# Glenbrooks R7 1N

## 1N

### NC

#### Permissibility Negates –

#### 1] Semantics – Ought is defined as expressing obligation which means absent a proactive obligation you vote neg since there’s a trichotomy between prohibition, obligation, and permissibility and proving one disproves the other two.

#### 2] Safety – It’s ethically safer to presume the squo since we know what the squo is but we can’t know whether the aff will be good or not if ethics are incoherent.

#### 3] Logic – Propositions require positive justification before being accepted, otherwise one would be forced to accept the validity of logically contradictory propositions regarding subjects one knows nothing about, i.e if one knew nothing about P one would have to presume that both the "P" and "~P" are true.

#### 4] Shiftiness – Permissibility ground encourages the aff to load up with triggers and the 1ar controls the direction of the round which means they can moot all my offense, I need permissibility in the 2n to compensate.

#### Presume neg- A. We assume statements to be false until proven true. That is why we don’t believe in alternate realities or conspiracy theories. The lack of a reason something is false does not me it is assumed to be true. B. Statements are more often false then true. If I say this pen is red, I can only prove it true in one way by demonstrating that it is indeed red, where I can prove it false in an infinite amount of ways.

#### Ethics is based in language –

#### 1] It creates out ability to think and makes us agents – life outside language is deterministic and without morality. Pettit 09,

Phillip Pettit. Made With Words, Hobbes on Language, Mind, and Politics. 2009. <http://www.jstor.com/stable/j.ctt7rp73.3> //LHPYA

This picture of the mental life with which nature furnishes human beings, according to Hobbes, has two striking features. The first is that every process that takes place within the mind, cognitive or appetitive, is entirely particularistic. People will see and remember, represent and desire, only concrete things and situations. They will have no capacity to hold by general claims about how things are, or by general policies or principles for the direction of action. They will be prisoners of the imagined particular. Presented with a triangle, they will register just the individual figure contemplated, not any general aspect of the triangle (DCr 6.11; L 4.9). They will see the triangle before them, but will not register it as a triangle, a closed figure, or a drawing; not having access to such classes, they will not have the capacity to register it as anything more general than this particular thing: they will not be able, however implicitly, to classify it. The second aspect of Hobbes’s picture is that all that happens in the natural mind does precisely that: it happens. The succession of conceptions in which mental life consists is a form of vital motion, not of animal or voluntary motion; “one conception followeth not another, according to our election, and the need we have of them, but as it chanceth us to hear or see such things as shall bring them to our mind” (EL 5.1). The process does not evolve under the prompting or guidance of the agent’s desire to have those conceptions assume a certain pattern—say, constitute correct and consistent representations—but only as a by-product of a desire to act in one or another concrete fashion. If the subject is well constructed, then the succession of conceptions will lead rationally to action; the action will satisfy the subject’s desires according to evidentially sensitive representations. But no matter how rational the process or result, this succession of conceptions will not be prompted or guided by the agent’s desires in the manner of an active, intentional performance. The natural agent, animal or human, may be rational, instantiating a certain model of homo rationalis. Yet no one in this natural state will exemplify homo ratiocinans. No one will display the sort of active reflection that we naturally ascribe to Auguste Rodin’s sculpture of the thinker, bent over in concentrated thought. But while the natural mind is particularistic and passive in Hobbes’s portrait, he had no doubt that is not how our minds are. We adult, articulate human beings have words and concepts, not just for particular things, but for classes and categories of things, and we use them to classify, cross-check, and pursue interconnections. More specifically, we do this actively or intentionally, asking ourselves questions about how the words and concepts go together, and seeking to determine the answers. We may do this publicly in speaking with one another, but we may also do it silently, as in reflecting and taking counsel with ourselves. In these two respects, then, we reveal a mind that is decidedly different from the natural mind that Hobbes finds in the animal kingdom. The Linguistic Way Beyond How do human beings escape the constraints of the natural mind? How do they achieve the capacity to represent and desire things under general aspects, and think about them in an active, voluntary way? Hobbes’s answer is the most startling and original claim that he makes in the whole of his philosophy. The claim is that language or speech is a historical invention, and that it is language that makes possible the general, active form of thinking that we human beings display; it enables us to classify as well as register particulars, and seek out the implications of those classifications in a voluntary or active manner. Language, in Hobbes’s story, provides the magic that enables us to jump the limitations of the natural, animal mind. The claim is most vividly expressed in Leviathan. Having reviewed the capacities of the natural mind that human beings share with animals, Hobbes directs us to other human capacities or faculties that “proceed all from the invention of words, and speech. For besides sense, and thoughts, and the train of thoughts, the mind of man has no other motion; though by the help of speech, and method, the same faculties may be improved to such a height, as to distinguish men from all other living creatures.”(L 3.11).

#### 2] It’s inescapable – even if moral theorization could occur absent language it can only be communicated within it when getting others to act on it to create goodness

#### And language causes infinite violence –

#### 1] Language gives rise to comparison which results in endless competition and violence. Pettit 2,

Phillip Pettit. Made With Words, Hobbes on Language, Mind, and Politics. 2009. <http://www.jstor.com/stable/j.ctt7rp73.3> //LHPYA

Lacking the capacity to think in a classificatory way, other animals are insensitive to the ways in which they differ from or resemble their fellows, and so they live in the private as well as the present. But human beings can transcend the boundary of private concern as they can transcend the boundary of concern for the present. And transcend it they certainly will. It will be important for their welfare that they know how they compare with others and that they achieve a high relative standing.5 According to the Hobbesian picture, people’s concern with returns to themselves—their own pleasure, or their avoidance of pain—will naturally lead them to want access to the resources or powers whereby such returns can be produced. If they are to satisfy their wants, they will need the “natural” resources represented by “the faculties of body and mind” as well as “instrumental” resources such as “riches, place of authority, friendship or favour, and good fortune” (EL 8.4). Bent on the pursuit of their own self-interest, then, they will seek the means of conducting that pursuit; moved by the love of self, they will look for a way of consummating that love. In this they will be no different from other animals, though they may be more adept at spotting the means whereby their ends can be realized. But there is one aspect of the resources sought by human beings and other animals that only becomes clear on reflection and reasoning. This is that in a competitive world where the objects of desire are scarce, what will really matter to any creature is not the absolute level of its resources but their level relative to the resources of others. Where there is competition for resources, or competition in the use of resources, the important thing for each will be not the absolute quantity of resources commanded but the extent to which those resources enable the creature to outdo its competitors; “what all have equally is nothing” (DH 11.6). Letting the word power serve for resource, Hobbes finds a nicely turned way of putting the point. “And because the power of one man resisteth and hindereth the effects of the power of another: power simply is no more, but the excess of the power of one above that of another. For equal powers opposed, destroy one another”. These observations are true in some measure of all animals, but given their longer time horizons, it is particularly true of human beings. And it is only human beings, of course, who can become aware of the observations, since only they will be able to compare themselves with others for the resources they each command, and only they will be able to see that the important thing for each will be to have more resources than others—greater power. Under the pressure of this perceived need, the human being becomes a creature “whose joy consisteth in comparing himself with other men”

#### 2] Language is structurally negative and doesn’t refer to reality – if I say a saw an oak tree you know I didn’t see a car or person but you can’t visualize what I did see – since our rationality is based in language truth is created by individuals rather than extrinsically found but that creates infinite violence over meaning creation.

#### Thus, morality requires an authority to enforce a universal moral theory and resolve conflict. Only an absolute sovereign can do this. Parrish 2:

Derrida`s Economy of Violence in Hobbes` Social Contract, Richard Parrish

“All of the foregoing pints to the conclusion that in the commonwealth the sovereign’sfirst and most fundamental **job is to be the ultimate definer.**Several other commentators have also reached this conclusion. By way of elaborating upon the importance of the moderation of individuality in Hobbes’ theory of government, Richard Flathman claims that **peace “is possible only if** the **ambiguity and disagreement** that pervade general thinking and acting **are eliminated** by the stipulations of a sovereign.” Pursuant to debunking the perennial misinterpretation of Hobbes’ mention of people as wolves, Paul Johnson argues that“one of the primary functions of **the sovereign is to provide** the necessary **unity of meaning** and reference **for the**‘ primary **terms in which [people]** men try to **conduct their** social **lives.” “The** whole **[purpose]** raison d’entre of sovereign helmsmanship lies squarely in the chronic**[is to] defus[e]**ing of **interpretive clashes,”without which humans would**“fly off in all directions” and **fall** inevitably **into the violence of the natural condition.”**

#### Thus, the standard is consistency with the will of the sovereign. Prefer it for motivation – morality lacks authority over agents. Even if the aff defines the good it gives no way to obligate agents to actually be good. That hijacks the aff since defining good and denying the ability to enforce it the sovereign creates is contradictory.

#### That negates –

#### 1] The aff creates post-fiat obligations for the state – this is incoherent because it implies an authority higher than the state to constrain the sovereign. Only sovereign entities can create moral obligations, so the state can’t have an obligation to act

#### 2] The aff gives employees, specifically public sector ones, the right to strike against the state which is definitionally a violation of the sovereign’s will

## 2

#### Counterplan: A just government ought to recognize the unconditional right of workers to strike except for police officers.

#### Police Strikes are used to combat racial progress and attempts to limit police power. Making them legal and easier only make progress much harder.

Andrew Grim 2020 What is the ‘blue flu’ and how has it increased police power? https://www.washingtonpost.com/outlook/2020/07/01/what-is-blue-flu-how-has-it-increased-police-power/

But the result of such protests matter deeply as we consider police reform today. Historically, blue flu strikes have helped expand police power, ultimately limiting the ability of city governments to reform, constrain or conduct oversight over the police. They allow the police to leverage public fear of crime to extract concessions from municipalities. This became clear in Detroit more than 50 years ago. In June 1967, tensions arose between Detroit Mayor Jerome Cavanagh and the Detroit Police Officers Association (DPOA), which represented the city’s 3,300 patrol officers. The two were at odds primarily over police demands for a pay increase. Cavanagh showed no signs of caving to the DPOA’s demands and had, in fact, proposed to cut the police department’s budget. On June 15, the DPOA escalated the dispute with a walkout: 323 officers called in sick. The number grew over the next several days as the blue flu spread, reaching a height of 800 absences on June 17. In tandem with the walkout, the DPOA launched a fearmongering media campaign to win over the public. They took out ads in local newspapers warning Detroit residents, “How does it feel to be held up? Stick around and find out!” This campaign took place at a time of rising urban crime rates and uprisings, and only a month before the 1967 Detroit riot, making it especially potent. The DPOA understood this climate and used it to its advantage. With locals already afraid of crime and displeased at Cavanagh’s failure to rein it in, they would be more likely to demand the return of the police than to demand retribution against officers for an illegal strike. The DPOA’s strategy paid off. The walkout left Detroit Police Commissioner Ray Girardin feeling “practically helpless.” “I couldn’t force them to work,” he later told The Washington Post. Rather than risk public ire by allowing the blue flu to continue, Cavanagh relented. Ultimately, the DPOA got the raises it sought, making Detroit officers the highest paid in the nation. This was far from the end of the fight between Cavanagh and the DPOA. In the ensuing months and years, they continued to tussle over wages, pensions, the budget, the integration of squad cars and the hiring of black officers. The threat of another blue flu loomed over all these disputes, helping the union to win many of them. And Detroit was not an outlier. Throughout the 1960s, ’70s and ’80s, the blue flu was a [ubiquitous and highly effective](https://www.akpress.org/our-enemies-in-blue.html) tactic in Baltimore, Memphis, New Orleans, Chicago, Newark, New York and many other cities. In most cases, as author Kristian Williams writes, “When faced with a walkout or slowdown, the authorities usually decided that the pragmatic need to get the cops back to work trumped the city government’s long term interest in diminishing the rank and file’s power.” But each time a city relented to this pressure, they ceded more and more power to police unions, which would turn to the strategy repeatedly to defend officers’ interests — particularly when it came to efforts to address systemic racism in police policies and practices. In 1970, black residents of Pittsburgh’s North Side neighborhood raised an outcry over the “hostile sadistic treatment” they experienced at the hands of white police officers. They lobbied Mayor Peter F. Flaherty to assign more black officers to their neighborhood. The mayor agreed, transferring several white officers out of the North Side and replacing them with black officers. While residents cheered this decision, white officers and the Fraternal Order of Police (FOP), which represented them, were furious. They slammed the transfer as “discrimination” against whites. About 425 of the Pittsburgh Police Department’s 1,600 police officers called out sick in protest. Notably, black police officers broke with their white colleagues and refused to join the walkout. They praised the transfer as a “long overdue action” and viewed the walkout as a betrayal of officers’ oath to protect the public. Nonetheless, the tactic paid off. After several days, Flaherty caved to the “open revolt” of white officers, agreeing to halt the transfers and instead submit the dispute to binding arbitration between the city and the police union. Black officers, though, continued to speak out against their union’s support of racist practices, and many of them later resigned from the union in protest. Similar scenarios played out in Detroit, Chicago and other cities in the 1960s and ’70s, as white officers continually staged walkouts to preserve the segregated status quo in their departments. These blue flu strikes amounted to an authoritarian power grab by police officers bent on avoiding oversight, rejecting reforms and shoring up their own authority. In the aftermath of the 1967 Detroit walkout, a police commissioner’s aide strongly criticized the police union’s strong-arm tactics, saying “it smacks of a police state.” The clash left one newspaper editor wondering, “Who’s the Boss of the Detroit Police?” But in the “law and order” climate of the late 1960s, such criticism did not resonate enough to stir a groundswell of public opinion against the blue flu. And police unions dismissed critics by arguing that officers had “no alternative” but to engage in walkouts to get city officials to make concessions. Crucially, the very effectiveness of the blue flu may be premised on a myth. While police unions use public fear of crime skyrocketing without police on duty, in many cases, the absence of police did not lead to a rise in crime. In New York City in 1971, [for example](https://untappedcities.com/2020/06/12/the-week-without-police-what-we-can-learn-from-the-1971-police-strike/), 20,000 officers called out sick for five days over a pay dispute without any apparent increase in crime. The most striking aspect of the walkout, as one observer noted, “might be just how unimportant it seemed.” Today, municipalities are under immense pressure from activists who have taken to the streets to protest the police killings of black men and women. Some have already responded by enacting new policies and cutting police budgets. As it continues, more blue flus are likely to follow as officers seek to wrest back control of the public debate on policing and reassert their independence.

#### Those strikes cement a police culture which leads to endless amounts of racist violence and the bolstering of the prison industrial complex.

Chaney and Ray 13, Cassandra (Has a PhD and is a professor at LSU. Also has a strong focus in the structure of Black families) , and Ray V. Robertson (Also has a PhD and is a criminal justice professor at LSU). "Racism and police brutality in America." *Journal of African American Studies* 17.4 (2013): 480-505. SM//do I really need a card for this

Racism and Discrimination According to Marger (2012), “racism is an ideology, or belief system, designed to justify and rationalize racial and ethnic inequality” (p. 25) and “discrimination, most basically, is behavior aimed at denying members of particular ethnic groups’ equal access to societal rewards” (p. 57). Defining both of these concepts from the onset is important for they provide the lens through which our focus on the racist and discriminatory practices of law enforcement can occur. Since the time that Africans [African Americans] were forcibly brought to America, they have been the victims of racist and discriminatory practices that have been spurred and/or substantiated by those who create and enforce the law. For example, The Watts Riots of 1965, the widespread assaults against Blacks in Harlem during the 1920s (King 2011), law enforcement violence against Black women (i.e., Malaika Brooks, Jaisha Akins, Frankie Perkins, Dr. Mae Jemison, Linda Billups, Clementine Applewhite) and other ethnic women of color (Ritchie 2006), the beating of Rodney King, and the deaths of Amadou Diallo in the 1990s and Trayvon Martin more recently are just a few public examples of the historical and contemporaneous ways in which Blacks in America have been assaulted by members of the police system (King 2011; Loyd 2012; Murch 2012; Rafail et al. 2012). In Punishing Race (2011), law professor Michael Tonry’s research findings point to the fact that Whites tend to excuse police brutality against Blacks because of the racial animus that they hold against Blacks. Thus, to Whites, Blacks are viewed as deserving of harsh treatment in the criminal justice system (Peffley and Hurwitz 2013). At first glance, such an assertion may seem to be unfathomable, buy that there is an extensive body of literature which suggests that Black males are viewed as the “prototypical criminal,” and this notion is buttressed in the media, by the general public, and via disparate sentencing outcomes (Blair et al. 2004; Eberhardt et al. 2006; Gabiddon 2010; Maddox and Gray 2004; Oliver and Fonash 2002; Staples 2011). For instance, Blair et al. (2004) revealed that Black males with more Afrocentric features (e.g., dark skin, broad noses, full lips) may receive longer sentences than Blacks with less Afrocentric features, i.e., lighter skin and straighter hair (Eberhardt et al. 2006). Shaun Gabiddon in Criminological Theories on Race and Crime (2010) discussed the concept of “Negrophobia” which was more extensively examined by Armour (1997). Negrophobia can be surmised as an irrational of Blacks, which includes a fear of being victimized by Black, that can result in Whites shooting or harming an AfricanAmerican based on criminal/racial stereotypes (Armour 1997). The aforementioned racialized stereotypical assumptions can be deleterious because they can be used by Whites to justify shooting a Black person on the slightest of pretense (Gabiddon 2010). Finally, African-American males represent a group that has been much maligned in the larger society (Tonry 2011). Further, as victims of the burgeoning prison industrial complex, mass incarceration, and enduring racism, the barriers to truly independent Black male agency are ubiquitous and firmly entrenched (Alexander 2010; Chaney 2009; Baker 1996; Blackmon 2008; Dottolo and Stewart 2008; Karenga 2010; Martin et al. 2001; Smith and Hattery 2009). Thus, racism and discrimination heightens the psychological distress experienced by Blacks (Robertson 2011; Pieterse et al. 2012), as well as their decreased mortality in the USA (Muennig and Murphy 2011). Police Brutality Against Black Males According to Walker (2011), police brutality is defined as “the use of excessive physical force or verbal assault and psychological intimidation” (p. 579). Although one recent study suggests that the NYPD has become better behaved due to greater race and gender diversity (Kane and White 2009), Blacks are more likely to be the victims of police brutality. A growing body of scholarly research related to police brutality has revealed that Blacks are more likely than Whites to make complaints regarding police brutality (Smith and Holmes 2003), to be accosted while operating [driving] a motorized vehicle (“Driving While Black”), and to underreport how often they are stopped due to higher social desirability factors (TomaskovicDevey et al. 2006). Interestingly, data obtained from the General Social Survey (GSS), a representative sample conducted biennially by the National Opinion Research Center at the University of Chicago for the years 1994 through 2004, provide further proof regarding the acceptance of force against Blacks. In particular, the GSS found Whites to be significantly (29.5 %) more accepting of police use of force when a citizen was attempting to escape custody than Blacks when analyzed using the chi-squared statistical test (p The average Southern policeman is a promoted poor White with a legal sanction to use a weapon. His social heritage has taught him to despise the Negroes, and he has had little education which could have changed him….The result is that probably no group of Whites in America have a lower opinion of the Negro people and are more fixed in their views than Southern policeman. (Myrdal 1944, pp. 540–541) Myrdal (1944) was writing on results from a massive study that he undertook in the late 1930s. He was writing at a time that even the most conservative among us would have to admit was not a colorblind society (if one even believes in such things). But current research does corroborate his observations that less educated police officers tend to be the most aggressive and have the most formal complaints filed against them when compared to their more educated counterparts (Hassell and Archbold 2010; Jefferis et al. 2011). Tonry (2011) delineates some interesting findings from the 2001 Race, Crime, and Public Opinion Survey that can be applied to understanding why the larger society tolerates police misconduct when it comes to Black males. The survey, which involved approximately 978 non-Hispanic Whites and 1,010 Blacks, revealed a divergence in attitudes between Blacks and Whites concerning the criminal justice system (Tonry 2011). For instance, 38 % of Whites and 89 % of Blacks viewed the criminal justice system as biased against Blacks (Tonry 2011). Additionally, 8 % of Blacks and 56 % of Whites saw the criminal justice system as treating Blacks fairly (Tonry 2011). Perhaps most revealing when it comes to facilitating an environment ripe for police brutality against Black males, 68 % of Whites and only 18 % of Whites expressed confidence in law enforcement (Tonry 2011). Is a society wherein the dominant group overwhelming approves of police performance willing to do anything substantive to curtail police brutality against Black males? Police brutality is not a new phenomenon. The Department of Justice (DOJ) office of Civil Rights (OCR) has investigated more than a dozen police departments in major cities across the USA on allegations of either racial discrimination or police brutality (Gabbidon and Greene 2013). To make the aforementioned even more clear, according to Gabbidon and Greene (2013), “In 2010, the OCR was investigating 17 police departments across the country and monitoring five settlements regarding four police agencies” (pp. 119–120). Plant and Peruche (2005) provide some useful information into why police officers view Black males as potential perpetrators and could lead to acts of brutality. In their research, the authors suggest that since Black people in general, and Black males in particular, are caricatured as aggressive and criminal, police are more likely to view Black men as a threat which justifies the disproportionate use of deadly force. Therefore, it is not beyond the realm of possibility that police officers’ decisions to act aggressively may, to some extent, be influenced by race (Jefferis et al. 2011). The media’s portrayals of Black men are often less than sanguine. Bryson’s (1998) work in this area provides empirical evidence that the mass media that has been instrumental in portraying Black men as studs, super detectives, or imitation White men and has a general negative effect on how these men are regarded by others. Such characterizations can be so visceral in nature that “prototypes” of criminal suspects are more likely to be African-American (Oliver et al. 2004). Not surprisingly, the more Afrocentric the African-American’s facial features, the more prone he or she is expected to be deviant (Eberhardt et al. 2006). Interestingly, it is probable that less than flattering depictions of Black males on television and in news stories are activating pre-existing stereotypes possessed by Whites as opposed to facilitating their creation. According to Oliver et al. (2004), “it is important to keep in mind that media consumption is an active process, with viewers’ existing attitudes and beliefs playing a larger role in how images are attended to, interpreted, and remembered” (p. 89). Moreover, it is reductionist to presuppose that individual is powerless in constructing a palatable version of reality and is solely under the control of the media and exercises no agency. Lastly, Peffley and Hurwitz (2013) describe what can be perceived as one of the more deleterious results of negative media caricatures of Black males. More specifically, the authors posit that most Whites believe that Blacks are disproportionately inclined to engage in criminal behavior and are the deserving on harsh treatment by the criminal justice system. On the other hand, such an observation is curious because most urban areas are moderate to highly segregated residentially which would preclude the frequent and significant interaction needed to make such scathing indictments (Bonilla-Silva 2009). Consequently, the aforementioned racial animus has the effect of increased White support for capital punishment if questions regarding its legitimacy around if capital punishment is too frequently applied to Blacks (Peffley and Hurwitz 2013; Tonry 2011). Ultimately, erroneous (negative) portrayals of crime and community, community race and class identities, and concerns over neighborhood change all contribute to place-specific framing of “the crime problem.” These frames, in turn, shape both intergroup dynamics and support for criminal justice policy (Leverentz 2012).

## Case

### Framework

#### Hobbes hijacks –

#### 1] Humanity’s ability to think about the future leads to perpetual pain created by fear of the future – only a sovereign that can protect future wellbeing solves. Pettit 09,

Phillip Pettit. Made With Words, Hobbes on Language, Mind, and Politics. 2009. <http://www.jstor.com/stable/j.ctt7rp73.3> //LHPYA

This capacity to focus on the future may look like a release, freeing human beings from what Hobbes calls “the short vehemence of any carnal pleasure” (L 6.35). But the liberation has another side to it as well, since the ability to reason about how things may be in the future enables people to worry about what may yet transpire, and be paralyzed by fear and anxiety. This is the side of things that Hobbes emphasizes. He thinks concern for future evil is absolutely inevitable among human beings: “it is impossible for a man, who continually endeavoureth to secure himself against the evil he fears, and procure the good he desireth, not to be in a perpetual solicitude of the time to come” (L 12.5). And so whereas “wolves, bears and snakes” are not “rapacious unless hungry,” “man is famished even by future hunger” (DH 10. 3). As he puts it in Leviathan, the “object of man’s desire is not to enjoy once only, and for one instant of time, but to assure forever the way of his future desire” (L 11.1). Thus he posits as “a general inclination of all mankind, a perpetual and restless desire of power after power, that ceaseth only in death”; man “cannot assure the power and means to live well, which he hath present, without the acquisition of more.”

#### This explains the real implication of pleasure being intrinsically good to humans – the relationship doesn’t just end there.

#### 2] Non-descriptive words necessary for ethics don’t have a stable meaning so there is infinite conflict over how to interpret them making peace impossible. Pettit 09,

Phillip Pettit. Made With Words, Hobbes on Language, Mind, and Politics. 2009. <http://www.jstor.com/stable/j.ctt7rp73.3> //LHPYA

But what sort of reasoning or ratiocination does the expression of passion allow? The words that are paradigmatically associated with passion, as we saw in the second chapter, are thin evaluative terms like good or bad. Hobbes’s view is that we use positive terms for anything that we desire, and corresponding negative terms for anything to which we are averse. If we are attracted to something we call it good, and call it good only on that account; if we are averse to something we call it bad, and call it bad only on that account. As Hobbes says, “Whatsoever is the object of any man’s appetite or desire, that is it which he for his part calleth good: and the object of his hate and aversion, evil” (L 6.7). Hobbes thinks that where there is desire for something, there is pleasure in the presence or at least the immediate prospect of the object desired, and where there is aversion, there is pain or displeasure; the attractive is the pleasant, and the aversive the unpleasant. He can take the pleasure to be “the appearance, or sense, of good; and molestation or displeasure, the appearance, or sense, of evil” (L 6.11). Thus, he can say that everyone “calleth that which pleaseth, and is delightful to himself, good; and that evil which displeaseth him” (EL 7.3). As we learn to use words like rough, red, or round on the basis of the effects that things have on our senses, so we learn to use good and bad on the basis of the effects they have in giving or promising us pleasure or displeasure. The question, then, is how words introduced on that sort of basis can be recruited to a process of reasoning. And the question is troublesome, of course (L 6.7). We naturally use words that name what Hobbes regards as real properties of bodies according to how things “simply and absolutely” are; an example might be a word like round. We naturally use words that do not name real properties of bodies but are guided by the common effects that bodies happen to have on us—words like red and rough—according to “a common rule”; the rule will be common insofar as bodies affect us in more or less the same ways. But what are we to do with evaluative terms? There are two problems with these words, as we already know. First of all, words like good and bad are used by different people to pick out different things, since people vary in the things they find pleasant or unpleasant; “while every man differeth from other in constitution, they differ also one from another concerning the common distinction of good and evil” (EL 7.3). Words like good and bad “are ever used with relation to the person that useth them, there being nothing simply and absolutely so, nor any common rule of good and evil to be taken from the nature of the objects themselves” (L 6.7). They are used by me to pick out those things I find pleasing or displeasing, and by you to pick out those things that you find pleasing or displeasing. This makes for a problem, because differences in our judgments of good and evil are likely to lead us into strife with one another; our “controversy must either come to blows or be undecided” (L 5.3). As we saw in chapter 3, that problem may stem from the fact that we each mistakenly take ourselves to be making conflicting, nonindexical judgments, or just from the fact that the judgments, even understood as indexical, support conflicting practical dispositions. The second problem that arises with evaluative terms, however, is that not only are we each disposed to use them for different things but we are also each liable to use them differently at different times. We are subject to intertemporal as well as interpersonal inconstancy. This arises “because the constitution of a man’s body is in continual mutation,” so that “it is impossible that all the same things should always cause in him the same appetites and aversions” (L 6.5). What Hobbes has in mind here can hardly be the way we are each likely to change our views about what is attractive and good, or aversive and bad; after all, such a change of mind is likely with any beliefs whatsoever. He seems rather to be thinking of the ways in which things may engage our desires differently, depending on which of their elements or aspects is currently salient, and whether our desire is still alive or satiated. These problems are both reflections of the indexicality of the terms good and bad, according to Hobbes’s analysis. The terms are used differently, depending on the personal and indeed temporal index given by the speaker. And yet they are used across persons and times to shape what is done, whether done by one person or many, so that they raise a possibility of controversy and strife. We cannot expect any person at different times, or different people at the same time, to “consent in the desire of almost any one and the same object” (L 6.5).

#### Only a sovereign can absolve conflict over the meaning of pleasure to providing a starting point for its maximization. Pettit 09,

Phillip Pettit. Made With Words, Hobbes on Language, Mind, and Politics. 2009. <http://www.jstor.com/stable/j.ctt7rp73.3> //LHPYA

But right reason will not be in place with words like good and bad, “for want of a right reason constituted by nature.” Therefore, Hobbes says, “The parties must by their own accord set up for right reason the reason of some arbitrator or judge to whose sentence they will both stand” (L 5.3; see also D 26). The picture he has is that just as a common measure is needed to establish shared meanings for purely conventional terms of measurement like pint or quart, foot or yard, so a measure is needed to establish shared meanings for evaluative terms, at least when they are used of matters that engage everyone in the society. It “was necessary that there should be a common measure of all things that might fall in controversy; as for example: of what is to be called right, what good, what virtue, what much, what little, what meum and tuum, what a pound, what a quart, etc.” (EL 29.8). No one can cease to regard their own death as evil, according to Hobbes, insofar as a natural necessity will lead them each to seek their own good (EL 14.6; DC 1.7; L 27.8). Yet there is no reason, he thinks, why people should not be able to give up many of their self-indexed uses of evaluative terminology in favor of a usage that is tied to someone who speaks for them all equally—someone who relates to them as the agent over time relates to the agent at different times. In envisaging that possibility, of course, he is looking to the possibility of a sovereign who will speak for the commonwealth, fixing the meaning of good or bad so that it refers to what is attractive or aversive by the sovereign’s judgment. More on this in the next chapter

#### 3] Collapses – whenever a sovereign is removed, each person becomes their own sovereign and must attempt to force others under their will until someone prevails and becomes the sovereign. Parrish :

Derrida`s Economy of Violence in Hobbes` Social Contract, Richard Parrish

“But even more significantly for his relationship with Derrida, Hobbes argues that **in the state of nature persons must** not only try to control as many objects as possible -- they must also try to **control as many** persons **as possible**. "There is no way for any man to secure himself so reasonable as anticipation, that is, **by force** or wiles to master the persons of all men he can, so long till he see no other power great enough to endanger him. And this is no more than his own conservation requireth, and is generally allowed."37 While it is often assumed that by this Hobbes means a person will try to control others with physical force alone, when one approaches Hobbesian persons as meaning creators this control takes on a more discursive, arche-violent character. First," says Hobbes, "among [persons in the state of nature] there is a contestation of honour and preferment,"38 a discursive struggle not over what physical objects each person will possess, but over who or what will be considered valuable. **Persons,**as rationally self-interested beings **who**"measure, not only other men, but all other things, by themselves,"39 and **value themselves above all** others, attempt to **force that valuation on others**."The **human desire** for 'glory', which in today's language translates not simply as the desire for prestige, but also the desire to acquire power over others," **is** therefore primarily **about subsuming others beneath one**'s own personhood, **as** direct **objects** or merely phenomenal substances. As above, the inevitability of this situation is given by the fact that the primarily egoistic nature of all experience renders the other in a "state of empirical alter-ego"41 to oneself. Those who prefer a more directly materialistic reading of Hobbes may attempt to bolster their position by pointing to his comment that "the most frequent reason why men desire to hurt each other, ariseth hence, that many men at the same time have an appetite to the same thing; which yet very often they can neither enjoy in common, nor yet divide it; whence it follows that the strongest must have it, and who is strongest must be decided by the sword."42 This quote also supports my reading of Hobbes, because quite simply the primary thing all persons want but can never have in common is the status of the ultimate creator of meaning, the primary personhood, from which all other goods flow. Everyone, by their natures as creators of meaning whose "desire of power after power . . . ceaseth only in death,"43 tries to subsume others beneath their personhood in order to control these others and glorify themselves. As Piotr Hoffman puts it, "every individual acting under the right of nature views himself as the center of the universe; his aim is, quite simply and quite closely, to become a small "god among men," to use Plato's phrase."Hobbes argues that **this discursive struggle** rapidly **becomes physical** by writing that "every man thinking well of himself, and hating to see the same in others, they must needs provoke one another by words, and other signs of contempt and hatred, which are incident to all comparison, till at last they must determine the pre-eminence by strength and force of body."45 **The ultimate violence**, the surest and most complete way **of removing a person's ability to create meaning, is to kill that person**, and the escalating contentiousness of the state of nature makes life short in the war of all against all. But this does not render the fundamental reason for this violence any less discursive, any less based on "one's sense of self-importance in comparison with others"46 or human nature as a creator of meaning.”

### Offense

#### Strikes trigger inflation snowball, collapsing the economy – Moore 21:

Moore, 10-30, 21, Stephen Moore is a senior fellow at FreedomWorks. He is also a co-founder of the Committee to Unleash Prosperity and a Washington Examiner columnist., North State Journal, OORE: Will all of America go on strike?, https://nsjonline.com/article/2021/10/moore-will-all-of-america-go-on-strike/

We already have nearly 11 million unfilled jobs thanks to super-generous welfare benefits. The shortage of dockworkers, truckers and factory workers is inciting higher inflation due to shortages. Now, **if thousands of more workers in critical industries go on strike, havoc could prevail.** The worker shortages only give more leverage to the unions to walk off the job for higher pay and benefits. **The John Deere workers balked at a proposed 5% raise — and not without cause. With inflation running closer to 6%, a 5% raise could mean a loss in real income to the rank-and-file workers.** Here’s the vicious cycle we could be looking at in due time**. Inflation means higher prices at the stores, which means workers want higher pay, which means companies have higher costs, which means the firms have to raise their prices further. And the process repeats. Six percent inflation could snowball into 8% to 10% *inflation by the end of the year.*** Yikes. History proves that mismanagement of the money supply and a dollar that loses value causes convulsions in the labor market. E.J. Antoni, an economist at the Texas Public Policy Foundation, recently ran the numbers. Annual inflation spiked to 7.9% for 1951, and a record 470 strikes occurred the following year. In the late 1960s, inflation rose to 5.4%, and the number of strikes rose above 400 in a single year. But as price volatility moderated, starting in the Ronald Reagan years, so did strikes. A stable dollar that was “as good as gold” retained its value and allowed labor and management to reach mutually agreeable contracts on wage increases. From 1947 to 1982, a period of many strikes, inflation rose and fell wildly, with the annual rate changing as much as 8.7 percentage points in a single year and having a 14.5 percentage point range from -1% to 13.5%. Suddenly, it feels as though we are in a “Back to the Future” sequel with Michael J. Fox. Rising prices and a slowdown in the economy — the worst of all worlds. I predict that there will be many more strikes in the months ahead. Unions will flex their muscles in part because they have Joe Biden in the White House, who genuflects in front of the union bosses who spent hundreds of millions of dollars on his campaign. Reagan famously fired illegally striking air-traffic controllers in 1981. Does anyone believe Biden would ever have the backbone to do that? **Bottlenecks now squeeze a supply chain that was once the hallmark of American economic efficiency at every turn. It’s getting worse, and the unions and their rank-and-file workers paying higher bills aren’t happy. Nor should they be. History shows that strikes are a form of mutually assured destruction. Both sides generally lose in the long term from work stoppages — and so does America**. **The best way for Washington to ensure long-term worker** gains, for union or nonunion workers, **is to get inflation, which is a de facto wage tax, under control.**

#### Strikes kill the economy – Engineering News 18

Reporter, Creamer Media. “Strikes And Their Economic Consequences.” Engineering News, 2018, www.engineeringnews.co.za/article/strikes-and-their-economic-consequences-2018-10-01/rep\_id:4136#:~:text=Strike%20action%20results%20in%20less,or%20to%20lost%20production%20time. // LHP PS

**After conducting intensive research\* into the topic of strikes and labour unrest, the Mandela Initiative came to several conclusions**. One of these was that the right to strike is made up of a delicate balance between the [power](https://www.engineeringnews.co.za/topic/power) of firms and the rights of employees, and is considered a sign of a healthy democracy “Whilst there are potential benefits from strikes (e.g. better work morale, lower absenteeism, or improved labour productivity), **strike action also brings about numerous direct and indirect economic costs that can be high, depending on duration, number of workers involved and divisions affected,” the Initiative confirmed.** According to labour expert Suleyman Alley, there are seven key causes of labour unrest: [health](https://www.engineeringnews.co.za/topic/health) hazards in the workplace; excessive working hours; low wages; demand for leave with pay; discrimination; inadequate working tools; and aggressive behaviour of managers towards employees. While several activities can be taken in an effort to prevent strikes from occurring or escalating, in the South African context, the tendency towards violent outbursts seems to outweigh reasonable action**. “Strikes and labour unrest have marked negative impacts on the employees themselves, the employers and their stakeholders, the government, consumers, and the economy,” advises Jacki Condon**, Managing Director of Apache [Security](https://www.engineeringnews.co.za/topic/security) [Services](https://www.engineeringnews.co.za/topic/services). “The negative effects on international trade include the hinderance of economic development, creating great economic uncertainty – especially as the global media continues to share details, images and videos of violence, damage to property and ferocious clashes between strikers and [security](https://www.engineeringnews.co.za/topic/security).” **Strike action results in less productivity, which in turn means less profits. Labour Law expert, Ivan Israelstam confirms that; “The employer is likely to lose money due to delayed**[**service**](https://www.engineeringnews.co.za/topic/service)**to clients or to lost production time. The employees will lose their pay due to the no work, no pay principle. If the strikers are dismissed they will lose their livelihoods altogether.”** This year alone, Eskom, Prasa, various [manufacturing](https://www.engineeringnews.co.za/topic/manufacturing) plants, Sasol and the Post Office have faced crippling strikes – to name but a few. Condon argues that there are more immediate consequences to consider than loss of income. “**As the socio-economic issues continue to affect South Africans across the board, tensions are constantly rising,**” states Condon. “Businesses must protect themselves, their assets, [business](https://www.engineeringnews.co.za/topic/business) property, and their non-striking employees from violence and intimidation.” Condon believes that this requires the deft hand of well-trained and highly qualified close protection operatives. These operatives provide not only protection, but video evidence as well, ensuring those responsible for damage can be held to account. “The key is to create a strategic partnership with a reliable [security](https://www.engineeringnews.co.za/topic/security) provider. Plans must be put into place to protect businesses against vandalism, physical assault, property invasion and intimidation during labour unrest,” concludes Condon.

#### Strikes create structural weaknesses in the economy --- new study finds they decrease productivity, create market vulnerability, and weaken capital --- that’s a death knell for the economy

Wisniewski et. al. 19 [Tomasz Wisniewski, the Open University. Brendan Lambe, De Montfort University. Alexandra Dias, New York University. “The Influence of General Strikes against Government on Stock Market Behavior. 2019. Scottish Journal of Political Economy. https://sci-hub.se/10.1111/sjpe.12224]

While some clarity may have emerged with respect to the outcomes encountered by workers and governments, the literature remains silent with regards to the ramifications faced by employers. It is this void in the body of knowledge that our paper intends to fill. Even if the general strikes are not strictly directed against companies, their value may be adversely affected for several reasons. First, the unproductive periods impose costs in terms of lower levels of output and profits. Although general strikes are typically short in duration, the large number of employees involved has a bearing on the total number of days not worked (Gall, 2013). Second, such manifestations of popular dissent signal to the market the workforce’s frustration with the government and its policies. In the case where policy-makers are responsive to the demands being made, a general strike may also signal the weakening position of capital providers and other sources of power within the productive process. Corporations may also be forced into a position of carrying the burden of government concessions and the costs of social pacts that are agreed in the aftermath of a general strike. Third, in instances where the future response of the government is not known with certainty, additional investment risk is created. Such risk will raise the time-varying discount rates leading to lower stock valuations and increased market volatility. Fourth, conceding to workers’ demands may lead to a deterioration in a government’s financial position, which will exert upward pressure on bond yields and discount rates. This, in turn, would further aggravate the falls in stock prices. Our findings in this study reflect the abovementioned considerations. Through investigating a large sample spanning an array of countries, we demonstrate a valuation impact that is both statistically and economically significant. Since the magnitude of the fall in stock prices coinciding with the occurrence of a general strike is substantial, investors should pay particular attention to this type of event. Furthermore, we record significant increases in stock index return volatility and Value-at-Risk1 in the year of the event, which could be indicative of the policy uncertainty that arises alongside mass strike action. Such findings should be brought into consideration by those on both sides of the divide who are engaged in the collective bargaining process. Market vulnerability around times of mass strike action could be particularly distressing to shareholders who are not internationally diversified. The problem is of concern not only to frontline investors but extends to a wider swathe of the population invested in the market through pension funds. It is neither in the interest of trade unions nor governments to adversely affect the value of retirement portfolios. For this reason, both parties should seek alternative resolutions that do not involve walkouts. This means that in order to avoid costly economic frictions, governments should be wary of situations which may inflame worker indignation. Similarly, trade unions should consider the full welfare implications for their members before staging a mass protest.

#### 1] Strikes allows for domination by exercising coercion.

#### Gourevitch 18 summarizes [Alex; Brown University; “The Right to Strike: A Radical View,” American Political Science Review; 2018; [https://sci-hub.se/10.1017/s0003055418000321]](https://sci-hub.se/10.1017/s0003055418000321%5d//SJWen) Justin

\*\*Edited for ableist language

Every liberal democracy **recognizes** that workers have a **right** to **strike**. That right is protected in law, sometimes in the constitution itself. Yet strikes pose **serious** **problems** for **liberal** **societies**. They involve **violence** and **coercion**, they often violate some **basic** **liberal** **liberties**, they appear to **involve** group rights having **priority** over **individual** **ones**, and they can **threaten** **public** **order** itself. Strikes are also one of the most common forms of **disruptive** **collective** **protest** in modern history. Even given the dramatic decline in strike activity since its peak in the 1970s, they can play significant roles in our lives. For instance, just over the past few years in the United States, large illegal strikes by teachers ~~paralyzed~~ **froze** major school districts in Chicago and Seattle, as well as **statewide** in **West** **Virginia**, **Oklahoma**, **Arizona**, and **Colorado**; a **strike** by taxi drivers played a **major** role in debates and court decisions regarding **immigration**; and strikes by retail and foodservice workers were instrumental in getting new minimum wage and other legislation passed in states like California, New York, and North Carolina. Yet, despite their significance, there is almost no political philosophy written about strikes.1 This despite the enormous literature on neighboring forms of protest like nonviolence, civil disobedience, conscientious refusal, and social movements.

The right to strike raises **far** more **issues** than a **single** **essay** can handle. In what follows, I address a particularly significant problem regarding the right to strike and its **relation** to **coercive** **strike** **tactics**. I argue that strikes present a **dilemma** for liberal societies because for **most** **workers** to have a reasonable chance of **success** they need to use some **coercive** **strike** **tactics**. But these coercive strike tactics both **violate** the law and **infringe** upon what are widely held to be **basic** **liberal** **rights**. To resolve this dilemma, we have to know **why** workers have the right to strike in the first place. I argue that the best way of **understanding** the right to strike is as a right to **resist** the **oppression** that workers face in the **standard** **liberal** **capitalist** **economy**. This way of **understanding** the right explains why the use of **coercive** **strike** **tactics** is not morally **constrained** by the requirement to respect the **basic** **liberties** nor the related laws that strikers violate when using certain coercive tactics.

#### 3] Free-riding: strikes are a form of free-riding since those who don’t participate still reap the benefits.

**Dolsak and Prakash 19** [Nives and Aseem; We write on environmental issues, climate politics and NGOs; “Climate Strikes: What They Accomplish And How They Could Have More Impact,” 9/14/19; Forbes; <https://www.forbes.com/sites/prakashdolsak/2019/09/14/climate-strikes-what-they-accomplish-and-how-they-could-have-more-impact/?sh=2244a9bd5eed>] Justin

While strikes and protests build **solidarity** among their supporters, they are susceptible to **collective action problems**. This is **because** **the goals that strikers pursue tend to create non-excludable benefits**. That is, benefits such as climate protection can be **enjoyed** by both **strikers** and **non**-**strikers**. Thus, large participation in climate strikes will reveal that in spite of **free-riding problems**, a large number of people have a strong preference for climate action.

#### No impact to economic decline – prefer best studies

**Drezner 14** Daniel, IR prof at Tufts, The System Worked: Global Economic Governance during the Great Recession, World Politics, Volume 66. Number 1, January 2014, pp. 123-164

The final significant outcome addresses a dog that hasn't barked: the effect of the Great Recession on cross-border conflict and violence. During the initial stages of the crisis, multiple **analysts asserted** that **the** financial **crisis would lead states to** increase their **use of force** as a tool for staying in power.42 They voiced genuine concern that the global economic downturn would lead to an increase in conflict—whether **through** greater internal repression, **diversionary wars, arms races, or** a ratcheting up of **great power conflict**. Violence in the Middle East, border disputes in the South China Sea, and even the disruptions of the Occupy movement fueled impressions of a surge in global public disorder. **The aggregate data suggest otherwise**, however. The Institute for Economics and Peace has concluded that "**the average level of peacefulness in 2012 is** approximately **the same as** it was in **2007**."43 **Interstate violence** in particular has **declined** since the start of the financial crisis, **as have military expenditures** in most sampled countries. Other **studies confirm** that **the** Great **Recession has not triggered** any increase in **violent conflict**, as Lotta Themner and Peter Wallensteen conclude: "[T]he pattern is one of relative stability when we consider the trend for the past five years."44 The secular decline in violence that started with the end of the Cold War has not been reversed. Rogers Brubaker observes that "**the crisis has not** to date **generated** the surge in **protectionist nationalism or ethnic exclusion** that might have been expected