Instead, global technologies of communication and visibility have forced the state to pivot, creating the illusion of a more transparent, democratic, and equal society. Nonetheless, the state relies on fantasies of “individual” participation (civil rights, voting, recognition, and protest) as much as it relies on its authoritarian power to revoke those fantasies without notice or recourse.

As the violences executed by the state continue to shape everyday life in this country, we believe that it is by no means extreme to posit that one solution to these ills is to destroy—to burn down—contemporary institutions of governance, policing, and comfort, to cooperatively dismantle the workings of the state. For us, a radical project of abolition and insurgent political praxis refuses to negotiate with the state, or seek recognition from any of its bureaucratic apparatuses, in order to secure the small-scale concessions that only colonize and quell resistance. Political projects of compromise with the state have proven insufficient—especially in addressing everyday violence, such as police brutality, that continues to erupt unchecked in the face of mainstream “social justice” organizing. Ultimately, this organizing and activism treats the state as a central means of stopping the very political violence that insures its core function, operation, and maintenance.

State tactics shift, but are nonetheless continually productive of social protocols for acceptable, legible citizens and aberrant, disposable subjects: a division and “existential deviation” (Fanon 2008, xvii) that we argue is rooted in Euro-American colonial power, such as white supremacy and heteropatriarchy. This power, which continues to inform the tangible parameters of the modern state, must remain the strategic target of abolition as a practice and vision if new worlds or alternative spaces of sociopolitical organization are to exist and thrive. As we show, one of the central challenges that insurgents face is the fact that colonial state power remains occluded by the representational moorings of the Euro-American civilizing mission, such as the political conceptions of civility and decency that remain the ideological cornerstones of democratic participation.[iii] {We loosely define “insurgents” as those political subjects who adamantly and violently refuse the seductions of the state, including its comforts and promises of safety. Consequently, these subjects are rendered disposable by the state, or are the focus of violent forms of state control, such as imprisonment, torture, and/or execution. Thus, we are not making an understatement to say that insurgents put their lives on the line for their politics. However, we do not make distinctions in this article between “good” insurgents vs. “bad” insurgents precisely because of the way Euro-American conceptual power is recuperated vis-à-vis these categorizations. Of course, we wrestle with the ethics of our position and consider this struggle to be the necessary and ongoing work of insurgent political organizing and strategizing.} These notions legitimize certain forms of organizing and comportment over others, ensuring that state power is distributed, unchanged, into the hands of those that best serve its interests. We dedicate the remainder of this article to examining how these concepts further colonial state power in order to ground our call for the incineration of decency as a starting point for insurgent political praxis.

The terms “decency” and “civility” are used interchangeably in this article to describe a particular form of exclusionary, homicidal, and suicidal politics. This politics demands inclusion within the colonial state, as it currently exists—at the expense of dismantling white supremacy, heteropatriarchy, transphobia, and capitalism on a global level, in the name of respectability, conviviality, progress and democracy. Following Aimé Césaire, we argue that the politics of decency represents the true “barbarism” of the colonizer (Césaire 2000, 47). Césaire stated that:

I make no secret of my opinion that at the present time the barbarism of Western Europe has reached an incredibly high level, being surpassed—far surpassed, it is true—by the barbarism of the United States. And I am not talking about Hitler, or the prison guard, or the adventurer, but about the “decent fellow” across the way…the respectable bourgeois [emphasis added] (Césaire 2000, 47).

For Césaire, the problem of colonial domination did not lie solely within its more overt acts of death dealing, expressed “openly…in broad daylight” (Césaire 2000, 49). Rather, Césaire held that the problem of this domination also resided in its ideological shadows: its “decent” homes, families, schools and churches, its “respectable” citizen-subjects who turned a blind eye to the genocide shaping everyday life in colonized locations (e.g., the U.S.) and long before World War II.

In fact, Césaire insisted that the politics of decency was central to legitimizing the genocide of the original civilizing mission: the violent implementation of Euro-American systems of thought, embodied taxonomies, historicity, and political governance to consolidate socioeconomic and biological power. As Césaire poignantly argued: “I hear the storm. They talk to me about progress, about achievements, diseases cured, improved standards of living. I am talking about societies drained of their essence, cultures trampled underfoot…extraordinary possibilities wiped out” (Césaire 2000, 42). Thus, at the heart of the civilizing mission, the conceptual fuel that drove its murderous engine was the framing of its white supremacist, capitalist, and heteropatriarchal violences as the epitome of Euro-American decency and civility.

We argue that the continued advancement and adoption of decency as a cultural commandment of behavior for participation in the civic sphere enacts the civilizing mission in its recalibrated form and lethally fortifies colonial statecraft and power. For example, these politics legitimize (what appears to be) the passive participation of the “decent fellow” and the “respectable bourgeois” in this mission vis-à-vis so-called “peaceful” desires for inclusion within the state. The danger of this passivity and desire is that both are absolutely violent and perpetuate an outside, “indecent” constituency. This “indecent” constituency is figured as the biopolitical break in the population that threatens to overrun state interests; wherein Muslims are imagined as terrorist, blackness is always already criminal, and whiteness remains the standard by which diversity is measured and extracted.[iv] {Foucault elaborates the term “biopolitics” to describe the contemporary techniques and technologies of governance that seek to maximize the productive and classificatory ordering of known political and biologic “life” and as an expression of sovereign or state power. Rather than the state wielding power through its ability to end life (through the “sword”), power expresses itself through the right to know, maximize, and shape the conditions of life. Examples of this include public health, institutions such as prisons or schools, conditions of labor, the bureaucracy of state management expressed in statistics, etc.} When everyday violence is deployed in the name of these ideologies, the state arbitrates between those who are innocent and guilty, offering a judgement that continues to be divided by race, class, gender, and sexuality. This violence is perceived as the “natural” expression of “civilization,” key to its maintenance and safety. When those who decry these judgements deploy violence, they do so outside of the Euro-American parameters of the “decent,” and are thus marked for rationalized, legitimized, “civilized” annihilation.

#### This spectacle of “radical liberalism,” this wielding of sovereignty against itself, can only end in the abduction of global revolutionary movements by the corporate state in a grand theatre of reactionary protest masquerading as radical politics.

Interior Ministry'18 |The Interior Ministry comprises of an anonymous group of guerilla militants and semioticians. “Guerilla Semiotix,” from *ALIENIST Magazine #4* (December 2018): RAGE AGAINST THE ALGORITHM. Page 38-42. <https://alienistmanifesto.files.wordpress.com/2018/12/Alienist_Magazine-4_December_2018-1.pdf>|KZaidi

EXPERIMENTAL KNOWLEDGE AS SUBVERSIVE FORCE It was never a question of WHEN WILL THE REVOLUTION BEGIN? A revolution has been in progress for over two hundred years. The question is HOW HAS THIS REVOLUTION CONTINUED TO BE ABDUCTED, BEHIND THE SPECTACLE OF A FEW MOMENTARY “ERUPTIONS” – events left to yellow on the pages of history books? Decade after decade of pornographic commodification has transformed the “historical aura” of transgression & emancipation into a new form of impoverished labour. This production of self-alienation has entered a vicious circle which masquerades as the predominant “revolutionary thought” of today: dissociated to such a degree that it is capable not only of experiencing its own destruction as an aesthetic pleasure of the first order (Benjamin), but that it is capable of doing so repeatedly, ad infinitum. THE PERMANENT OBSOLESCENCE OF “REVOLUTION”? It has been said that today the study of political economy is more closely related to paleoanthropology than to the “emancipation” of everyday life. One of these disciplines takes the Stone Age as its object of inquiry, the other inhabits it. Too often “revolutionary thought” likewise suffers from terminal anachronism. In the 50 years since 1968, the cybernetic Corporate-State Apparatus has taken Marx’s invocation to change the world & Rimbaud’s to change life far more literally & far more seriously than those romantic custodians of the holy relics who in half a century have barely produced one revolutionary carrot. Like true reactionaries they cling to the cycle of manufactured controversy, projecting a vague & opportune hopefulness against a meridian of despair. But revolution isn’t this travesty of alienation dressed-up as “protest movements,” distracted by the spectacle of endless “reform.” It’s as if the first thing that had to be forgotten is that reform, like election cycles & market adjustment, is code for SYSTEMIC ERROR. THE IMPOVERISHED LABOUR OF ALIENATED INDIVIDUALISM In any society in which Power projects itself through a system of conspicuous consumption, complicity is the norm. But the system isn’t separate from the “individual” that complies. Compliance is already a matrix of false choices. To comply or not to comply: the illusion of autonomous action, an alibi against inaction, a death sentence. Yet complicity is the system. It’s an existential “reply” to a totalising demand: that the system be acknowledged as the sole determinant of everything that is the case. The possible world, no less. This isn’t a philosophical problem. Even its apparent forms of contradiction have been internalised to it: it produces simulacra of its own “negation” as a matter of course. Like neurotic symptoms they displace onto a mechanism of escalating catastrophe what can only be perceived in the form of the impossible. THE END OF HISTORY. THE END OF REASON. THE END OF CIVILISATION. THE END OF MAN. THE END OF THE WORLD. Yet corresponding to each of these ENDs – these zero-sum demands for all-or-nothing – is a secret pathology. For the Corporate-State Apparatus was born from the abduction & repression of a “revolutionary” impulse. The existence of this sublimated “revolution” is, however, still perceptible through an incidence of menace, at the moment when imminent danger concentrates our vision on the foundational logic of every system of Power that promotes the idea that all revolutions must fail. A logic that encapsulates both the possibility & fragility of Power’s concrete existence. Thus brought to view, its structures can then be critically threatened. Not to perform in the theatre of permitted pseudo-critique, but to directly intervene in the immune system of its counterrevolutionary “social body.” To turn upon itself its totalising feedback mechanism of global “mind-control.” To jam not only the signal but the entire transmissional apparatus. THE CAPACITY TO TRANSFORM KNOWLEDGE INTO POWER RESTS UPON THE CAPACITY TO TRANSFORM THEORY INTO PRAXIS? The world doesn’t come with readymade political content. Other than in response to the terms of Power being more & more dictated in unison – in a simulation of World Order – there are no truly universal tactics. All guerrilla tactics are situational. A tactic cannot be indefinitely held in reserve: it is always defined by a window of opportunity, an emergent possibility, an event. While the ability to choose the occasion of engagement is essential above all, interminable deferment isn’t a strategic option (the “No Action Alternative”). Nor does inaction confer any advantage in the realm of tactical engagement as such, if the objective is merely to preserve the advantage of inaction. Nor does a failed action automatically confer an advantage upon the enemy, by exposing a tactic to discovery & co-option. Co-opted into the arsenal of the Corporate-State, a “surrendered” tactic does not necessarily cede anything, since neither the tactic itself nor the circumstances of its employment are transferable. Indeed, by virtue of the Corporate-State Apparatus’ compulsion to repeat, co-option introduces an element of useless non-knowledge into the enemy system, thereby contributing to the rate of increase in its overall entropy. AVANT-GARDE-LUMPEN-PROLETARIAT The tactics adopted by Alienist counter-semiotic practices (SEMIOTIX) are therefore neither abstractions nor simply actions but an entire complex of spatio-temporalities. Guerrilla SEMIOTIX are closely calculated yet never programmatic. A merely repeated action isn’t a repeated tactic: but the repetition of an action may in & of itself be a tactic (whether a noncompulsive, unpredictable repetition, producing surprise; or a predictable action, designed to trap the enemy in a predictable response). A tactic can’t be reduced to the sum of its individual actions, its repertoire. It must be understood, then, that the true objective of any tactical response by the Corporate-State Apparatus is thus not the neutralisation or capture of critical weaponry, but the capture of their logic (for example, the capitulation to a “theatre of engagement”: ballotbox, TV news, protest march, opinion poll, social media) thus allowing the exploitation of an entire tactical line of thought before it has even been articulated. Such logiccapture has provided the cybernetic Corporate-State Apparatus with the appearance of unworldly Power, like an alien entity against which there’s no defence & upon which every attack conveys ever-greater resilience.

Yet such an appearance is precisely that: an intricately constructed mirroreffect, in which every action has its algorithmic double which, like the image in a mirror, seems to pre-empt it. This is no mere illusion, but the very foundation of real Power: the accumulated mass of surplus-value that – like the authoritarian spectacle in Lear – turns nothing into the reifi ed force of no-thing. THE IMPOSSIBLE IS RAISED TO THE LEVEL OF A REVOLUTIONARY CRITERION In principle, tactical advantage is always limited against a brute force analytic response. A tactic by definition requires some element that is unknown or unpredictable to the adversary – yet the Corporate-State Apparatus has the capacity in principle to calculate & analyse to a depth that negates any but the most trivial element of surprise or socalled “psychological element.” In truth, the variables affecting the character & extent of the CorporateState Apparatus’ response to a tactical action cannot be described as psychological, except where political (& not cybernetic) control is a determining factor. Even where a tactic may be designed simply to produce confusion by its apparent randomness, the Corporate-State Apparatus will defi ne that randomness & compute its probabilities. Anticipating counter-tactical actions in advance is thus the most common “tactical value” in ideological guerrilla warfare. The Corporate-State Apparatus knows its vulnerabilities & exploits them as a weapon. But this knowledge, too, is situational & these exploits can themselves become unforeseen vulnerabilities. Such an “epiphany” – the way in which the Corporate-State Apparatus’ system of totalising control can be made to decentre itself into an entirely different, self-subversive configuration – is a fundamental tactical objective of Alienist SEMIOTIX. A CORNUCOPIA OF UNBOUNDED FUTURES How can it be possible any longer to be committed to “non-violent protest” in a world systematically dominated by a regime of TOTAL VIOLENCE? Engineers of mass slavery, genocide, chemical & nuclear war, industrialscale disinformation, & a global political, economic & ecological subjection to the vicious circle of carbon-fuelled commodity irrationalism. The criminal insanity of the Corporate-State Apparatus is only too-well attested: what to do with this knowledge? In the face of unrestrained Corporate-State criminality, the belief in non-violent protest & ballot-box reformism is not only a pipedream but an attitude of collusion in a psychiatric Ponzi Scheme masquerading as a Social Contract. Political alarmism demands evermore extravagant returns: greater austerity, greater concessions on civil rights, greater indemnities for corporate malfeasance, greater collateral for wars of thinly-veiled aggression. The ballotbox has always been used as a weapon of reactionary ideology by the Corporate-State Apparatus. “Fascism isn’t the contrary of democracy but its evolution in times of crisis” (Brecht). Nixon. Reagan. Bush. Trump. At the height of the Paris Uprising in ’68, De Gaulle, too, staged “elections”: the student & worker protests were immediately reduced to the lowest common denominator of organised parliamentary cretinism. At the height of the anti-war movement n the USA, Martin Luther King & Robert Kennedy were shot, the Chicago Democratic Convention was turned into a police riot, & the subsequent presidential “election” – the proverbial CALL-TO-ORDER – served no other purpose than to affi rm the “silent majority.” Democracy’s DEAD HAND. THE SEMIOTIX OF VANISHING Ideological warfare is essentially language war. For this reason its area of operations goes beyond the territorial limits of conventional warfare, penetrating the very ontological conditions of “political being.” Ideological warfare emerges & grows in a signifying environment. It is pursued in the constant struggle to dominate that arena of political Power which overshadows all social relations & which situates the “social reality” in which meaning moves. It is precisely this arena in which guerrilla actions are judged to succeed or fail. Guerrilla warfare is “underground’ warfare. Going underground is about information control, it isn’t a place. A plunge into the unknown, an exploration of the inside of voice, the unmapped tunnels & grottoes of the glottis, oesophagus, stomach & lungs (Henri Chopin). If language is saturated by Power, it is a question of entering into zones of radical ambivalence & ambiguity. Zones of word-virus mutation. Amphibious zones that can’t be located on any map, that belong to no territory. Merely in order to exist, such zones represent the subversion of every form of permissibility, of its entire system of social signifi cations. They are the very contrary of a “counterculture.” If they form a network of secret consensus, this is not in order to clandestinely advertise an intention, to call for adherents, to invite prestige. But how – it is asked – does an insurrection hide within a conspiranoiac system of mass industrialised surveillance? Within a language traversed by countless algorithms, dragnets & logorrhoeas? How does it evade the psychosis of Power, whose madness is that it is “everywhere”?

#### Rather than choosing to become assassins, as the 1AC has done, vote negative to side with the tactic of cyberguerilla warfare. Do NOT fall into the trap of commodification and stratified politics and instead, opt for evasion, outflanking, scrambling and stealth to find system vulnerabilities to target and exploit. Only this contains the means of leveraging not only alternative mediums of communication but also guerilla tactics that spell the death of western power structures.

Interior Ministry'18 |The Interior Ministry comprises of an anonymous group of guerilla militants and semioticians. “Guerilla Semiotix,” from *ALIENIST Magazine #4* (December 2018): RAGE AGAINST THE ALGORITHM. Page 84-88. <https://alienistmanifesto.files.wordpress.com/2018/12/Alienist_Magazine-4_December_2018-1.pdf>|KZaidi

CYBERGUERRILLA WARFARE KNOWS NO BOUNDARIES Cyberspace favours the attacker. The cyberguerrilla is able to mask their electronic identity in a cyberspace that changes constantly. New systems mean new vulnerabilities. Firewalls & intrusion prevention systems will thwart only so many attacks. Defenders must be right all the time; the attacker, only once. Negligence with portable drives, outdated virus protection, compromised passwords, wireless code insertion, physical breach, social engineering, & dozens of other exploits are commonplace & regularly open the door to an attack. Socalled realworld barriers have no counterparts in cyberspace. Neither electronic nor air-gapped barriers offer sanctuary. As long as a device contains a processor & some memory, it can be accessed, affected & controlled. Thus, it is important to understand that the defender’s main strategy often lies in their response after an attack has already occurred; or “active defence” (offensive action) in anticipation of attacks that have not yet occurred. Despite appearances, as in the “realworld” no cyberattack is immune to countermeasures, given adequate resources. (It must be assumed that such countermeasures won’t be restricted by jurisdiction: in any kind of guerrilla action no tactical value can be placed upon the supposed asymmetry of “legal process,” unless as a last resort.) Thus, as in “realworld” guerrilla warfare, every cyberattack must be prepared within a larger strategy of CONTINUOUS EVASION. CYBERGUERRILLA ACTIONS FORM A DISTRIBUTED SYSTEM What can be done once can usually be done again. By stealth & “elegance” of design & execution, cyberguerrilla actions can accumulate in such a way that their true character will remain unrecognised & uncommunicated, & may thus be perpetuated in a broad configuration. While every impression should be given that attacks are isolated & opportunistic incidents, ideally they should be coordinated in such a way as to be amplified in larger logistical & control systems: electrical grids, financial systems, air & rail transport, shipping, distribution centres, water & sewage systems, even GPS. The motivation for cyberguerrilla actions cannot be “spectacular.” Excepting material verification (blackouts, downed networks, etc.), it must be assumed that state & corporate defenders will veil even the fact of attack in secrecy, unless it is advantageous or unavoidable for them to do otherwise. “Outing” the enemy’s vulnerabilities is nevertheless of dubious tactical value & of short-lived effect: indeed, the actual frequency of such occurrences has had no other consequence than to routinise both the systems of defence & the public’s (i.e. market’s) response. The pursuit of spectacular actions has, in general, the consequence of negating an integrated strategy & diminishing the likelihood of success in executing actions of a more substantial, further-reaching nature. Spectacularism has been the most frequent downfall of guerrilla operations. For this reason, but not only for this reason, NO CYBERGUERRILLA ACTION SHOULD EVER BE PUBLICLY “CLAIMED.” THE CYBERGUERRILLA IS AN ATTACK ALGORITHM It is an often-repeated truism that cyberattacks are self-defeating, since they call into being the very means of overcoming them. Yet institutional & organisational inertia often mitigates against the effectiveness of such means. And just as with purely technical responses, the inter-governmental & corporate intelligence-sharing that frequently proceeds in a knee-jerk fashion following such attacks often PRODUCES NEW VULNERABILITIES. For this reason, the most effective responses to cyberguerrilla actions are often restricted to classic indications techniques rather than to Big Brother panopticism. While the tendency of the Corporate-State Apparatus is nevertheless to aggregate its responses into a “dynamic defence,” this can have the eff ect of amplifying the institutional inertia it is designed to overcome into broader systemic perturbations of which it is unaware. It remains an important tactical consideration of the cyberguerrilla, then, to determine how a limited action might be used to cause a system to more profoundly COMPROMISE ITSELF. THE CYBERGUERRILLA IS A CONTESTANT IN AN UNDISCLOSED STRUGGLE The consensus view is that the “threat of & opportunity for real damage from cyberspace is increasing,” yet this is only a measure of the ambitions of the Corporate-State Apparatus to fully integrate all aspects of everyday life into its control structures. This “threat,” therefore, represents the degree of in-built crisis on which the increasing degrees of that control are justified. “Cyberspace is a domain & a global commons whose reach is being constantly expanded by wired, wireless, & sneaker-netted connectors. Everything from home thermostats to the critical infrastructure that is vital to daily life (water, power, manufacturing) is within its reach. It is ‘shared by all’ & dominated by none” (RAND). But there is nothing at all neutral about the terrain of cyberspace. Nor are these “threats” in any way the existential risk a supposedly benevolent Corporate-State Apparatus pretends them to be, but rather a low-level attrition in what is otherwise an active battlespace. The task of the cyberguerrilla is to determine what is NOT being represented in this threat-assessment – which, far from describing a forced move, is in fact a calculation-in-advance in the larger struggle for CYBERSPACE DOMINATION. Thus the cyberguerrilla is not only tasked with exploiting the vulnerabilities of the cybernetic supply chain, but of the GENERAL SITUATION arising from the expanded hegemonic struggle that drives it. By such means does the true nature of the Corporate-State Apparatus come more clearly into view as the very architecture of that struggle itself. CYBERGUERRILLA ACTIONS HOLD A MIRROR UP TO POWER Invisibility is the prime consideration. Techniques of coordination & communication are key to the success of any cyberguerrilla action, & must be given equal consideration as to the action itself. Rapid communications evolutions favour small, agile groups able to quickly leverage technological advancements against the Corporate-State Apparatus’ advantage in material, financial & technological resources. Increasingly this advantage is restored through the analysis of newly conventionalised modes of communication, designated broadly as social media. “The growth of social media as an effective data source for understanding the information environment has made it more important than ever for the U.S. military to develop a robust capacity for social media analytics in support of information operations” (RAND). It must be appreciated that all public communication concerning cyberguerrilla actions – wherever there is a transmissible record or log of any kind – ultimately occurs in the domain of social media, thus providing intelligence about time-frames, demographics, organisational structure, areas of activity, network reach & psychological profi le. “Geotagged posts can supplement social media analysis, helping identify the geographic spread of ideas or areas of particularly strong or weak support for a cause, group, or idea. Network analysis provides additional potential benefits in planning efforts to promote or counter the spread of specific ideas or information. Analysing the data generated by social media posts against metadata & the demographics of users associated with the accounts can help identify influencers in a social network. Image classification algorithms can aggregate & describe the kinds of images shared on social media, which, when analysed alongside other data with geoinferencing & mapping software, can visualise changes in local populations preferences & attitudes” (RAND). Yet these means can also be used in the planning & execution of cyberguerrilla actions against elements of the Corporate-State Apparatus. THE CYBERGUERRILLA PRODUCES FALSE INDICATORS The semantics of cyberguerrilla action must remain indecipherable. Both the true nature of the action & its intent must remain opaque before, during & after. Wherever possible, all visible patterns of activity should be randomly distributed or concealed within a general background noise. Increasingly, social media data is representative of entire populations (cognitive, informational, physical) – with the consequence that conspicuous absence from media platforms can be as indicative as conspicuous presence. Where social media presence is employed e.g. for disinformation, it must therefore be conscientiously desynchronised from all cyberguerrilla activity while simultaneously presenting a false picture. In their most basic form, maps of individual user-relationships & interactions on social media platforms can be used to identify members of a cyberguerrilla cell. Researchers have been able to detect nuances in the dynamics of interpersonal networks by analysing the information posted by users on these platforms. Similar means, however, can be used to target security operations themselves by discovering human & infrastructural vulnerabilities via the unsecured circulation of sensitive online data & metadata (e.g. geotags automatically embedded in photos taken with mobile devices are visible in social media uploads, etc.). In this way the enemy’s “active defence” may be turned to advantage by combining counter-analysis & the construction of persuasive decoys. The use of such decoys need not be restricted to the task of evasion in the planning, execution or aftermath of cyberguerrilla actions, but can also be means of attack in & of themselves. THE CYBERGUERRILLA IS AUTOPOIETIC It is necessary to understand the security culture & logic of the enemy. Above all, it is necessary to understand how mitigation strategies & defence systems are segmented, & where automated & manual systems meet or overlap in the “cyber kill chain” (early warning, inbound-protect, activity detection, outbound-protect, etc.). It is also necessary to understand the history & logic of cyberwarfare itself. Nothing must be left to assumption. This means pursuing a close analysis of the prevailing financial, heuristic & effects-based models of cybersecurity in relation to critical infrastructure (RAND, Lockheed Martin, Goldman Sachs, GCHQ, NSA, the Australian Signals Directorate…) as well as identifying those technical limitations to be exploited. Such analysis is the task of every cyberguerrilla. Ultimately, this should be undertaken with a view to planning cyberguerrilla actions that, wherever possible, can be automated & made fully autonomous, on the model e.g. of a GAN (Generative Adversarial Network). The CYBERGUERRILLA CONCEPT aims to expand the asymmetrical domain of cyberguerrilla action by decoupling its operations from identifiable “realworld” actors – employing weapons capable of analysis & organisation, & of exercising initiative in offence, & which ideally leave no trace.

#### It’s too late for labor strikes – the 1AC’s misguided hope in the unconditional right to strike inevitably fails and lets the state wash their hands of their necropolitical violence, a kind of sustainable warfare.

Grove ‘20 [Jairus Grove; Associate Professor of Political Science and Director of the Hawai'i Research Center for Future Studies at the University of Hawai'i at Mānoa; 08-13-2020; “From geopolitics to geotechnics: global futures in the shadow of automation, cunning machines, and human speciation”; International Relations 2020, Vol. 34(3) 432–455; https://journals.sagepub.com/doi/pdf/10.1177/0047117820948582; Accessed 11-14-2021] AK

What I want to add to the projection of Wiener’s cybernetic world into the next century is a better understanding of how automation could have negative consequences on the economy and warfare. To trace that relationship, I draw on Timothy Mitchell’s work in Carbon Democracy. Mitchell argues that the switch from coal to oil in the U.S. and U.K. was a labor decision rather than an economic decision based on cost or scarcity.23 Oil according to Mitchell required less labor extract and ship (although initially at a great cost) and therefore insulated the state from labor strikes.24 According to Mitchell, the progressive era’s advances on labor conditions, child labor, voting rights, and in some cases the decision to go to war, could be influenced by striking because the strike could quite literally turn off the lights and heat by shutting down mines and interrupting the railroads.25 Once the ability to create pain for the state and economy receded with oil the capacity of labor to create significant change receded as well.26

I think Mitchell’s argument can be extended further to consider the effects of labor automation of politics and the effects of war automation on geopolitics. As systems of production and transportation become increasingly automated the ability to create significant pressure on governments without the direct use of arms diminishes significantly. The cost and pain of striking is replaced with the often ineffective homology of protesting which, while similar in appearance, has almost no comparable material consequence.27

The automation of war and the reduction of human troop sizes has a similar effect. Wars aided by drones and as a result significantly smaller numbers of soldier casualties continue on for decades in a kind of sustainable warfare.28 The political and material cost of casualties like the material cost of striking are being removed from the political equation making states less and less accountable in the case of social justice and the pursuit of violence outside their borders.

The feedback between these two trends is potentially catastrophic. At the same time that war becomes easier, governments become less accountable to their people, and people are deprived of the means to support themselves, it is also the case that people will matter less to their governments as they will not possess the labor power to cause pain to the economic productivity of the country by means of striking nor the capacity to refuse to fight. Zygmunt Bauman has spoken of disposable populations, a kind of human waste or surplus where the value of one’s existence is meaningless for the state.29 However, we ought to go further down this path by way of Achille Mbembe’s creeping necropolitics.30 It is not merely that chronically or even intergenerational unemployed people have no value; it is that the marginalization and even murder of people can now generate value. In what Mbembe refers to as the ‘enclave economies’ of war machines:

The concentration of activities connected with the extraction of valuable resource around these enclaves has, in return, turned the enclaves into privileged spaces of war and death. War itself is fed by the increased sales of the products extracted.31

In these enclave economies fueled by petroleum, diamonds, but increasingly things like lithium or even sand or water, the outright murder of people, clearing space, generates value even in the supposedly post-resource digital economy.32 However, beyond the instrumental value of security there is also the explosion of security services as its own economic sector rather than as a merely means to secure other economic sectors. International security corporations such as Wackenhut industries, once a private prison service provider in the U.S., now generate profits from refugee management in Australia and Europe.33 The nearly 200 billion dollar private security industry and $1917 billion dollar defense sector suggest that the economy of making death and deprivation is more than merely a means. What few normative and legal limitations exist on the lethality of these corporations and institutions could disappear. This is already taking place in the global South and amongst African-Americans and indigenous people around the planet.

## Case

### FW

#### Util has internalized the blackmail of security, encasing us in a sarcophagus to ensure our shelf lives. This view reduces the body to a diseased object in need of protection and insurance, making life nothing more than a process of continual mortification.

Baudrillard 76 (Jean, smart Frenchy, Symbolic Exchange and Death, pp. 177-180, Sage Publications)//dgd

Security is another form of social control, in the form of life blackmailed with the afterlife. It is universally present for us today, and 'security forces' range from life assurance and social security to the car seatbelt by way of the state security police force. 39 'Belt up' says an advertising slogan for seatbelts. Of course, security, like ecology, is an industrial business extending its cover up to the level of the species: a convertibility of accident, disease and pollution into capitalist surplus profit is operative everywhere. But this is above all a question of the worst repression, which consists in dispossessing you of your own death, which everybody dreams of, as the darkness beneath their instinct of conservation. It is necessary to rob everyone of the last possibility of giving themselves their own death as the last 'great escape' from a life laid down by the system. Again, in this symbolic short-circuit, the gift-exchange is the challenge to oneself and one's own life, and is carried out through death. Not because it expresses the individual's asocial rebellion (the defection of one or millions of individuals does not infringe the law of the system at all), but because it carries in it a principle of sociality that is radically antagonistic to our own social repressive principle. To bury death beneath the contrary myth of security, it is necessary to exhaust the gift-exchange. Is it so that men might live that the demand for death must be exhausted? No, but in order that they die the only death the system authorises: the living are separated from their dead, who no longer exchange anything but the form of their afterlife, under the sign of comprehensive insurance. Thus car safety: mummified in his helmet, his seatbelt, all the paraphernalia of security, wrapped up in the security myth, the driver is nothing but a corpse, closed up in another, nonmythic, death, as neutral and objective as technology, noiseless and expertly crafted. Riveted to his machine, glued to the spot in it, he no longer runs the risk of dying, since he is already dead. This is the secret of security, like a steak under cellophane: to surround you with a sarcophagus in order to prevent you from dying.40 Our whole technical culture creates an artificial milieu of death. It is not only armaments that remain the general archetype of material production, but the simplest machine around us constitutes a horizon of death, a death that will never be resolved because it has crystallised beyond reach: fixed capital of death, where the living labour of death has frozen over, as the labour force is frozen in fixed capital and dead labour. In other words, all material production is merely a gigantic 'character armour' by means of which the species means to keep death at a respectful distance. Of course, death itself overshadows the species and seals it into the armour the species thought to protect itself with. Here again, commensurate with an entire civilisation, we find the image of the automobile-sarcophagus: the protective armour is just death miniaturised and become a technical extension of your own body. The biologisation of the body and the technicisation of the environment go hand in hand in the same obsessional neurosis. The technical environment is our over-production of pollutant, fragile and obsolescent objects. For production lives, its entire logic and strategy are articulated on fragility and obsolescence. An economy of stable products and good objects is indispensable: the economy develops only by exuding danger, pollution, usury, deception and haunting. The economy lives only on the suspension of death that it maintains throughout material production, and through renewing the available death stocks, even if it means conjuring it up by a security build up: blackmail and repression. Death is definitively secularised in material production, where it is reproduced on a large scale as capital. Even our bodies, which have become biological machinery, are modelled on this inorganic body, and therefore become, at the same time, a bad object, condemned to disease, accident and death. Living by the production of death, capital has an easy time producing security: it's the same thing. Security is the industrial prolongation of death, just as ecology is the industrial prolongation of pollution. A few more bandages on the sarcophagus. This is also true of the great institutions that are the glory of our democracy: Social Security is the social prosthesis of a dead society ('Social Security is death!' May '68), that is to say, a society already exterminated in all its symbolic wheels, in its deep system of reciprocities and obligations, which means that neither the concept of security nor that of the 'social' ever had any meaning. The 'social' begins by taking charge of death. It's the same story as regards cultures that have been destroyed then revived and protected as folklore (cf. M. de Certeau, 'La beautédu mort' [in La culture au pluriel, Paris: UGE, 1974]). The same goes for life assurance, which is the domestic variant of a system which everywhere presupposes death as an axiom. The social translation of the death of the group each materialising for the other only as social capital indexed on death. Death is dissuaded at the price of a continual mortification: such is the paradoxical logic of security. In a Christian context, ascesis played the same role. The accumulation of suffering and penitence was able to play the same role as character armour, as a protective sarcophagus against hell. And our obsessional compulsion for security can be interpreted as a gigantic collective ascesis, an anticipation of death in life itself: from protection into protection, from defence to defence, crossing all jurisdictions, institutions and modern material apparatuses, life is no longer anything but a doleful, defensive book-keeping, locking every risk into its sarcophagus.

### Advantage 1

#### Warming doesn’t trigger extinction

* peer-reviewed journal shows IPCC exaggeration
* history proves resilience
* no extinction- warming under Paris goals
* rock breaking strategy could offset warming

IBD 18 [Investors Business Daily, Citing Study from Peer reviewed journal by Lewis and Curry, “Here's One Global Warming Study Nobody Wants You To See”, 4/25/18, https://www.investors.com/politics/editorials/global-warming-computer-models-co2-emissions/]

Settled Science: A new study published in a peer-reviewed journal finds that climate models exaggerate the global warming from CO2 emissions by as much as 45%. If these findings hold true, it's huge news. No wonder the mainstream press is ignoring it.

In the study, authors Nic Lewis and Judith Curry looked at actual temperature records and compared them with climate change computer models. What they found is that the planet has shown itself to be far less sensitive to increases in CO2 than the climate models say. As a result, they say, the planet will warm less than the models predict, even if we continue pumping CO2 into the atmosphere.

As Lewis explains: "Our results imply that, for any future emissions scenario, future warming is likely to be substantially lower than the central computer model-simulated level projected by the (United Nations Intergovernmental Panel on Climate Change), and highly unlikely to exceed that level.

How much lower? Lewis and Curry say that their findings show temperature increases will be 30%-45% lower than the climate models say. If they are right, then there's little to worry about, even if we don't drastically reduce CO2 emissions.

The planet will warm from human activity, but not nearly enough to cause the sort of end-of-the-world calamities we keep hearing about. In fact, the resulting warming would be below the target set at the Paris agreement.

This would be tremendously good news.

The fact that the Lewis and Curry study appears in the peer-reviewed American Meteorological Society's Journal of Climate lends credibility to their findings. This is the same journal, after all, that recently published widely covered studies saying the Sahara has been growing and the climate boundary in central U.S. has shifted 140 miles to the east because of global warming.

The Lewis and Curry findings come after another study, published in the prestigious journal Nature, that found the long-held view that a doubling of CO2 would boost global temperatures as much as 4.5 degrees Celsius was wrong**.** The most temperatures would likely climb is 3.4 degrees.

It also follows a study published in Science, which found that rocks contain vast amounts of nitrogen that plants could use to grow and absorb more CO2, potentially offsetting at least some of the effects of CO2 emissions and reducing future temperature increases.

### Advantage 2

#### Nuclear war is not an existential risk – damage-limitation and contemporary science rules out every extinction internal link – their authors exaggerate

Scouras ‘19 (James Scouras, Fellow at the Johns Hopkins Applied Physics Laboratory, PhD in Physics from the University of Maryland, creator of the Scouras model which uses an Excel spreadsheet to calculate the outcomes of nuclear force exchanges to create tabular outputs and graphs and incorporate the notion of “sensitivity” into nuclear security, Summer 2019, “Nuclear War as a Global Catastrophic Risk,” *Journal of Benefit-Cost Analysis* Volume 10 Issue 2, footnotes 2 and 4 included in curly braces) gz

One needs to only view the pictures of Hiroshima and Nagasaki shown in figure 1 and imagine such devastation visited on thousands of cities across warring nations in both hemispheres to recognize that nuclear war is truly a global catastrophic risk. Moreover, many of today’s nuclear weapons are an order of magnitude more destructive than Little Boy and Fat Man, and there are many other significant consequences – prompt radiation, fallout, etc. – not visible in such photographs. Yet, it is also true that not all nuclear wars would be so catastrophic; some, perhaps involving electromagnetic pulse (EMP) attacks2 using only a few high-altitude detonations or demonstration strikes of various kinds, could result in few casualties. {2 Many mistakenly believe that the congressionally established Commission to Assess the Threat to the United States from Electromagnetic Pulse (EMP) Attack concluded that an EMP attack would, indeed, be catastrophic to electronic systems and consequently to people and societies that vitally depend on those systems. However, the conclusion of the commission, on whose staff I served, was only that such a catastrophe could, not would, result from an EMP attack. Its executive report states, for example, that “the damage level could be sufficient to be catastrophic to the Nation.” See www.empcommision.org for publicly available reports from the EMP Commission. See also Frankel et al., (2015).} Others, such as a war between Israel and one of its potential future nuclear neighbors, might be regionally devastating but have limited global impact, at least if we limit our consideration to direct and immediate physical consequences. Nevertheless, smaller nuclear wars need to be included in any analysis of nuclear war as a global catastrophic risk because they increase the likelihood of larger nuclear wars. This is precisely why the nuclear taboo is so precious and crossing the nuclear threshold into uncharted territory is so dangerous (Schelling, 2005; see also Tannenwald, 2007).

While it is clear that nuclear war is a global catastrophic risk, it is also clear that it is not an existential risk. Yet over the course of the nuclear age, a series of mechanisms have been proposed that, it has been erroneously argued, could lead to human extinction. The first concern3 arose among physicists on the Manhattan Project during a 1942 seminar at Berkeley some three years before the first test of an atomic weapon. Chaired by Robert Oppenheimer, it was attended by Edward Teller, Hans Bethe, Emil Konopinski, and other theoretical physicists (Rhodes, 1995). They considered the possibility that detonation of an atomic bomb could ignite a self-sustaining nitrogen fusion reaction that might propagate through earth’s atmosphere, thereby extinguishing all air-breathing life on earth. Konopinski, Cloyd Margin, and Teller eventually published the calculations that led to the conclusion that the nitrogen-nitrogen reaction was virtually impossible from atomic bomb explosions – calculations that had previously been used to justify going forward with Trinity, the first atomic bomb test (Konopinski et al., 1946). Of course, the Trinity test was conducted, as well as over 1000 subsequent atomic and thermonuclear tests, and we are fortunately still here.

After the bomb was used, extinction fear focused on invisible and deadly fallout, unanticipated as a significant consequence of the bombings of Japan that would spread by global air currents to poison the entire planet. Public dread was reinforced by the depressing, but influential, 1957 novel *On the Beach* by Nevil Shute (1957) and the subsequent 1959 movie version (Kramer, 1959). The story describes survivors in Melbourne, Australia, one of a few remaining human outposts in the Southern Hemisphere, as fallout clouds approached to bring the final blow to humanity.

In the 1970s, after fallout was better understood to be limited in space, time, and magnitude,

depletion of the ozone layer, which would cause increased ultraviolet radiation to fry all humans who dared to venture outside, became the extinction mechanism of concern. Again, one popular book, *The Fate of the Earth* by Jonathan Schell (1982), which described the nuclear destruction of the ozone layer leaving the earth “a republic of insects and grass,” promoted this fear. Schell did at times try to cover all bases, however: “To say that human extinction is a certainty would, of course, be a misrepresentation – just as it would be a misrepresentation to say that extinction can be ruled out” (Schell, 1982).

Finally, the current mechanism of concern for extinction is nuclear winter, the phenomenon by which dust and soot created primarily by the burning of cities would rise to the stratosphere and attenuate sunlight such that surface temperatures would decline dramatically, agriculture would fail, and humans and other animals would perish from famine. The public first learned of the possibility of nuclear winter in a *Parade* article by Sagan (1983), published a month or so before its scientific counterpart by Turco et al. (1983). While some nuclear disarmament advocates promote the idea that nuclear winter is an extinction threat, and the general public is probably confused to the extent it is not disinterested, few scientists seem to consider it an extinction threat.

It is understandable that some of these extinction fears were created by ignorance or uncertainty and treated seriously by worst-case thinking, as seems appropriate for threats of extinction. But nuclear doom mongering also seems to be at play for some of these episodes. For some reason, portions of the public active in nuclear issues, as well as some scientists, appear to think that arguments for nuclear arms reductions or elimination will be more persuasive if nuclear war is believed to threaten extinction, rather than merely the horrific cataclysm that it would be in reality (Martin, 1982).4 {4 As summarized by Martin, “The idea that global nuclear war could kill most or all of the world’s population is critically examined and found to have little or no scientific basis.” Martin also critiques possible reasons for beliefs or professed beliefs about nuclear extinction, including exaggeration to stimulate action.}

To summarize, nuclear war is a global catastrophic risk. Such wars may cause billions of deaths and unfathomable suffering, as well set civilization back centuries. Smaller nuclear wars pose regional catastrophic risks and also national risks in that the continued functioning of, for example, the United States as a constitutional republic is highly dubious after even a relatively limited nuclear attack. But what nuclear war is not is an existential risk to the human race. There is simply no credible scenario in which humans do not survive to repopulate the earth.

### Solvency

**A right does not guarantee more/better strikes – multiple warrants**

**Waas PhD 12**

Professor Bernard Waas, Sep 2012, "Strike as a Fundamental Right of the Workers and its Risks of Conflicting with other Fundamental Rights of the Citizens " World Congress General Report, [https://www.islssl.org/wp-content/uploads/2013/01/Strike-Waas.pdf //](https://www.islssl.org/wp-content/uploads/2013/01/Strike-Waas.pdf%20//) AW

No national laws on strike action are alike. Notably, the law on strike action is part of a much broader picture. As strikes are mostly related to collective bargaining, distinct perspectives that may exist in national systems in this regard inevitably influence assessments of strikes. If the room for bargaining is deemed an area in which the state does not interfere, the decision to use strike action may essentially be left to the autonomous decision-making of trade unions. If, on the other hand, the state tightly regulates collective bargaining, then it seems plausible for regulations on strikes to be subject to similar rules. A possible link between collective bargaining and strikes may also have other implications. If the right to conclude collective agreements is, for instance, limited to the most representative unions only, then the case might be that only members from those unions actually enjoy the right to strike. More generally, legal systems differ considerably with respect to who may represent workers´ interests. In many countries, trade unions exercise monopoly power in the representation of workers. In other countries, dual systems are in place. Works councils, for instance, may be the representative bodies at the level of the individual establishment, while trade unions may represent workers´ interests at the company and, in particular, at the branch level. Though collective agreements can be concluded at all these levels, it may very well be that works councils are prevented from staging a strike when the employer is reluctant to conclude an agreement. Instead of calling a strike, the works council may have to take recourse to arbitration as is indeed the case, for instance, in Germany. 2 Second, entirely different attitudes exist towards strikes.

In some countries, strikes are considered “a right to self-defence” which is not necessarily directed at the employer; in other countries, the area of admissible industrial action may be necessarily congruent with the relationship between employers and employees. In yet other countries, strikes are seen as acts of “self-empowerment” which have very little to do with a legal order granting certain powers or rights. Finally, in some countries, the right to strike is viewed as being firmly rooted in human dignity, granted to each individual worker and not waivable by him or her, and in others, the perspective may be more “technical” with a considerable power to dispose of the right to strike. Third, as strikes are a means of balancing power between the employer and the workers, socio-economic conditions which influence this relationship may have to be considered when determining the rules on strikes. To give only two examples: Today, many companies are highly dependent on each other. Some of them may even form clusters. A move to reduce in-process inventory and associated carrying costs has made just in time production prevalent among, for instance, car manufacturers. Accordingly, a strike at a supplier will quickly start affecting the customers, a fact that lends additional power to unions and can therefore not be easily disregarded when determining the rules on strikes. Similarly, if employers can move factories beyond borders, which is indeed possible in times of a globalized economy, the question what workers should be able to throw into the balance needs to be addressed. The following comparative overview tries to shed light on the various legal systems and the solutions they provide to the most important issues relating to strikes. It must be noted, however, that **descriptions of the legal situation can only do so much**. As every comparatist knows, **a considerable gap exists between the “law in the books” and reality**. This may, in particular, be true with regard to strikes, because **striking is part of a “fight” which raises the question of power, a question that cannot be answered by simply referring to legal rules**. In some countries, into strike action often takes place outside the scope of the legal framework. Not only are many strikes unofficial, strikers all too often do not care much about the law. Accordingly, to get a clear understanding of what strike action means “on the ground”, one would have to broaden the perspective and take industrial relations as whole account. In this context, many questions would have to be raised, for instance, about the number and structure of the relevant “players”, about trade union democracy, discipline 3 among trade union members, accountability and the feeling of responsibility on the part of unions as well as employers, dependence or independence of trade unions, the scope of inter-union rivalry, etc. Many questions have yet to be answered and the answers may often be disputable. The following section discusses the legal situation of strike law.