# 1AC r1

### Spike

#### Resolved is defined as[[1]](#footnote-1) firm in purpose or intent; determined and I’m determined.

#### Presumption and permissibility affirm – [a] Statements are true before false since if I told you my name, you’d believe me. [b] Epistemics – we wouldn’t be able to start a strand of reasoning since we’d have to question that reason. [c] Otherwise we’d have to have a proactive justification to do things like drink water. [d] If anything is permissible, then definitionally so is the aff since there is nothing that prevents us from doing it.

#### Ethics must begin apriori –

#### [A] Apriori Aposteriori Paradox – big bang proves our theory true – independent of material conditions there was some existence which necessitates objective truth absent material reality.

#### [B] Action theory – infinite division logically concludes from empiricism. i.e If I was brewing tea, I could break up that one big action into multiple small actions. Only our intention unifies these actions. If we were never able to unify action, we could never classify certain actions as moral or immoral.

#### [C] Constitutive Authority – reason is the only unescapable authority because to ask for why we should be reasoners concedes its authority since it uses reason – anything else is nonbinding and arbitrary.

#### [D] Naturalistic fallacy – experience only tells us what is since we can only perceive what is, not what ought to be.

#### [E] Korsgaards Wager – Korsgaard is or korsgaard is not – inconsistency with perfect duties means infinite badness, that means a 1% chance of apriori ethics being true means you affirm since anything else risks infinite immorality which outweighs any chance of it being wrong.

#### That means we must universally will maxims— any non-universalizable norm justifies someone’s ability to impede on your ends.

#### Thus, the standard is consistency with the categorical imperative.

#### Prefer the standard:

#### [a] freedom is the key to the process of justification of arguments. Willing that we should abide by their ethical theory presupposes that we own ourselves in the first place. Thus, it is logically incoherent to justify the neg arguments/standard without first willing that we can pursue ends free from others.

#### [b] Only universalizable reason can effectively explain the perspectives of agents – that’s the best method for combatting oppression. Also, proving an obligation under any index is sufficient to affirm because there isn’t a higher-up framework to weigh theories under which means that you can only disprove a framework from the perspective of another and an obligation under one framework isn’t incompatible with a possibly stronger obligation under another framework.

Farr 02 Arnold Farr (prof of phil @ UKentucky, focusing on German idealism, philosophy of race, postmodernism, psychoanalysis, and liberation philosophy). “Can a Philosophy of Race Afford to Abandon the Kantian Categorical Imperative?” JOURNAL of SOCIAL PHILOSOPHY, Vol. 33 No. 1, Spring 2002, 17–32.

**One** of the most popular **criticism**s **of Kant’s moral philosophy is that it is too formalistic.**13 That is, the universal nature of the categorical imperative leaves it devoid of content. Such a principle is useless since moral decisions are made by concrete individuals in a concrete, historical, and social situation. This type of criticism lies behind Lewis Gordon’s rejection of any attempt to ground an antiracist position on Kantian principles. The rejection of universal principles for the sake of emphasizing the historical embeddedness of the human agent is widespread in recent philosophy and social theory. I will argue here on Kantian grounds that **although a distinction between the universal and the concrete is** a **valid** distinction, **the unity of the two is required for** an understanding of human **agency.** The attack on Kantian formalism began with Hegel’s criticism of the Kantian philosophy.14 The list of contemporary theorists who follow Hegel’s line of criticism is far too long to deal with in the scope of this paper. Although these theorists may approach the problem of Kantian formalism from a variety of angles, the spirit of their criticism is basically the same: The universality of the categorical imperative is an abstraction from one’s empirical conditions. **Kant is** often **accused of making the moral agent an abstract, empty**, noumenal **subject. Nothing could be further from the truth. The Kantian subject is** an embodied, empirical, concrete subject. However, this concrete subject has a dual nature. Kant claims in the Critique of Pure Reason as well as in the Grounding that human beings have an intelligible and empirical character.15 It is impossible to understand and do justice to Kant’s moral theory without taking seriously the relation between these two characters. The very concept of morality is impossible without the tension between the two. By “empirical character” Kant simply means that we have a sensual nature. We are physical creatures with physical drives or desires. **The** very **fact that I cannot simply satisfy my desires without considering the rightness** or wrongness **of my actions suggests that my empirical character must be held in check** by something, or else I behave like a Freudian id. My empiri- cal character must be held in check **by my intelligible character**, which is the legislative activity of practical reason. It is through our intelligible character that **we formulate principles that keep our** empirical **impulses in check.** The categorical imperative is the supreme principle of morality that is constructed by the moral agent in his/her moment of self-transcendence. What I have called self-transcendence may be best explained in the following passage by Onora O’Neill: In restricting our maxims to those that meet the test of the categorical imperative we refuse to base our lives on maxims that necessarily make our own case an exception. The reason why a universilizability criterion is morally signiﬁcant is that it makes our own case no special exception (G, IV, 404). In accepting the Categorical Imperative we accept the moral reality of other selves, and hence the possibility (not, note, the reality) of a moral community. **The Formula of Universal Law enjoins no more than that we act only on maxims that are open to others also.**16 O’Neill’s description of the universalizability criterion includes the notion of self-transcendence that I am working to explicate here to the extent that like self-transcendence, universalizable moral principles require that the individ- ual think beyond his or her own particular desires. The individual is not allowed to exclude others **as** rational **moral agents** who have the right to act as he acts in a given situation. For example, if I decide to use another person merely as a means for my own end I must recognize the other person’s right to do the same to me. I cannot consistently will that I use another as a means only and will that I not be used in the same manner by another. **Hence,** the **universalizability** criterion **is a principle of consistency and** a principle of **inclusion.** That is, in choosing my maxims **I** attempt to **include the perspective of other moral agents.**

### Advocacy

#### Plan Text – Resolved: A just government ought to recognize an unconditional right of workers to strike.

### Offense

#### [1] A right to strike defends workers to set and pursue their own ends and resist coercion, anything else is a violation of freedom.

**Gourevitch 18:** Gourevitch, Alex. “A Radical Defense of the Right to Strike.” *Jacobin* 2018. <https://jacobinmag.com/2018/07/right-to-strike-freedom-civil-liberties-oppression> // King CP recut

Workers have an interest in resisting the oppression of class society by using their collective power to reduce, or even overcome, that oppression. Their interest is a liberty interest in a double sense. First, resistance to that class-based oppression carries with it, at least implicitly, a demand for freedoms not yet enjoyed. A higher wage expands workers’ freedom of choice. Expanded labor rights increase workers’ collective freedom to influence the terms of employment. Whatever the concrete set of issues, workers’ strike demands are always also a demand for control over portions of one’s life that they do not yet enjoy. Second, strikes don’t just aim at winning more freedom — they are themselves expressions of freedom. When workers walk out, they’re using their own individual and collective agency to win the liberties they deserve. The same capacity for self-determination that workers invoke to demand more freedom is the capacity they exercise when winning their demands. Freedom, not industrial stability or simply higher living standards, is the name of their desire. Put differently, the right to strike has both an intrinsic and instrumental relation to freedom. It has intrinsic value as an (at least implicit) demand for self-emancipation. And it has instrumental value insofar as the strike is an effective means for resisting the oppressiveness of a class society and achieving new freedoms. But if all this is correct, and the right to strike is something that we should defend, then it also has to be *meaningful*. The right loses its connection to workers’ freedom if they have little chance of exercising it effectively. Otherwise they’re simply engaging in a symbolic act of defiance — laudable, perhaps, but not a tangible means of fighting oppression. The right to strike must therefore cover at least some of the coercive tactics that make strikes potent, like sit-downs and mass pickets. It is therefore often perfectly justified for strikers to exercise their right to strike by using these tactics, even when these tactics are illegal. Still, the question remains: why should the right to strike be given moral priority over other basic liberties? The reason is not just that liberal capitalism produces economic oppression but that the economic oppression that workers face is in part created and sustained by the very economic and civil liberties that liberal capitalism cherishes. Workers find themselves oppressed *because* of the way property rights, freedom of contract, corporate authority, and tax and labor law operate. Deeming these liberties inviolable doesn’t foster less oppressive, exploitative outcomes, as its defenders insist — quite the opposite. The right to strike has a stronger claim to be protecting a zone of activity that serves the aims of justice itself — coercing people into relations of less oppressive social cooperation. Simply put, to argue for the right to strike is to prioritize democratic freedoms over property rights.

#### [2] The humanity principle mandates no exploitation of agents since it’d be a contradiction in conception – if everyone were exploited there’d be no one to exploit.

**Lofaso 17** Anne Marie Lofaso, Workers’ Rights as Natural Human Rights, 71 U. Miami L. Rev. 565 (2017) Available at: https://repository.law.miami.edu/umlr/vol71/iss3/3 [Anne Marie Lofaso is Associate Dean for Faculty Research and Development and a professor at the West Virginia University College of Law. In 2010, she was named WVU College of Law Professor of the Year.] // King CP recut

It is the categorical imperative’s second formulation, known as the principle of ends, the principle of dignity, or the humanity principle, where Kant seems to add something more.202 Kant’s humanity principle tells us to treat people as if each person has intrinsic value simply because each person is human: “Act so that you use humanity, as much in your own person as in the person of every other, always at the same time as an end and never merely as a means.”203 The humanity principle forbids us to act in ways that exploit human beings or at least in ways that merely exploit human beings.204 Presumably, hiring workers per se does not violate the CI even though the employer uses its workers in furtherance of its purposes. The moral question inherent in a natural human rights approach to workers’ rights is whether these workers are being used merely as a means. Those interested in workers’ rights must determine whether, as a matter of fact (as opposed to a matter of law), workers are actually being used in an exploitative manner. This is essentially an empirical assessment of the moral claim: Are institutions, which are designed to protect workers, doing their job? It is also a legal strategy for developing positive labor standards, which reflect a particular conception of human dignity and autonomy while minimizing the impact of state and business coercion of workers.205 This particular formulation of the CI further and most clearly shows how the CI is in tension with political (or even economic) utilitarianism, by which majority rule governs and the ends justify the means.206 Morality requires that when people act we consider the humanity of each person and the effect of our actions on others’ humanity.

#### [3] A right to strike is key to support property rights

Chicktay 6 [Mohamed Alli Chicktay, academic at the University of the Witwatersrand, 2006, “PLACING THE RIGHT TO STRIKE WITHIN A HUMAN RIGHTS FRAMEWORK,” No Publication, [https://journals.co.za/doi/pdf/10.10520/EJC85180] //King](https://journals.co.za/doi/pdf/10.10520/EJC85180%5d%20//King) CP

In addition, in terms of the concept of “self-ownership” we are all owners of our own bodies and therefore should not be forced to do anything with our bodies against our will. We can do whatever we wish with our bodies, provided that we are not aggressive to others who also have “self-ownership” over their bodies (Cohen Self-ownership, Freedom and Equality (1995) 68). Since we own our bodies, we also own the labour that we can perform with our bodies just as we do any other property. Being forced to work without the right to strike could therefore be seen as an infringement of one’s property rights. One may also argue that our body belongs to us and hence is our property. By striking we are withholding the use of our body and any prevention of the right to strike would thus be a violation of our property rights. Israel has argued that the denial of the right to strike violates one’s freedom from forced labour. He argues that by prohibiting strikes or imposing criminal and civil sanctions upon strikers, one would be forcing employees to work, which would be a violation of their right not to be subjected to forced labour (Israel International Labour Standards (1989) 25). The right to strike is also a violation of one’s right to dignity. Workers find a sense of self-worth in their work, which is hindered if they are exploited by employers and have no say in this environment. One of the most effective ways in which workers can have a meaningful say in the workplace is if they have the power to halt production (Harmer “The Right to Strike Charter Implications and Interpretations” 1992 47 University of Toronto Faculty of Law Review 438).

### Advantage 1

#### Status Quo policies make the opportunity cost for teacher strikes too high

**Casey 20** Leo Casey, 12-2-2020, "The Teacher Strike: Conditions for Success," Dissent Magazine, <https://www.dissentmagazine.org/online_articles/the-teacher-strike-conditions-for-success>

The most essential organizational task is winning and keeping the allegiance of teachers to the strike. Teachers are knowledgeable and discerning political actors. They understand full well that strikes are a high-intensity and high-risk tactic, with the potential both to deliver advances and victories that could not be otherwise obtained and to end in major setbacks and defeats. The risk side of this equation is particularly acute in the three-quarters of all states where teacher strikes are illegal; in these states, striking becomes an act of civil disobedience and can result in severe penalties to teachers and their unions. To be willing to go on strike and stay out until a settlement is won, therefore, teachers need to be convinced on a number of different counts: first, that they are fighting for important, worthwhile objectives; second, that those objectives cannot be achieved through other means that are not as high-intensity and high-risk as a strike; third, that the strike has reasonable prospects of success; fourth, that the strike objectives have strong support in the community; and fifth, that the solidarity among teachers, which is essential to a strike’s success, is strong and will hold. In significant measure, the last of these points is dependent not simply on the organization and mobilization of the strike, but also on the four antecedent conditions. If teachers become doubtful on any of these points, it will become difficult to mount or sustain a successful strike.

#### That causes teachers uproot and quitting.

**Carpenter 21** Jennifer Carpenter., 05-17-21, "Opinion: Protect local control for schools," Burlington Free Press, https://www.burlingtonfreepress.com/story/opinion/my-turn/2017/05/17/opinion-protect-local-control-schools/101726614/

The most crucial part of the proposal put forward by House Speaker Mitzi Johnson and President Pro Tem Tim Ashe is that it protects local control of schools. Statewide health insurance negotiations for teachers is the first step towards a statewide teachers’ contract, kneecapping school boards and paving the way towards a single, statewide school district. That is unacceptable, but it is the hill Gov. Scott and his Republican allies have decided to make their stand on. It is telling that Sen. Degree, one of Gov. Scott’s strongest supporters, included in his proposed amendment a clause that would have removed teachers’ right to strike. That shows their true intentions. When teachers’ needs are not met, students’ needs will not be met, and we will be unable to retain and attract a workforce of young families which is critical to the revitalization of our state’s economy. There will be no incentive for the teaching profession to attract and retain new teachers to the field if our state government teaches our community that teachers have no say over their working conditions and therefore are not valued. Schools need teachers and we need enrollment of students. Teachers and families of school age children will simply uproot and go elsewhere to have their needs met, jeopardizing our educational system, our school-age population and workforce. A “one-size-fits-all” approach from our state government cannot possibly work across the board for every school. Having worked in four different school districts in the state, I have been exposed to potential consequences of centralized control. I recall an emergency meeting at one of those districts in 2016 between administration and teachers where there were very tense discussions on what the initial proposal of Act 46 per-pupil spending cap would have meant for the school. Had the administration and teachers not pulled together to discuss and demand more for their programs and allowed a reckless centralized decision to go forth, to paraphrase one of the teachers present at this meeting, the initial Act 46 proposal would have destroyed the institution, as it would have meant dismantling most aspects of the curriculum that would render the students to be competitive for college and in the workforce, as the cuts were too severe of an impact on the school programs to justify sending anyone there. As a result, several teachers said they would have been prepared to pull their own children from the school and move out of the area. This is only one example of how allowing the state to have centralized control, which has proved to be an approach lacking in carefully frontloaded research and detailed examination of impact on programs and teachers, would have devastating consequences on local communities.

#### Current quality of education is sharply decreasing through teacher shortages

**Boyce 19** Paul Boyce, 9-17-2019, "The Teacher Shortage Is Real and about to Get Much Worse. Here's Why," No Publication, https://fee.org/articles/the-teacher-shortage-is-real-and-about-to-get-much-worse-heres-why/

Teacher Shortage According to research by the Economic Policy Institute (EPI), the teacher shortage could reach 200,000 by 2025, up from 110,000 in 2018. This shortage of workers is due to a number of factors. Among them are pay, working conditions, lack of support, lack of autonomy, and the changing curriculum. The shortage of teachers will inevitably cause a decline in educational standards. The shortage is crucially important to educational outcomes. Class sizes are rising, causing a detrimental effect on these outcomes. As the number of available teachers declines, class sizes have to increase to compensate. Having more kids in a class can also affect teacher performance—more books to mark, more children to monitor, more children's behavior that needs managing. The pressure on teachers to obtain high test scores amps up stress further. It creates a vicious cycle, and it is starting to snowball. The shortage is only set to increase unless something changes. Impact on Quality The shortage of teachers will inevitably cause a decline in educational standards. Principals face a shortage of highly qualified teachers. The natural response for them is to hire less qualified teachers, hire teachers trained in another field or grade, or make use of unqualified substitute teachers. This means students are being taught by teachers who lack sufficient skills and knowledge. According to the National Commission on Teaching and America's Future: Studies discover again and again that teacher expertise is one of the most important factors in determining student achievement, followed by the smaller but generally positive influences of small schools and small class sizes. That is, teachers who know a lot about teaching and learning who work in environments that allow them to know students well are the critical elements of successful learning. Teachers matter more to student achievement than any other factor. In fact, research by Chlotfelter, Ladd, & Vigdor states that teacher qualifications predict more of the difference in educational gains than race and parent education combined.

#### Quality of education is key for innovation to stop climate change

Kwauk et al 3/26’ [Christina Kwauk and Rebecca Winthrop, 3-26-2021, "Unleashing the creativity of teachers and students to combat climate change: An opportunity for global leadership," Brookings, <https://www.brookings.edu/research/unleashing-the-creativity-of-teachers-and-students-to-combat-climate-change-an-opportunity-for-global-leadership/>]

Recent research shows that if only 16 percent of high school students in high- and middle-income countries were to receive climate change education, we could see a nearly 19 gigaton reduction of carbon dioxide by 2050. When education helps students develop a strong personal connection to climate solutions, as well as a sense of personal agency and empowerment, it can have consequential impact on students’ daily behaviors and decisionmaking that reduces their overall lifetime carbon footprint. Imagine if 100 percent of students in the world received such an education. New evidence also shows that the combination of women’s empowerment and education that includes everyone—especially the 132 million out-of-school girls across the developing world—could result in an 85 gigaton reduction of carbon dioxide by 2050. By these estimates, leveraging the power of education is potentially more powerful than solely increasing investments in onshore wind turbines (47 gigaton reduction) or concentrated solar power (19 gigaton reduction) alone. When we say that all climate solutions are needed to draw down greenhouse gases, we must also mean education solutions, too. When we say that all climate solutions are needed to draw down greenhouse gases, we must also mean education solutions, too. But beyond education’s potential impact on reducing carbon emissions, education—especially for girls—can save lives in the context of natural disasters exacerbated by climate change by reducing climate risk vulnerability. In a study of 125 countries, researchers found that the death toll caused by floods, droughts, wildfires, extreme temperature events, and extreme weather events could be 60 percent lower by 2050 if 70 percent of women were able to achieve a lower-secondary-school education. Imagine if 100 percent of women were to achieve a full 12 years of education. An equally important outcome of education is its potential to increase young people’s capacity to adapt to the harsh impacts of climate change by building important knowledge and a breadth of “green skills.” For example, young people need both a strong knowledge base around the causes of a warming climate but also a strong set of skills that will allow them to apply their knowledge in the real world, including problem-solving, critical thinking, teamwork, coping with uncertainty, empathy, and negotiation. Indeed these very “transferable skills” are needed equally to thrive in the world of work and to be constructive citizens. Today it is those communities that have historically contributed the least to present-day carbon emissions—such as minority and indigenous communities in the U.S. and many low- and middle-income countries and small island developing states✎ EditSign—that are often the most vulnerable to its risks and impacts. In the U.S. for example, 6,000 schools are located in flood zones and 1 million children had their learning disrupted during California’s 2018-2019 wildfire season, hitting students in low-income communities the hardest. Across the globe, schools and entire communities in the poorest countries in the world are regularly upended due to severe floods and hurricanes, all expected to worsen in intensity and frequency due to climate change. For example, in 2013 Super Typhoon Haiyan✎ EditSign killed more than 6,000 people in the Philippines, damaged or destroyed more than 3,200 schools and day care centers, disrupted the education of more than a million children, and placed 49,000 young girls and women✎ EditSign at risk of sex trafficking due to their displacement in crowded and unsafe shelters. For these communities, climate change is an unchecked threat multiplier. Combating climate change is a move toward climate justice and gender justice. And education has a role to play. High quality climate-change education can also help empower girls and youth to become powerful change agents for sustainability in their communities, charting new paths forward for what life can and should be like.

#### Climate change destroys the world.

Specktor 19 [Brandon; writes about the science of everyday life for Live Science, and previously for Reader's Digest magazine, where he served as an editor for five years; "Human Civilization Will Crumble by 2050 If We Don't Stop Climate Change Now, New Paper Claims," livescience, 6/4/19; <https://www.livescience.com/65633-climate-change-dooms-humans-by-2050.html>] Justin

The current climate crisis, they say, is larger and more complex than any humans have ever dealt with before. General climate models — like the one that the [United Nations' Panel on Climate Change](https://www.ipcc.ch/sr15/) (IPCC) used in 2018 to predict that a global temperature increase of 3.6 degrees Fahrenheit (2 degrees Celsius) could put hundreds of millions of people at risk — fail to account for the **sheer complexity of Earth's many interlinked geological processes**; as such, they fail to adequately predict the scale of the potential consequences. The truth, the authors wrote, is probably far worse than any models can fathom. How the world ends What might an accurate worst-case picture of the planet's climate-addled future actually look like, then? The authors provide one particularly grim scenario that begins with world governments "politely ignoring" the advice of scientists and the will of the public to decarbonize the economy (finding alternative energy sources), resulting in a global temperature increase 5.4 F (3 C) by the year 2050. At this point, the world's ice sheets vanish; brutal droughts kill many of the trees in the [Amazon rainforest](https://www.livescience.com/57266-amazon-river.html) (removing one of the world's largest carbon offsets); and the planet plunges into a feedback loop of ever-hotter, ever-deadlier conditions. "Thirty-five percent of the global land area, and **55 percent of the global population, are subject to more than 20 days a year of** [**lethal heat conditions**](https://www.livescience.com/55129-how-heat-waves-kill-so-quickly.html), beyond the threshold of human survivability," the authors hypothesized. Meanwhile, droughts, floods and wildfires regularly ravage the land. Nearly **one-third of the world's land surface turns to desert**. Entire **ecosystems collapse**, beginning with the **planet's coral reefs**, the **rainforest and the Arctic ice sheets.** The world's tropics are hit hardest by these new climate extremes, destroying the region's agriculture and turning more than 1 billion people into refugees. This mass movement of refugees — coupled with [shrinking coastlines](https://www.livescience.com/51990-sea-level-rise-unknowns.html) and severe drops in food and water availability — begin to **stress the fabric of the world's largest nations**, including the United States. Armed conflicts over resources, perhaps culminating in **nuclear war, are likely**. The result, according to the new paper, is "outright chaos" and perhaps "the end of human global civilization as we know it."

#### Educational innovation solves extinction.

**Serdyukov 17** Peter Serdyukov, National University, La Jolla, California. 03/27/2017. “Innovation in Education: What Works, What Doesn’t, and What to Do about It?” Journal of Research in Innovative Teaching & Learning, vol. 10, no. 1, pp. 4–33.

Introduction Education, being a social institution serving the needs of society, is indispensable for society to survive and thrive. It should be not only comprehensive, sustainable, and superb, but must continuously evolve to meet the challenges of the fast-changing and unpredictable globalized world. This evolution must be systemic, consistent, and scalable; therefore, school teachers, college professors, administrators, researchers, and policy makers are expected to innovate the theory and practice of teaching and learning, as well as all other aspects of this complex organization to ensure quality preparation of all students to life and work. Here we present a systemic discussion of educational innovations, identify the barriers to innovation, and outline potential directions for effective innovations. We discuss the current status of innovations in US education, what educational innovation is, how innovations are being integrated in schools and colleges, why innovations do not always produce the desired effect, and what should be done to increase the scale and rate of innovation-based transformations in our education system. We then offer recommendations for the growth of educational innovations. As examples of innovations in education, we will highlight online learning and time efficiency of learning using accelerated and intensive approaches. Innovations in US education For an individual, a nation, and humankind to survive and progress, innovation and evolution are essential. Innovations in education are of particular importance because education plays a crucial role in creating a sustainable future. “Innovation resembles mutation, the biological process that keeps species evolving so they can better compete for survival” (Hoffman and Holzhuter, 2012, p. 3). Innovation, therefore, is to be regarded as an instrument of necessary and positive change. Any human activity (e.g. industrial, business, or educational) needs constant innovation to remain sustainable. The need for educational innovations has become acute. “It is widely believed that countries’ social and economic well-being will depend to an ever greater extent on the quality of their citizens’ education: the emergence of the so-called ‘knowledge society’, the transformation of information and the media, and increasing specialization on the part of organizations all call for high skill profiles and levels of knowledge. Today’s education systems are required to be both effective and efficient, or in other words, to reach the goals set for them while making the best use of available resources” (Cornali, 2012, p. 255). According to an Organization for Economic Cooperation and Development (OECD) report, “the pressure to increase equity and improve educational outcomes for students is growing around the world” (Vieluf et al., 2012, p. 3). In the USA, underlying pressure to innovate comes from political, economic, demographic, and technological forces from both inside and outside the nation. Many in the USA seem to recognize that education at all levels critically needs renewal: “Higher education has to change. It needs more innovation” (Wildavsky et al., 2012, p. 1). This message, however, is not new – in the foreword to the 1964 book entitled Innovation in Education, Arthur Foshay, Executive Officer of The Horace Mann-Lincoln Institute of School Experimentation, wrote, “It has become platitudinous to speak of the winds of change in education, to remind those interested in the educational enterprise that a revolution is in progress. Trite or not, however, it is true to say that changes appear wherever one turns in education” (Matthew, 1964, p. v).

### Underview

#### [1] Aff gets 1AR theory – otherwise the neg can be infinitely abusive and there’s no way to check against this. Aff theory is drop the debater, competing interps, and the highest layer of the round – the 1ARs too short to be able to rectify abuse and adequately cover substance – you must be punished. No 2nr theory since theres only a 2ar which nictitates judge intervention.

#### [2] Aff theory first – it’s a much larger strategic loss because 1min is ¼ of the 1AR vs 1/7 of the 1NC which means there’s more abuse if I’m devoting a larger fraction of time.

#### [3] Nonideal theory is epistemically bankrupt:

#### a) triggers skep – we’d constantly be fixing injustices as a precondition to ethical action so we never get to the bottom of what is actually ethical b) relevance - every society has different injustices that occur – only our framework tells us how to address them

#### [4] The neg must explicitly read all theory interpretations in cross examination. Absent this, assume I meet the interpretation. Prefer:

#### A) Ensures substantive education since we’ll be able to avoid theory in a bunch of instances, which ensures debate about the topic, which is applicable to the real world

#### B) mutually exclusive interps means I’m forced to take a stance but if I have no idea which you would prefer I just do so arbitrarily so you shouldn’t punish me.

### Offense 2

#### Workers view their jobs as a means to an end of acquiring wealth. The unconditional right to strike ensures that companies can not coerce workers into lower wages.

#### Dubin 56 Dubin, Robert. “Industrial Workers' Worlds: A Study of the ‘Central Life Interests’ of Industrial Workers.” Social Problems, vol. 3, no. 3, Jan. 1956, pp. 131–142., doi:http://www.jstor.org/stable/799133 . SJEP

Our hypothesis can now be stated as follows: a significant proportion of industrial workers will be classified as non-job-oriented when central life interest is measured with the CLI questionnaire. Considering the pattern of responses to all the questions, we found that only 24% of all the workers \* studied could be labelled job-oriented in their life interests. Thus, three out of four of this group of industrial workers did not see their jobs and work places as central life interests for themselves. They found their preferred human associations and preferred areas of behavior outside of employment. If this finding holds generally, the role and significance of work in American society has departed from its presumed historical position. Factory work may now very well be viewed by industrial workers as a means to an end — a way of acquiring income for life in the community. The factory as a locale for living out a lifetime seems clearly secondary to other areas of central life interest. The factory and factory work as sources of personal satisfaction, pride, satisfying human associations, perhaps even of pleasure in expressing what Veblen called the "instinct of workmanship,” seem clearly subordinated in the American scene. The general and specific implications of this finding will be examined in the last section of this paper.

#### A right to strike is key to check employer coercion and restricting it limits the freedom of unions

**Muhudia 17** Muhudia, Stephan. Ethico-Legal Inquiry into Strike Action by Doctors in Kenya. Jan. 2017, <https://wiredspace.wits.ac.za/jspui/bitstream/10539/23188/1/Research%20Report%20Stephen%20Muhudhia%20887305%20January,%202017.pdf>. SJ//DA

Chapter 4, section 41 of The Constitution of Kenya provides for the protection of the right of workers to strike. Kenya has ratified ILO Convention No. 98 on the Right to Organise and Collective Bargaining (ILO, 1949), but so far, has not ratified ILO Convention No. 87 which provides for the freedom of association of workers and the protection of their right to organise (ILO, 1948). However, by being a member of the ILO, Kenya has an obligation to promote and ultimately realise the principles of Convention No. 87 (ILO, 1998). The ILO recognises the concept of essential workers, and its Committee on Freedom of Association attests to the fact that hospital services are essential services in which workers may be restricted or prohibited from going on strike (ILO, 2008). A number of writers have challenged the principle of legislating against strike action for certain categories of workers (Gernigon, Odero, and Guido, 2003). The ILO Committee on Freedom of Association (CFA) stated that **denying workers the right to strike constitutes a significant restriction on the opportunities for trade unions to defend the interests of their members** (ILO, 2006). The ILO Committee of Freedom of Association reaffirmed the right of workers to strike in its publication entitled “Freedom of Association- Digest of Principles of the Freedom of Association Committee of the Governing Body of ILO”. Paragraph 521 states that: “**The Committee has always recognized the right to strike by workers and their organizations as a legitimate means of defending their economic and social interests”.** While paragraph 522 adds that **“The right to strike is one of the essential means through which workers and organizations may promote and defend their economic and social interests”.** Paragraph 523 reiterates that “The right to strike is an intrinsic corollary to the right to organize protected by Convention No. 87” (ILO, 2006, p109) The International Trade Union Council (ITUC) asserts that “**the right to strike is one of the essential means available to workers and their organisations for the promotion and protection of their economic and social interests”** (ITUC, 2014, p19). Okene (2009) **contended that denying employees the right to strike subjects them to work under conditions akin to enslavement. He claimed that strike action was a fundamental right of workers enabling them to participate in labour negotiations and collective bargaining for their entitlements. Without the right to strike, Okene stated, that workers would be forced to work under any conditions that they are subjected to.** He added that such a situation was both morally and ethically indefensible (Okene, 2009). Strikes are part of the process of advocating for employees‟ demands ranging from economic issues to those related to working conditions and other issues which affect their lives. Loewy (2000) **declared that strikes provided a mechanism for managing deadlocks in negotiations between employees and employers. He further claimed that the right to strike and the ability to do so are necessary for collective bargaining of labour movements to be effective**. Yule Jr. (1982) argued that without the ability to strike, workers would be greatly handicapped and their collective bargaining would merely be collective begging. This sentiment is echoed by other commentators who argue that for democratic societies to function well, the workers‟ fundamental right to strike must be protected (Okene, 2009).

# Accessibility

### Contention

#### A right to strike defends workers to set and pursue their own ends and resist coercion.

Gourevitch 18

Expanded labor rights increase workers’ freedom to influence terms of employment. strike demands are always a demand for control over one’s life using their individual and collective agency to win the liberties It has intrinsic value as a demand for self-emancipation The right to strike must cover some of the coercive tactics therefore justified for strikers to strike even when illegal

#### The humanity principle mandates no exploitation of agents.

Lofaso 17

humanity principle forbids us to exploit human beings The moral question inherent is whether workers are being used merely as a means It is a strategy for developing labor standards, which reflect human dignity and autonomy while minimizing coercion of workers

#### A right to strike is key to support property rights.

Chicktay 6

we own the labour we perform with our bodies By striking we are withholding the use of our body any prevention to strike would be a violation of our property rights denial violates one’s freedom from forced labour

#### A right to strike is key to freedom of association and collective bargaining.

Vogt 16

freedom of association confers to gather into organisations in a union is understood to include the right to strike without these rights the right to association would be meaningless liberty has little meaning if workers are unable to pursue their interests through organisations right to collective bargaining support the right to strike collective bargaining without a right to strike amounts to no more than ‘collective begging’

1. http://www.dictionary.com/browse/resolved [↑](#footnote-ref-1)