# Princeton R1

**Kant+India AC**

## 1AC

### Framework

#### The meta ethic is practical reason-

#### [1] Ethics must be derived a priori – moral truths exist independently of the empirical world. Prefer –

#### A] Uncertainty – our experiences are inaccessible to others which allows people to say they don’t experience the same, however a priori principles are universally applied to all agents which makes it action guiding

#### B] Naturalistic fallacy – experience only tells us what is since we can only perceive what is, not what ought to be, this means experience may be generally useful but should not be the basis for ethical action.

#### [2] Practical Reason is that procedure. To ask for why we should be reasoners concedes its authority since it uses reason – anything else is escapable and non-actionguiding which is the problem of regress. Aggregation is nonsensical since a] it impedes on one persons ends for another and b] assumes everyone values the same thing.

#### [3] Moral law must be universal—our judgements can’t only apply to ourselves any more than 2+2=4 can be true only for me – any non-universalizable norm justifies someone’s ability to impede on your ends.

Korsgaard ’83 (Christine M., “Two Distinctions in Goodness,” The Philosophical Review Vol. 92, No. 2 (Apr., 1983), pp. 169-195, JSTOR) // LEX JB [brackets for gendered language]

The argument shows how Kant's idea of justification works. It can be read as a kind of regress upon the conditions, starting from an important assumption. The assumption is that **when a rational being makes a choice or undertakes an action, [they] supposes the object to be good, and its pursuit to be justified**. At least, if there is a categorical imperative there must be objectively good ends, for then there are necessary actions and so necessary ends (G 45-46/427-428 and Doctrine of Virtue 43-44/384-385). **In order for there to be any objectively good ends, however, there must be something that is unconditionally good and so can serve as a sufficient condition of their goodness**. Kant considers what this might be**: it cannot be an object of inclination**, for those have only a conditional worth, "**for if the inclinations and the needs founded on them did not exist, their object would be without worth**" (G 46/428). It cannot be the inclinations themselves because a rational being would rather be free from them. Nor can it be external things, which serve only as means. So, Kant asserts, **the unconditionally valuable thing must be "humanity"** or "rational nature," which he defines as "the power set to an end" (G 56/437 and DV 51/392). Kant explains that **regarding your existence as a rational being as an end in itself is a "subjective principle of human action."** By this I understand him to mean that **we must regard ourselves as capable of** conferring **value upon the objects of our choice, the ends that we set, because we must regard our ends as good**. But since "every other rational being thinks of his existence by the same rational ground which holds also for myself' (G 47/429), **we must regard others as capable of conferring value by reason of their rational choices and so also as ends in themselves**. Treating another as an end in itself thus involves making that person's ends as far as possible your own (G 49/430). The ends that are chosen by any rational being, possessed of the humanity or rational nature that is fully realized in a good will, take on the status of objective goods. They are not intrinsically valuable, but they are objectively valuable in the sense that every rational being has a reason to promote or realize t hem. For this reason it is our duty to promote the happiness of others-the ends that they choose-and, in general, to make the highest good our end.

#### Thus the standard is consistency with the categorical imperative. To clarify, consequences don’t link to the framework.

#### Prefer additionally –

#### [1] Kantian theory has the best tools for fighting oppression through combatting ethical egoism and abstraction

Farr 02 [Arnold (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 // LEX JB]

**One of the most popular criticisms 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. … Whereas most criticisms are aimed at the formulation of universal law and the formula of autonomy, our analysis here will focus on the formula of an end in itself and the formula of the kingdom of ends, since we have already addressed the problem of universality. The latter will be discussed ﬁrst. At issue here is what Kant means by “kingdom of ends.” Kant writes: “By ‘kingdom’ I understand a systematic union of different rational beings through common laws.”32 The above passage indicates that Kant recognizes different, perhaps different kinds, of rational beings; however, the problem for most critics of Kant lies in the assumption that Kant suggests that the “kingdom of ends” requires that we abstract from personal differences and content of private ends. The Kantian conception of rational beings requires such an abstraction. Some feminists and philosophers of race have found this abstract notion of rational beings problematic because they take it to mean that rationality is necessarily white, male, and European.33 Hence, the systematic union of rational beings can mean only the systematic union of white, European males. I ﬁnd this interpretation of Kant’s moral theory quite puzzling. Surely another interpretation is available. That is, the implication that in Kant’s philosophy, rationality can only apply to white, European males does not seem to be the only alternative. The problem seems to lie in the requirement of abstraction. There are two ways of looking at the abstraction requirement that I think are faithful to Kant’s text and that overcome the criticisms of this requirement. **First, the abstraction requirement may be best understood as a demand for intersubjectivity or recognition. Second, it may be understood as an attempt to avoid ethical egoism in determining maxims for our actions.** It is unfortunate that Kant never worked out a theory of intersubjectivity, as did his successors Fichte and Hegel. However, this is not to say that there is not in Kant’s philosophy a tacit theory of intersubjectivity or recognition. The abstraction requirement simply demands that in the midst of our concrete differences we recognize ourselves in the other and the other in ourselves. That is, we recognize in others the humanity that we have in common. Recognition of our common humanity is at the same time recognition of rationality in the other. We recognize in the other the capacity for selfdetermination and the capacity to legislate for a kingdom of ends. This brings us to the second interpretation of the abstraction requirement. **To avoid ethical egoism one must abstract from (think beyond) one’s own personal interest and subjective maxims. That is, the categorical imperative requires that I recognize that I am a member of the realm of rational beings.** Hence, I organize my maxims in consideration of other rational beings. Under such a principle other people cannot be treated merely as a means for my end but must be treated as ends in themselves. **The merit of the categorical imperative for a philosophy of race is that it contravenes racist ideology to the extent that racist ideology is based on the use of persons of a different race as a means to an end rather than as ends in themselves.** Embedded in the formulation of an end in itself and the formula of the kingdom of ends is the recognition of the common hope for humanity. That is, maxims ought to be chosen on the basis of an ideal, a hope for the amelioration of humanity. This ideal or ethical commonwealth (as Kant calls it in the Religion) is the kingdom of ends.34 Although the merits of Kant’s moral theory may be recognizable at this point, we are still in a bit of a bind. It still seems problematic that the moral theory of a racist is essentially an antiracist theory. Further, what shall we do with Henry Louis Gates’s suggestion that we use the Observations on the Feeling of the Beautiful and Sublime to deconstruct the Grounding? What I have tried to suggest is that instead of abandoning the categorical imperative we should attempt to deepen our understanding of it and its place in Kant’s critical philosophy. A deeper reading of the Grounding and Kant’s philosophy in general may produce the deconstruction35 suggested by Gates. However, a text is not necessarily deconstructed by reading it against another. Texts often deconstruct themselves if read properly. To be sure, the best way to understand a text is to read it in context. Hence, if the Grounding is read within the context of the critical philosophy, the tools for a deconstruction of the text are provided by its context and the tensions within the text. Gates is right to suggest that the Grounding must be deconstructed. However, this deconstruction requires much more than reading the Observations on the Feeling of the Beautiful and Sublime against the Grounding. It requires a complete engagement with the critical philosophy. Such an engagement discloses some of Kant’s very signiﬁcant claims about humanity and the practical role of reason. With this disclosure, deconstruction of the Grounding can begin. **What deconstruction will reveal is not necessarily the inconsistency of Kant’s moral philosophy or the racist or sexist nature of the categorical imperative, but rather, it will disclose the disunity between Kant’s theory and his own feelings about blacks and women. Although the theory is consistent and emancipatory and should apply to all persons, Kant the man has his own personal and moral problems. Although Kant’s attitude toward people of African descent was deplorable, it would be equally deplorable to reject the categorical imperative without ﬁrst exploring its emancipatory potential.**

#### Interpretation: The negative must concede the affirmative’s framework choice if it’s normatively justified as the categorical imperative. It’s the best for accessibility because turns can be generated analytically without cards which fosters critical thinking and includes those who don’t have resources.

#### You violate by reading another framing mechanism and/or contesting mine – 6 ways out if you concede AFC – **T or theory, counterplans, disads impact turns, kritiks impacted to the aff, and link turns**

#### [1] Strat skew – The NC can adapt to the 1AC – but the 1AC can’t adapt to the NC. The 1AC is already behind on strategy because it has to commit to a strategy since they talk first, but AFC levels the playing field.

#### [2] Contention level debate – We only have the topic for two months, but we can debate FW every single round. That means contention level offense OW and we should commit to deeper substantive clash.

#### Fairness is a voter – all args concede the validity, it’s a metaconstraint.

#### Education – it’s the only reason schools fund debate.

#### No RVIs on AC theory – They have 13 minutes of theory debate while the aff has 7, also it’s preemptive so violating was their choice – incentivizes dumping on theory and not engaging in substance.

#### Drop the Negative Debater – They can read infinite 1NC layers. Drop the arg doesn’t solve because they’ll still win the debate.

#### Competing interps – Reasonability is arbitrary and invites judge intervention

### Advocacy

#### Thus the advocacy – Resolved: A just government ought to recognize an unconditional right of workers to strike.

**Findlaw 17** [Created By Findlaw'S, 5-2-2017, "Labor Strike FAQs," Findlaw, <https://www.findlaw.com/employment/wages-and-benefits/labor-strike-faqs.html> // LEX JB]

* Definition of worker and strike, explains process

For **a strike** to occur, a [union or group of workers](https://www.findlaw.com/smallbusiness/employment-law-and-human-resources/unions-basics.html)**begins negotiations with an employer**. A threat of strike action is the main weapon that the workers has—**essentially the workers** will walk off the job if **their** collective demands are not met. For a strike to occur, **union leadership must call for a strike, which can only occur if enough union members have voted for the strike**. Each individual union has rules dictating what percentage of workers must vote for a strike in order for it to occur. Once the workers strike and stop coming to work, the business might shut down and feel financial strain, which **puts pressure on the employer and** gives the workers leverage in the negotiations**.**

#### I’ll defend the actor as an ideal government in relation to Kantian principles as per the resolution’s use of just which implies morality. If a government is just then it is one that recognizes workers’ strike.

#### The aff fiats recognition which is

<https://www.ldoceonline.com/Government-topic/recognition> // LEX JB

* Dictionary in the context of governments

the [act](https://www.ldoceonline.com/dictionary/act) of[**realizing**](https://www.ldoceonline.com/dictionary/realize)**and**[accepting](https://www.ldoceonline.com/dictionary/accept) that something is [true](https://www.ldoceonline.com/dictionary/true)**or important**

#### Enforcement through IFAs is normal means – that solves credibility concerns and legal loopholes which encourages striking.

Neill 12 [Emily CM; “The Right to Strike: How the United States Reduces it to the Freedom to Strike and How International Framework Agreements can Redeem it,” 1/1/12; Labor & Employment Law Forum Volume 2 Issue 2 Article 6; <https://digitalcommons.wcl.american.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1047&context=lelb>]

IFAs open the door to collective bargaining by creating a space that alters the traditionally antagonistic employer-employee engagement and is more hospitable to the organizing process.83 MNC commitment to respect the core ILO principles of freedom of association and the rights to organize and collectively bargain through IFAs are instrumental to realizing that purpose.84 1. The Creation and Proliferation of International Framework Agreements An IFA is an agreement negotiated between an MNC and typically85 a global union86 to establish an ongoing relationship between the signatories and ensure adherence to uniform labor standards by the MNC in all countries in which it operates.87 IFAs are the first and only formally-negotiated instruments between unions and corporations at the global level and a significant development in labor relations.88 Since the signing of the first IFA in 1988, they have spread at a steadily increasing rate. 89 Their proliferation since 2000 has been especially dramatic—with the number of IFAs signed in 2003-2006 nearly doubling the number signed in the first fifteen years.90 By 2008, approximately sixty-five agreements had been concluded.91 At the end of 2010, that number had jumped to seventy-six.92 2. Context of Framework Agreements: Corporate Social ResponsibilityWhile both corporate codes of conduct and IFAs can be traced to a consumer driven push for corporate social responsibility, a key difference separates the two: credibility. In the late 1980’s, MNCs in the United States began to respond to campaigns by non-governmental organizations accusing MNCs of international human rights abuses by elaborating internal codes of conduct.93 These codes, unilaterally written and implemented, tend to be vague and provide for no enforcement mechanism.94 The voluntary, self-enforcing nature of these commitments has led critics to conclude that they are mere marketing ploys lacking in credibility or having any real social impact.95 IFAs were developed, in part, as an alternative to corporate codes of conduct to raise labor standards.96 Unlike unilateral codes, IFAs are negotiated between the two principal actors—employers and workers—in the employment relationship.97 Involvement of the very party the agreement is meant to protect attaches greater meaning and significance to the instrument.98 The purpose of IFAs is to promote fundamental labor rights by regulating corporate conduct on a global level.99 This brings us to another key distinction between corporate codes of conduct and IFAs: their concrete normative content. 3. Core ILO Principles as the Substantive Content of IFAs Whereas codes tend to be vague in their commitments, MNCs commit themselves to concrete international labor norms through framework agreements. The key areas of IFAs are the acceptance of the four core labor standards, as articulated in the 1998 ILO Declaration.100 The Declaration itself is typically not mentioned, but rather the four rights are referred to in IFAs by their convention numbers.101 Thus, apart from a very few exceptions, IFAs refer explicitly to ILO Conventions 87 and 98 on freedom of association and the right to organize and collective bargaining, respectively.102 As previously discussed, ILO standards are the principal source of international labor norms.103 ILO Conventions 87 and 98 are perhaps the most important of ILO principles since the right to organize and bargain collectively is essential to the defense of working conditions like wages, hours, and health and safety through the collective bargaining process.104 4. Scope of IFAs, MNCs and Supply Chains One of the most important features of IFAs is their goal of addressing behavior not only within the signatory MNC, but along their supply chains as well.105 According to one study, of the IFAs in existence as of 2008, eighty eight percent explicitly indicated that the norms of the agreements applied to their subsidiaries and seventy-three percent contained provisions defining their application to suppliers and subcontractors.106 These provisions contain varying degrees of commitment on behalf of the signatory MNC. Some MNCs agree to place very concrete obligations on supply chain parties, going so far as to detail sanctions to be imposed upon non-compliant suppliers.107 Others contain provisions that are less mandatory, limiting the MNC’s obligation to informing or encouraging its suppliers and subsidiaries to respect the principles of the agreement. For instance, the PSA Peugeot Citroen IFA was amended in 2010, changing its once relatively firm language by which suppliers are “required” to make similar commitments to a much weaker provision in which the MNC agrees to “request” that its suppliers a similar commitment in respect of their own suppliers and sub-contractors.108 III. ANALYSIS The principal weapon workers have to leverage their bargaining power is the strike.109 The permanent strike replacement policy renders [strikes] this weapon almost meaningless by subjecting workers that employ it to a risk of job loss. This practice deviates from international norms on freedom of association, the right to organize, and bargain collectively, as enunciated in Conventions 87 and 98, and reaffirmed in the ILO 1998 Declaration to the point of rendering the right to strike a mere freedom to strike.110 Fortunately, IFAs have the potential to bring many U.S. operating companies into compliance with international standards on the right to strike, which prohibits the use of permanent replacements. This Section first addresses the effect of the permanent replacement doctrine on the right to strike in the United States. It next argues that as a member of the ILO, the U.S. is obligated to amend this policy to guarantee workers protection in their right to strike. Finally, it argues that even if the U.S. permits permanent strike replacements, certain U.S. companies are bound to IFAs that prohibit them from taking advantage of the policy. A. Interference with the Right to Strike is an Abridgement of ILO Principles Collective bargaining is the mechanism through which workers present their demands to an employer and, through negotiations, determine the working conditions and terms of employment.111 The right to strike arises most often in the context of collective bargaining, though as a weapon of last resort.112 The employment relationship is an economic one—with most workers’ demands encompassing improved pay or other working conditions.113 To bring balance to the employment relationship at the bargaining table, one of the primary weapons available to workers in defending their interests is the threat of withholding labor to inflict costs upon the employer.114 The principle of the strike as a legitimate means of action taken by workers’ organizations is widely recognized in countries throughout the world, almost to the point of universal recognition.115 The ILO Committee on Freedom of Association holds the position that the right to strike is a basic consequence of the right to organize.116 Interference or impairment of the right to strike is inconsistent with Articles 3, 8, and 10 of Convention 87 guaranteeing workers freedom of association and the right to take concerted actions to further their interests. Article 3 recognizes the right of workers’ organizations to organize their activities and to formulate their programs.117 Article 10 states that the term “organization” means any organization for furthering and defending the interests of workers.118 When read together with Article 10, Article 3 protects activities and actions that are designed to further and defend the interests of workers. Recall that strikes are recognized as an essential means through which workers further and defend their interests.119 Article 8 declares that no national law may impair the guarantees of the Convention.120 Because strike action falls under the activities protected by Article 3, which are aimed at furthering and defending workers’ interests, limitations on the right to strike may contravene Conventions 87 and 98.121 This subsection addresses the lawful practice of hiring of permanent replacements for striking workers in the United States as it relates to ILO principles. 1. The Use of Permanent Strike Replacements Reduces the ‘Right’ to Strike to the Unprotected ‘Freedom’ to Strike In refraining from ratifying ILO Conventions 87 and 98, the United States government has insisted that U.S. law sufficiently guarantees workers protections of the principles of freedom of association, the rights to organize, and bargain collectively.122 While Section 13 of the NLRA addresses the right to strike,123 in reality, enforcement of the NLRA falls short of its goals and departs from international norms, which afford the right to strike fundamental status.124

### Offense

#### **[1] The formula of autonomy demands a workers’ right to strike. The NC’s universalizability objections WILL miss the boat – it’s a question of how workers exercise their agency and autonomy which outweighs**

**Chima 13** [Chima, S. C. (2013). Global medicine: Is it ethical or morally justifiable for doctors and other healthcare workers to go on strike? BMC Medical Ethics, 14(Suppl 1), S5. doi:10.1186/1472-6939-14-s1-s5 // LEX JB]

Some philosophers have described moral obligations or duties, which ought to guide ethical behavior, such as the duty of fidelity or the obligation to keep promises, and beneficence - the obligation to do ‘good’ [10]. However, it has been suggested that some other equally compelling moral duties or ethical obligations may conflict with the above duties, such as the right to justice. Justice is the right to fair treatment in light of what is owed a person [63]. For example, it may be argued that everybody is equally entitled to a just wage for just work. The philosopher Immanuel Kant based his moral theory on a categorical imperative which encourages moral agents to act, based on a principle, which they would deem to become a universal law [64]. One can argue that the decision by any HCW to go on strike may not be universalisable. However, looking at this decision from the principle of respect for autonomy, or freedom of choice, one can conclude that individual autonomy is a sentiment which is desirable for all human beings. Accordingly, every worker should be free to choose whether to work or not, based on a whether any specific set of conditions of their own choosing have been met. Kant argues further that moral agents or individuals should be treated, “whether in your own person or in that of any other, never solely as a means, but always as an end” [64]. This idea that individuals should be treated as ends in themselves has influenced political philosophy for centuries, and stresses the libertarian ideology that people should not have their individual freedoms curtailed either for others or for the good of society in general [10,64]. From this axiomatic considerations, one can conclude that it would be unethical for people to be used as slaves or be forced to work for inadequate wages or under slave-like conditions [4,10,12,51]. The issue of HCW strikes can also be analyzed from utilitarian principles as formulated by one of its major disciples JS Mills as follows [65]: The creed which accepts as the foundation of morals, utility, or the greatest happiness principle, holds that Chima BMC Medical Ethics 2013, 14(Suppl 1):S5 http://www.biomedcentral.com/1472-6939/14/S1/S5 Page 6 of 10 actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness.

#### [2] Recognizing ability to strike is a unique obligation of the institution – anything else allows coercive workplaces and treating workers as a means to an end

**Howard 20** [Danielle Howard,, Mar 2020, "What Should Physicians Consider Prior to Unionizing?," Journal of Ethics | American Medical Association, [https://journalofethics.ama-assn.org/article/what-should-physicians-consider-prior-unionizing/2020-03 //](https://journalofethics.ama-assn.org/article/what-should-physicians-consider-prior-unionizing/2020-03%20//) LEX JB]

* Written in the context of doctors, warrant can be used for all jobs

When discussing ethics, practicalities, and outcomes of physician unions, the focus is almost always entirely on physicians. Yet to place the weight of responsibility for patient care entirely on unionized clinicians is unjust, as Kant’s reasoning applies to the employing organization as well (hereafter referred to as “the health system”). The health system benefits from physicians providing patient care; if it then creates working conditions that its employed clinicians do not find sustainable, it violates the categorical imperative by using clinicians as a means to its end. The same can be said of patients, who are used as means to an end if the health system places restrictions on patient care for financial gain. When evaluating the ethics of physician unionization, it is important to realize that the health system has its own corporate social responsibility to both patients and physicians that is independent of physicians’ commitment to patient care.26 Physicians are expected to consider the effects that their unionization will have on the patient population because they have a responsibility to patient care. The health system shares equally in this responsibility.

#### [3] Can’t be turned – strikes are just an extension of the right to self defense and a core part of human value

Waas 12 [Professor Dr. Bernd Waas, Goethe University Frankfurt, Germany [https://islssl.org/wp-content/uploads/2013/01/Strike-Waas.pdf September 2012](https://islssl.org/wp-content/uploads/2013/01/Strike-Waas.pdf%20September%202012)]

Second, entirely different attitudes exist towards strikes. In some countries, strikes are considered “a right to self-defence” which is not necessarily directed at the employer; in other countries, the area of admissible industrial action may be necessarily congruent with the relationship between employers and employees. In yet other countries, strikes are seen as acts of “self-empowerment” which have very little to do with a legal order granting certain powers or rights. Finally, in some countries, the right to strike is viewed as being firmly rooted in human dignity, granted to each individual worker and not waivable by him or her, and in others, the perspective may be more “technical” with a considerable power to dispose of the right to strike.

### Adv – 2:44

#### The Advantage is India.

#### Indian journalist strikes get arrested now.

**Guardian 20** [Guardian, 7-31-2020, "**India arrests dozens of journalists in clampdown on critics of Covid-19 response**," [https://www.theguardian.com/global-development/2020/jul/31/india-arrests-50-journalists-in-clampdown-on-critics-of-covid-19-response //](https://www.theguardian.com/global-development/2020/jul/31/india-arrests-50-journalists-in-clampdown-on-critics-of-covid-19-response%20//) JB]

**Journalists protest** in New Delhi **over** the **treatment of their colleagues**. Photograph: Sanchit Khanna/Getty Images. Facing a continuing upward trajectory in Covid-19 cases, the **Indian** government is **clamping down on media coverage** critical **of** its **handling of the pandemic**. More than **50** Indian journalists have been **arrested or had police complaints registered** against them, or been **physically assaulted**. The majority of those facing action are independent journalists working in rural India, home to more than 60% of the 1.35 billion population. “The indirect message is that we cannot show the government in poor light. It does not matter if we have to turn a blind eye to issues we witness,” said Om Sharma, a journalist with a Hindi daily in Himachal Pradesh, a mountain state in north India. Police had charged him over a Facebook live report that showed stranded workers in need of food during the lockdown. Sharma faced charges of spreading false information, disobeying the order of a public servant and acting negligently to spread infection of a dangerous disease. The world’s biggest population lockdown was partially lifted last week after 10 weeks that saw many of the country’s social and economic inequalities thrown into sharper focus, with the most vulnerable badly hit as their work vanished overnight. As of Thursday, [1.58 million people](https://covid19.who.int/?gclid=EAIaIQobChMI2anHnID16gIV34BQBh2G9gBSEAAYASAAEgJd-_D_BwE) had had the virus and 38,000 had died. Just hours before announcing the lockdown, Narendra Modi, the prime minister, held a video conference with 20 owners and editors from India’s largest print media organisations. “It was important to tackle the spread of pessimism, negativity and rumour,” he told them. **Modi’s handling of the pandemic** has been **under** increasing **criticism** as he has changed tack on policy and **failed to curb the virus’s spread**, with India now the third worst affected country after the US and Brazil. In a country where half-truths circulate over social media – [in some cases spread by politicians](https://www.theguardian.com/world/2020/apr/16/as-coronavirus-spreads-around-the-world-so-too-do-the-quack-cures) – and dubious remedies have been pushed, the government argued before the supreme court that “fake news” triggered the exodus of day labourers from the cities. The court directed the media to “refer to and publish the official version about the developments”. **Journalists complain** that their **freedoms** are being **curtailed**. Sharma was refused a curfew pass by his local administration. He had no option but to work from home, relying on social media platforms, asking local people to share their issues. Earlier this month, the Committee to Protect Journalists wrote to the Himachal Pradesh government, resulting in the chief minister announcing that the cases against Sharma and five other journalists would be withdrawn. In Jammu and Kashmir, reporters have alleged physical assaults by police. On 11 April, police slapped and used batons on Mushtaq Ahmed Ganai, a Srinagar-based reporter with the Kashmir Observer, before he was arrested. Ganai was out reporting on the lockdown at the time. Charged with disobedience under sections of the 123-year-old Epidemic Diseases Act, Ganai was held for more than 48 hours. Ganai said that the “press” sticker was removed from his car before it was returned. The following day he was back in his office. “Journalism is a passion, specifically for those in Kashmir. We cannot afford to back out,” he said. The media clampdown has added to the challenges of severe restrictions on movement. Moreover, access to lawyers has been limited and courts are still hearing only urgent cases. Geeta Seshu, of the Free Speech Collective, said the restrictions were having an impact on reporting. “During the pandemic, the government has taken some crucial policy decisions regarding environment and railways. Most of the media organisations played safe by not reviewing these decisions,” she said. India has now dropped two places to be ranked 142 out of 180 countries on the [global press freedom index](https://rsf.org/en/ranking). Responding to this in May, India’s information and broadcasting minister, Prakash Javadekar, tweeted: “Media in India enjoy absolute freedom. We will expose, sooner than later, those surveys that tend to portray bad picture about ‘Freedom of Press’ in India.”

#### A broader system of democratic backsliding hit India the hardest – COVID’s second wave was caused through governmental failure and lack of democracy.

Singh 7/5 [Prerna Singh, July 5, 2021 at 5:00 a.m., “India has become an ‘electoral autocracy.’ Its covid-19 catastrophe is no surprise”, [https://www.washingtonpost.com/politics/2021/07/05/india-has-become-an-electoral-autocracy-its-covid-19-catastrophe-is-no-surprise //](https://www.washingtonpost.com/politics/2021/07/05/india-has-become-an-electoral-autocracy-its-covid-19-catastrophe-is-no-surprise%20//) JB recut by Lex AKo]

On Thursday, the White House announced that it is deploying [response teams](https://www.cnbc.com/2021/07/01/delta-white-house-to-deploy-response-teams-across-us-to-combat-covid-variant.html), composed of officials from the Centers for Disease Control and Prevention and other federal agencies, to combat the “hypertransmissible” delta variant of the [coronavirus](https://www.washingtonpost.com/coronavirus/?itid=lk_inline_manual_2) spreading across the United States and the world. This variant first emerged in India, where a devastating second wave of virus infections have been accompanied by a parallel epidemic of [mucormycosis, or “black fungus,”](https://www.scientificamerican.com/article/why-deadly-black-fungus-is-ravaging-covid-patients-in-india/) that is maiming and killing patients. **India’s humanitarian tragedy is linked to** a **deeper political crisis** — that of **democratic erosion**. At independence from colonial rule, **India** had relatively **low** economic **development and industrialization**, widespread poverty and illiteracy, and immense ethnic diversity across linguistic, religious and caste lines. [Leading political science theories](https://www.jstor.org/stable/1951731) argued these conditions made India [infertile terrain](https://www.google.com/books/edition/The_Success_of_India_s_Democracy/Io0NsnlRT6sC?hl=en) for democracy. Yet in 1947, India instituted a democratic government and, with the exception of [a short time from 1975-77](https://press.princeton.edu/books/hardcover/9780691186726/emergency-chronicles), has remained one. Up until a few weeks ago, that is. In its influential annual rankings of countries across the world, the U.S.-based democracy watchdog Freedom House downgraded **India from a free democracy to a “**[**partially free democracy**](https://freedomhouse.org/country/india/freedom-world/2021)**.”** Similarly, the **Swedish-based V-Dem Institute demoted** **the country to an “**[**electoral autocracy**](https://www.bbc.com/news/world-asia-india-56393944)**.”** Both organizations cited the regime’s **crackdowns on freedom of speech** — and in particular, expressions of dissent — as a key factor driving India’s slide down these indexes. How are **India’s coronavirus crisis and democratic backsliding linked**? Here’s what you need to know. **The decline of free speech in the world’s largest democracy** Since assuming power in 2014, **the** ruling Bharatiya Janata Party (**BJP**) regime has **consistently and brutally undermined civil liberties**, especially freedom of speech. This crackdown has [affected](https://thewire.in/rights/india-modi-anti-national-protest-arrest-sedition-authoritarianism) journalists, editors, organizers, climate activists, Bollywood actors, cricketers, celebrities, and even ordinary citizens posting on social media. The BJP has forced editors of prominent newspapers to step down**. Police** have [**raided**](https://www.nytimes.com/2017/06/05/world/asia/india-ndtv-raids-narendra-modi-prannoy-roy.html)**or shut down the offices of media outlets** that featured articles **challenging the regime’s actions**. Physical attacks on journalists have become commonplace. Some have been gunned down in broad daylight outside their homes, earning India a [reputation](https://www.cjr.org/special_report/gauri-lankesh-killing.php) as what the Columbia Journalism Review called “one of the world’s most dangerous countries to be a reporter.” Meanwhile, reporters and media organizations sympathetic to the regime have been [protected](https://theprint.in/opinion/arnab-goswami-swift-bail-should-be-rule-for-undertrials-not-exception/545301/) and supported. [Thousands](https://timesofindia.indiatimes.com/india/5128-uapa-cases-229-sedition-cases-lodged-in-five-years-government/articleshow/81433613.cms) of individuals and organizations critical of the regime have had wide-ranging charges filed against them. Many awaiting trial still [languish](https://thewire.in/rights/jail-bail-hearings-court-delhi-riots-elgar-parishad) in jails across the country. **These attacks on freedom** of speech **harm democracies’ effective functioning. An uncensored public realm enables** the **open exchange of information**; an unencumbered press enables popular accountability. **That leaves governments** insulated from evidence and accountability, **making decisions in isolation**. [What's behind India's dramatic pandemic surge? Here's one factor: Too little competition in parliament.](https://www.washingtonpost.com/politics/2021/06/02/whats-behind-indias-dramatic-pandemic-surge-heres-one-factor-too-little-competition-parliament/?itid=lk_interstitial_manual_16) Silencing critics can be lethal during natural disasters. In their influential 1991 book “[Hunger and Public Action](https://oxford.universitypressscholarship.com/view/10.1093/0198283652.001.0001/acprof-9780198283652),” development economists Jean Drèze and Nobel laureate Amartya Sen explored why India had not endured famine since independence, despite chronic undernourishment and food production difficulties. Under colonial rule, devastating famines were numerous. Sen and Drèze concluded that the key difference since independence has been watchdog journalists whose reporting on early signs of a famine in an uncensored news media aroused public concern and pushed the government to act. But in March 2020, Prime Minister Narenda **Modi’s government**[**petitioned**](https://economictimes.indiatimes.com/news/politics-and-nation/sc-asks-media-to-publish-official-version-of-corona-developments/articleshow/74919142.cms?from=mdr)**India’s top court** to **prevent journalists from reporting covid-19 information that the regime had not sanctioned**. The Supreme Court denied the petition — but nevertheless directed the media to broadcast “the official version” of covid-19 developments. Meanwhile, **the government** has [**filed charges**](https://rsf.org/en/news/surge-harassment-indian-reporters-over-coronavirus-coverage)**against** and arrested dozens of **journalists reporting** on the **government’s mismanagement of the coronavirus crisis, whether that was about** the urban [migrant crisis](https://thewire.in/media/himachal-pradesh-firs-journalists) caused by the regime’s abrupt lockdown at the start of the pandemic; dire conditions at quarantine centers; or the shortage of oxygen and other key medical supplies. Following Drèze and Sen’s logic about famines, this quashing of a free press has both prevented the government from accessing accurate information about how the pandemic was unfolding on the ground and reduced its sense of public accountability. [Millions of people in India's crowded slums can't keep each other at a distance during a pandemic lockdown](https://www.washingtonpost.com/politics/2020/04/13/millions-people-indias-crowded-slums-cant-keep-each-other-distance-during-pandemic-lockdown/?itid=lk_interstitial_manual_23) The In February, the government announced controversial[new rules covering digital publishing](https://time.com/5946092/india-internet-rules-impact/) that give officials the power to block stories from being published or to shut down entire websites. In the past few weeks, the government has [pressured social media platforms such as Facebook, Instagram, Twitter to remove posts critical of the government](https://www.nytimes.com/2021/04/25/business/india-covid19-twitter-facebook.html). Many posts — including those with the trending hashtag #ResignModi — have disappeared and mysteriously reappeared. In India’s largest state, Uttar Pradesh, one man took to Twitter to locate oxygen for an ailing family member, who subsequently died. The [police charged him with circulating misinformation](https://scroll.in/latest/993484/up-fir-filed-against-man-who-sought-twitter-help-for-oxygen-for-grandfather) “with the intent to cause fear or alarm.” **These attacks** on free speech **are** all the **more dangerous because other key democratic watchdog institutions** — for example, an active [political opposition](https://www.washingtonpost.com/politics/2021/06/02/whats-behind-indias-dramatic-pandemic-surge-heres-one-factor-too-little-competition-parliament/?itid=lk_inline_manual_29) — **are weak**. India has protected the freedom of speech, until now BJP government extended its power to censor The freedom of speech, including the right to critique, has been at the core of Indian nationalism, forged during resistance to British colonialism. The Modi regime’s [exclusionary Hindu nationalism](https://www.washingtonpost.com/politics/2020/01/20/india-protesters-are-singing-national-anthem-waving-flag-heres-why-that-matters/?itid=lk_inline_manual_34) deviates from that history. Muzzling free speech has been [deadly](https://www.latimes.com/opinion/story/2021-05-08/india-covid-pandemic-deaths-narendra-modi) during the pandemic. Today **the scale of the covid-19 crisis** that **continues to burn across India remains unknown.** Experts [warn](https://www.nytimes.com/interactive/2021/05/25/world/asia/india-covid-death-estimates.html) that death tolls are likely many times the official reports. Scientists remain unclear about how well each of the vaccines work against the delta strain. In the United States, [concerns](https://www.scientificamerican.com/article/how-dangerous-is-the-delta-variant-and-will-it-cause-a-covid-surge-in-the-u-s/) about a new surge are growing. A free press could not have prevented the pandemic. But it could have both provided critical early information about the unfolding second wave of virus infections and put pressure on the government to take action. This would have likely reduced the public health tragedy.

#### That’s prompted by lack of journalistic freedom which causes IndoPak escalation.

Somos 20 [Christy Somos, December 17, 2020, “COVID-19 has escalated armed conflict in India, Pakistan, Iraq, Libya and the Philippines, study finds,” [https://www.ctvnews.ca/world/covid-19-has-escalated-armed-conflict-in-india-pakistan-iraq-libya-and-the-philippines-study-finds-1.5236738 //](https://www.ctvnews.ca/world/covid-19-has-escalated-armed-conflict-in-india-pakistan-iraq-libya-and-the-philippines-study-finds-1.5236738%20//) JB Recut by Lex AKo]

INDIA **India saw a rise in armed conflict during the study period, with violent clashes in the Kashmir region between Kashmiri separatists facing off against the Indian military, as well as conflicts between Pakistan and India.** “So what mostly drove the increase in conflict intensity…were basically due to two factors,” Ide said. “The first being that **there is some evidence that Pakistan sponsors or supports these insurgents in Kashmir, to encourage them to increase their attacks [on Indian forces] because they perceived them to be weak and struggling with the pandemic.” The** second factor, Ide explained, was that **while Indian government enacted a “pretty comprehensive lockdown in Kashmir, and sealing it way from international media attention…launched more intense counter-insurgency efforts and…crack[ed] down on any pro-Pakistani sympathy expressions.”** IRAQ Iraq had an increase in armed conflict, but Ide noted that the overall intensity did not change that much – a “very slight upward trend” in scale that was not linear. What did increase were attacks by ISIS in April, May, and June. “The Iraqi government was really in trouble,” he said. “They had enormous economic loss, they had to go head-to-head and use troops and funds to combat the pandemic – the international coalition supporting the government partially withdrew troops or stopped their activities.” “The Iraqi government was really in a position of weakness.” Ide said the Islamic State exploited the pandemic and the thin resources at hand to the government to expand territorial control, conquer new areas and to stage more attacks. LIBYA The civil war in Libya between the Government of National Accord’s (GNA) forces and the Libyan National Army escalated during the study period, after a ceasefire brokered in January was broken, Ide said. “As soon as international attention shifted to the pandemic…they really escalated the conflict, tried to make gains while hoping the other side is weakened because of the pandemic, hoping to score an easy military victory” Ide said. “It didn’t happen.” The UN Security Council noted in a May report that the pandemic was bolstering the 15-month conflict, citing the history of more than 850 broken ceasefire agreements and “a tide of civilian deaths” on top of a worsening outbreak. PAKISTAN **The ongoing conflict with India saw a rise in armed conflict in Pakistan** during the study period – which were unrelated to the pandemic, **but also a rise in Taliban-affiliated groups and anti-government sentiments due to pandemic restrictions**, Ide said. “There were a lot of anti-government grievances,” Ide said. “There were restrictions on religious gatherings, which religious groups did not like, and there were some negative economic impacts which affected the local people.” Ide said those two factors could have been exploited by the Taliban in a quest to recruit more followers. Later in the study period, a swath Pakistani government officials were struck with COVID-19, leaving the country with a leadership crisis, which saw an increase of attacks by Taliban groups in May.

#### Extinction – first strike and fallout blocks the sun

Roblin 21. [(Sébastien Roblin holds a master’s degree in Conflict Resolution from Georgetown University and served as a university instructor for the Peace Corps in China, "If the Next India-Pakistan War Goes Nuclear, It Will Destroy the World," The National Interest, March 26, 2021. <https://nationalinterest.org/blog/reboot/if-next-india-pakistan-war-goes-nuclear-it-will-destroy-world-181134>] TDI

Here's What You Need to Remember: **India and Pakistan account for** over **one-fifth world’s population**, **and** therefore a **significant** share of economic **activity**. **Should their** major cities **become** irradiated **ruins with their populations decimated**, a tremendous disruption **would** surely **result**. Between February 26 and 27 **in 2019**, **Indian and Pakistani warplanes** launched strikes **on each other’s territory** **and** **engaged in** aerial combat for the first time since 1971. Pakistan ominously **hinted** it was convening its National Command Authority, the institution which can authorize a nuclear strike. **The** two states, which **have** retained **an** adversarial relationship since their founding in 1947, between them deploy nuclear warheads that can be delivered by land, air and sea. However, those weapons are inferior in number and yield to the thousands of nuclear weapons possessed by Russia and the United States, which include megaton-class weapons that can wipe out a metropolis in a single blast. Some commenters have callously suggested that means a “limited regional nuclear war” would remain an Indian and Pakistani problem. People find it difficult to assess the risk of rare but catastrophic events; after all, a full-scale nuclear war has never occurred before, though it has come close to happening. Such assessments are not only shockingly callous but shortsighted. In fact, several studies **have** modeled **the** global impact of a “limited” ten-day nuclear war in **which India and Pakistan each exchange** fifty 15-kiloton nuclear bombs equivalent in yield to the Little Boy uranium bomb dropped on Hiroshima. Their findings concluded that spillover **would in no way be** “**limited**,” **directly** impacting people across the globe that would struggle to locate Kashmir on a map. And those results are merely a conservative baseline, as India and Pakistan **are estimated to** possess over 260 warheads. **Some** likely **have yields exceeding 15-kilotons**, which is relatively small compared to modern strategic warheads. Casualties **Recurring** terrorist attacks **by Pakistan-sponsored militant groups over** the status of India’s Muslim-majority Jammu and **Kashmir** state **have** repeatedly **led to threats of a** conventional **military** retaliation **by** **New** **Delhi**. Pakistan, in turn, maintains **it may use** nuclear weapons as a first-strike weapon to counter-balance India’s **superior** **conventional** forces. **Triggers could involve the** destruction **of** a large part of **Pakistan’s military** **or** penetration by Indian forces deep **into Pakistani** territory. **Islamabad** also claims it **might authorize a strike in event of a damaging Indian** blockade **or political** destabilization instigated by India. India’s official policy is that it will never be first to strike with nuclear weapons—but that once any nukes are used **against it**, **New** Dehli will unleash an all-out retaliation. The Little Boy bomb alone killed around 100,000 Japanese—between 30 to 40 percent of Hiroshima’s population—and destroyed 69 percent of the buildings in the city. But Pakistan and India host some of the most populous and densely populated cities on the planet, with population densities of Calcutta, Karachi and Mumbai at or exceeding 65,000 people per square mile. Thus, even low-yield bombs could cause tremendous casualties. A 2014 study estimates that the immediate effects of the bombs—the fireball, over-pressure wave, radiation burns etc.—would kill twenty million people. An earlier study estimated a hundred 15-kiloton nuclear detonations could kill twenty-six million in India and eighteen million in Pakistan—and concluded that escalating to using **100-kiloton warheads**, which have greater blast radius and overpressure waves that can shatter hardened structures, **would multiply** death tolls four-fold. Moreover, these projected body counts omit the secondary effects of nuclear blasts. Many **survivors** of the initial explosion would suffer slow, lingering deaths due to radiation exposure. The collapse of healthcare, transport, sanitation, water and economic infrastructure **would** also **claim** **many more** lives. **A nuclear blast could** also **trigger** **a** deadly firestorm. For instance, a firestorm caused by the U.S. napalm bombing of Tokyo in March 1945 killed more people than the Fat Man bomb killed in Nagasaki. Refugee Outflows The civil war in Syria caused over 5.6 million refugees to flee abroad out of a population of 22 million prior to the conflict. Despite relative stability and prosperity of the European nations to which refugees fled, this outflow triggered political backlashes that have rocked virtually every major Western government. Now consider likely population movements in event of a nuclear war between India-Pakistan, which together total over 1.5 billion people. Nuclear bombings—or their even their mere potential—would likely cause many city-dwellers to flee to the countryside to lower their odds of being caught in a nuclear strike. Wealthier citizens, numbering in tens of millions, would use their resources to flee abroad. Should bombs beginning dropping, poorer citizens many begin pouring over land borders such as those with Afghanistan and Iran for Pakistan, and Nepal and Bangladesh for India. These poor states would struggle to supports tens of millions of refugees. China also borders India and Pakistan—but historically Beijing has not welcomed refugees. Some citizens may undertake risky voyages at sea on overloaded boats, setting their sights on South East Asia and the Arabian Peninsula. Thousands would surely drown. Many regional governments would turn them back, as they have refugees of conflicts in Vietnam, Cambodia and Myanmar in the past. Fallout Radioactive fallout would also be disseminated across the globe. The fallout from the Chernobyl explosion, for example, wounds its way westward from Ukraine into Western Europe, exposing 650,000 persons and contaminating 77,000 square miles. The long-term health effects of the exposure could last decades. India and Pakistan’s neighbors would be especially exposed, and most lack healthcare and infrastructure to deal with such a crisis. Nuclear Winter Studies in 2008 and 2014 found that of one hundred bombs that were fifteen-kilotons were used, it would blast five million tons of fine, sooty particles into the stratosphere, where they would spread across the globe, warping global weather patterns for the next twenty-five years. **The particles would** block out **light from** the sun, **causing surface temperatures to decrease** an average of 2.7 degrees Fahrenheit across the globe, or 4.5 degrees in North American and Europe. Growing seasons **would be** shortened by ten to forty days, and certain crops such as Canadian wheat **would** simply become unviable. **Global agricultural** yields **would** fall, **leading to rising prices and** famine. **The particles** may also deplete between 30 to 50 percent of **the** ozone **layer**, **allowing** more of **the** sun’s radiation **to** **penetrate the atmosphere**, **causing increased** sunburns **and** rates of cancer **and** **killing** **off sensitive plant-life and marine** **plankton**, with the spillover effect of decimating fishing yields. To be clear, **these are outcomes for a** “light” nuclear winter **scenario**, not a full slugging match between the Russian and U.S. arsenals. Global Recession Any one of the **factors** **above** **would** likely suffice to cause a global economic recession. All of them combined would guarantee one. India and Pakistan account for over one-fifth world’s population, and therefore a significant share of economic activity. Should their major cities become irradiated ruins with their populations decimated, a tremendous disruption would surely result. A massive decrease in consumption and production would obviously instigate a long-lasting recessionary cycle, with attendant deprivations and political destabilization slamming developed and less-developed countries alike. Taken together, these outcomes mean even a “limited” India-Pakistan nuclear war would significantly affect every person on the globe, be they a school teacher in Nebraska, a factory-worker in Shaanxi province or a fisherman in Mombasa. Unfortunately, the recent escalation between India and Pakistan is no fluke, but part of a long-simmering pattern likely to continue escalating unless New Delhi and Islamabad work together to change the nature of their relationship.

#### The plan solves:

#### First, corruption reduction – the right to strike fights concentration of power while reducing inequality.

IER 17 [Institute of Employment Rights. The IER exists to inform the debate around trade union rights and labour law by providing information, critical analysis, and policy ideas through our network of academics, researchers and lawyers. “UN Rights Expert: Right to strike is essential to democracy”. 3-10-2017. . https://www.ier.org.uk/news/un-rights-expert-right-strike-essential-democracy/.]

The United Nations’ Special Rapporteur on the rights to freedom of peaceful assembly and of association, Maina Kiai, has reminded member states of the International Labour Organization (ILO) – including the UK – that they have a positive obligation to uphold the right to strike. Speaking at an ILO meeting on Monday 06 March 2017 in Geneva, Kiai argued that the right to strike is fundamental to the preservation of democracy. “The concentration of power in one sector – whether in the hands of government or business – inevitably leads to the erosion of democracy, and an increase in inequalities and marginalization with all their attendant consequences. The right to strike is a check on this concentration of power,” he explained. The right to strike has been established in international law as a corollary to the right of freedom of association for decades, and is enshrined in the European Convention on Human Rights as Article 11. As a member state of the ILO and of the EU, the UK is legally obliged to uphold the right to strike, although through the Trades Union Act 2016 and the anti-trade union laws that preceded it, the government is making it harder and harder for trade unions to take industrial action. Kiai criticised such actions, saying government’s have a duty not to impede workers’ ability to take industrial action. “I deplore the various attempts made to erode the right to strike at national and multilateral levels,” the expert said, reminding delegates: “Protest action in relation to government social and economic policy, and against negative corporate practices, forms part of the basic civil liberties whose respect is essential for the meaningful exercise of trade union rights. This right enables them to engage with companies and governments on a more equal footing, and Member States have a positive obligation to protect this right, and a negative obligation not to interfere with its exercise.”

#### Second, electoral legitimacy – striking is critical to political influence which can check electoral illegitimacy and broader fascism.

Luce 20 [Stephanie; Professor, received her B.A. in economics from the University of California, Davis and both her Ph.D in Sociology and her M.A. in Industrial Relations from the University of Wisconsin at Madison. Her research focuses on low-wage work, globalization and labor standards, and labor-community coalitions. She is the author of Labor Movements: Global Perspectives. Well-known for her research on living wage campaigns and movements, she is also the author of Fighting for a Living Wage and co-author (with Robert Pollin) of The Living Wage: Building a Fair Economy. She is co-author of A Measure of Fairness; and co-editor of What Works for Workers?: Public Policies and Innovative Strategies for Low-Wage Workers. She has published numerous reports on labor and wages in the New York City area, including the annual “State of the Unions” report co-authored with Ruth Milkman; “Strike for Democracy!” 10/26/20; OrgUP; <https://www.organizingupgrade.com/strike-for-democracy/>]

Trump and the Republican Party have launched a full-fledged assault on the electoral process, from voter suppression to misleading ballot boxes. We may see violence aimed at keeping people from the polls or just meant to create general fear and chaos. Trump has dropped repeated suggestions that he may try to shut down the election, stop votes from being counted, or refuse to step down even if he loses.

A range of groups have mobilized to fight for a fair election and plan around worst case scenarios. Some unions have been active in a few of these groups, such as Protect the Vote.

According to experts who study coups, the best way to stop an electoral coup is by getting a large turnout and strong victory. The larger a vote for Biden, the smaller the space Trump will have to claim the vote is illegitimate. Unions are doing their part to make this happen. This is a major part of union activity every election cycle. But according to Bob Master, Assistant to the Vice President of District 1 of the Communications Workers, it was tough to get union members to volunteer for Hilary Clinton four years ago. This year, there are hundreds of members signed up to phone bank, some doing it three or four nights a week. It isn’t that they are necessarily Biden fans, he says, but they understand what is at stake.

UNITE HERE is running an intensive “Take Back 2020” get-out-the-vote effort, phone banking and even knocking on doors in Arizona, Florida, Nevada and Pennsylvania. In Philadelphia, for example, over 100 hospitality workers plan to visit 100,000 homes before the election. In Arizona they are partnering with Seed the Vote.

Unions such as the Communications Workers of America, SEIU, AFT and the UAW are looking to connect some of their core activists with local “protect the vote” groupings in key states and cities to show up to polls and fight to make sure every vote is counted.

Unions are increasingly turning attention to possible election scenarios. “There’s some sense in the leadership that in fascist countries, unions are at the top of the list of targets,” Master says. “And it is the role of unions, which are the guarantors of some measure of democracy in the workplace, to ensure that democracy survives in the society.”

A handful of activists have started to organize in their workplace for labor to be ready to respond. Postal workers in Detroit are handing out flyers that ask coworkers to sign a pledge from Choose Democracy, committing to vote then take action if needed to protect the vote.

ARE UNIONS READY?

Will unions be ready to strike if Trump won’t step down? The sizable share of union members backing Trump makes it tough for some unions to frame the fight as anti-Trump, or pro-Biden. But if unions commit to the integrity of the democratic process, they have more ground to stand on.

The Rochester Central Labor Council in New York passed a resolution calling for a general strike in the event that Trump loses and does not step down. The resolution calls on the national AFL-CIO and all other labor organizations to “prepare for and enact a general strike, if necessary, to ensure a Constitutionally mandated peaceful transition of power as a result of the 2020 Presidential Elections.” A handful of other labor bodies have followed suit.

Sara Nelson, International President of the Association of Flight Attendants-CWA, AFL-CIO, is also taking a bold stand, stating that in the event of a contested election, labor “has to be ready to mobilize in a series of strikes or leading to a general strike.” Despite high unemployment, workers still have power, she says. She points to how the federal government ended its shutdown last year, after Nelson spoke publicly about the idea of a general strike and a handful of air traffic controllers did not show up for their shifts. “Where can we actually flex that muscle in a series of strikes . . . in a way that is going to be very effective?” she asks. “And frankly, if the planes all stop that is something that will grab everyone’s attention and suddenly there has to be action to fix that.”

Writers following these discussions have described some of the history and challenges of general strikes. We have never had an actual national general strike in the U.S., although some have argued that the 2006 immigration protests were a version of one. And W.E. B. DuBois made a case in Black Reconstruction that up to a half a million enslaved workers held a general strike during the Civil War, by stopping work and leaving plantations.

Strikes are rare in the U.S. Despite the mini-strike wave of 2018-19, most union members have never been on strike, and few unions prepare to do so. And of course, it is illegal for many public sector unions to strike, and in some states the penalties can be stiff. Even in the private sector, most unions also have no-strike clauses in their contracts, meaning to strike during the life of the contract is violating the terms.

Finally, when workers do strike, it is usually for their own wages and working conditions: an economic strike. To pull off a job action in defense of democracy means moving to a political strike: something the U.S. labor movement has even less experience with. “Just getting workers to strike for their own contract is really hard,” says Liz Perlman, Executive Director of AFSCME 3299. “Most people just don’t do it. And we don’t teach strikes, we don’t talk the language of strikes in labor.”

### UV

#### [1] 1ar theory since the neg can do infinite bad things and I can’t check. It’s drop the debater since the 1ar is too short to win both layers. No RVI since they’d dump on it for 6 minutes. CI since reasonability is arbitrary and bites intervention.

#### [2] Permissibility and presumption substantively 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) If anything is permissible, then definitionally so is the aff since there is nothing that prevents us from doing it

#### [3] No omissions: All neg theory violations and kritik links must come from the text of the AC, not the absence of specification. (A) I have a limited time to speak so it’s an infinite aff burden (B) Race to bottom – incentivizes people to not engage the aff and make a bunch frivolous spec argument to preclude

#### [4] Neg may only read 1 T or theory shell. Multiple shells spread out the 1AR and allow the 2NR to collapse to whichever shell was under covered, meaning I wasn’t given a fair shot at justifying my practice. Multiple rounds solve your offense since we can check lots of abusive practices over time. Theory on spikes are incoherent because there’s infinite framing we can debate over but prefer mine because they’re reactive.

#### [5] Negative may not read more than 1 off case position as the affirmative can only read 1 position, K2 reciprocity

#### [6] The neg may not read nibs a) you can uplayer for 7 minutes that I have to answer before I even have access to offense b) inf neg abuse since you would just read 7 mins of auto-negate arguments.

#### [7] Skep affirms – moral ought statements are evaluations of actions. Having an obligation means that we have the best reason. Skeptical beliefs mean we don’t have any reason for action which means strength of reason to the aff is sufficient.