# 1NC

## 1

#### Interp - The letter “A” is an indefinite article that modifies “just government” – the resolution must

#### “A” implies a nonspecific or generic reading of the word “government”.

Walden 20 Walden University [The Writing Center provides a broad range of writing instruction and editing services for students at Walden University, including writing assistance for undergraduates, graduate students, and doctoral capstone writers], “"A" or "An"” last modified July 14 2020, <https://academicguides.waldenu.edu/writingcenter/grammar/articles> SM

When to Use "A" or "An" "A" and "an" are used with singular countable nouns when the noun is nonspecific or generic. I do not own a car. In this sentence, "car" is a singular countable noun that is not specific. It could be any car. She would like to go to a university that specializes in teaching. "University" is a singular countable noun. Although it begins with a vowel, the first sound of the word is /j/ or “y.” Thus, "a" instead of "an" is used. In this sentence, it is also generic (it could be any university with this specialization, not a specific one). I would like to eat an apple. In this sentence, "apple" is a singular countable noun that is not specific. It could be any apple.

#### “Just government” is a generic indefinite singular.

Leslie 12 Leslie, Sarah-Jane. “Generics.” In Routledge Handbook of Philosophy of Language, edited by Gillian Russell and Delia Fara, 355–366. Routledge, 2012. <https://www.princeton.edu/~sjleslie/RoutledgeHandbookEntryGenerics.pdf> SM

GENERICS VS. EXISTENTIALS The interpretation of sentences containing bare plurals, indefinite singulars, or definite singulars can be either generic as in (1) respectively or existential/specific as in (2): (1) Tigers are striped A tiger is striped The tiger is striped. (2) Tigers are on the front lawn A tiger is on the front lawn The tiger is on the front lawn. The subjects in (1) are prima facie the same as in (2), yet their interpretations in (1) are intuitively quite different from those in (2). In (2) we are talking about some particular tigers, while in (1) we are saying something about tigers in general. There are some tests that are helpful in distinguishing these two readings. For example, the existential interpretation is upward entailing, meaning that the statement will always remain true if we replace the subject term with a more inclusive term. For example, if it is true that tigers are on the lawn, then it will also be true that animals are on the lawn. This is not so if the sentence is interpreted generically. For example, it is true that tigers are striped, but it does not follow that animals are striped (Lawler 1973 Laca 1990; Krifka et al 1995). Another test concerns whether we can insert an adverb of quantification (in the sense of Lewis 1975) with minimal change of meaning (Krifka et al 1995). For example, inserting “usually” in the sentences in (1) (e.g. “tigers are usually striped”) produces only a small change in meaning, while inserting “usually” in (2) dramatically alters the meaning of the sentence (e.g. “tigers are usually on the front lawn). (For generics such as “mosquitoes carry malaria”, the adverb “sometimes” is perhaps better used than “usually”.)

#### This applies to the res – 1] Upward entailment test – “a just government ought to recognize an unconditional right to strike” doesn’t imply that “in a society, governments ought to recognize this right” because an authoritarian regime might not recognize it 2] Adverb test -- “just governments usually ought to recognize a right to strike” doesn’t substantially change the meaning of the res.

Precision ow –

#### Violation – They spec \_\_\_\_\_\_\_

#### Standards:

#### 1] **Limits – You can pick any government and find a flimsy definition of it being “just”. Just is super vague and it’s easy to prove any government as just. That’s over 123 countries – there are solid affs for China, US, India, South Africa, and Russia - that explodes neg prep burdens and kills clash. Generics don’t solve- infinite pre-round prep and encourages reading the same arguments which kills education.**

ITUC 20**,** (International Trade Union Confederation, “World’s Worst Countries for Workers”), ITUC, 2020, https://www.ituc-csi.org/IMG/pdf/ituc\_globalrightsindex\_2020\_en.pdf // MNHS NL recut DD AG

In 2020, strikes have been severely restricted or banned in 123 out of 144 countries. In a significant number of these countries, industrial actions were brutally repressed by the authorities and workers exercising their right to strike often faced criminal prosecution and summary dismissals.

#### 2] TVA solves – just read your aff as an advantage to a whole rez aff – we don’t stop them from reading new FWs, mechanisms or advantages. a] it’s ridiculous to say that neg potential abuse justifies the aff being non-T b] There’s only a small number of pics on this topic c] PICs incentivize them to write better affs that can generate solvency deficits to PICs

#### Drop the debater bc you can’t drop the arg on their advocacy

#### No rvis – a) topic ed, b) baiting, c) logic

#### Competing interps – reasonability is arbtirary and causes race to the bottom, collapses

## 2

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

#### Just governments respect liberties

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

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

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

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

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

#### Prefer –

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

#### 2] Limits – there are 200 governments in the world – letting them pick an unjust ones explodes limits via infinite permutations of governments. Defending a government that respects liberities and doesn’t commit moral atrocities like a full democracy like sweden, finland, czech republic etc. solve their offense.

#### 3] Phil ed – 1AR will claim no government is just but that just means that we defend ideal theory. That’s good –

#### A] forces philosophical contestation which can uniquely happen in LD debate whereas you can util debate on any topic

#### B] outweighs – framework debate allows to identify injustice which is a prereq to any other theory voter because they’re all philosophically grounded

## 3

#### Ethics must began a priori. Permissibility negates since the word ought in the resolution indicates an obligation so its their burden to prove the existence of one.

#### 1] Is/Ought Gap – experience in the phenomenal world only tells us what is since we can only perceive what is, not what ought to be. But it’s impossible to derive an ought from descriptive premises, so there needs to be additional a priori premises within the noumenal world to make a moral theory.

#### The existence of extrinsic goodness requires unconditional human worth—that means we must treat others as ends in themselves.

Korsgaard ’83 (Christine M., “Two Distinctions in Goodness,” The Philosophical Review Vol. 92, No. 2 (Apr., 1983), pp. 169-195, JSTOR) OS/Recut Lex AKu \*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] he or she 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 them. 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.

#### Practical reason resolves regress - I can keep asking “why should I follow this” but asking “why reason” requires reason so its inescapable. Regress collapses to skep since no one can generate obligations absent grounds for accepting them.

Ethics must be universal – 2+2 = 4 can’t be true for me but not for you. That’s incoherent.

There is an act omission distinction otherwise we are infinitely culpable for anything like, me being responsible for the the war in Yemen which is illogical – negate, omitting is a morally permissible action to avoid culpability, which means the squo is ok and theres no moral obligation to do the aff

Now negate

#### 1] Strikes violate rights.

**Gourevitch, 16** **(Alex Gourevitch, associate professor of political science at Brown University, 6-13-2016, accessed on 10-12-2021, *Perspectives on Politics*, "Quitting Work but Not the Job: Liberty and the Right to Strike", https://sci-hub.se/10.1017/S1537592716000049) //D.Ying**

Yet there is more. The standard strike potentially threatens the fundamental freedoms of three specific groups. • Freedom of contract. It conflicts with the freedom of contract of those replacement workers who would be willing to take the job on terms that strikers will not. Note that this is not a possible conflict but a necessary one. Strikers claim the job is theirs, which means replacements have no right to it. But replacements claim everyone should have the equal freedom to contract with an employer for a job. • Property rights. A strike seriously interferes with the employer’s property rights. The point of a strike is to stop production. But the point of a property right is that, at least in the owner’s core area of activity, nobody else has the right to interfere with his use of that property. The strikers, by claiming that the employer has no right to hire replacements and thus no way of employing his property profitably, effectively render the employer unfree to use his property as he sees fit. To be clear, strikers claim the right not just to block replacement workers, but to prevent the employer from putting his property to work without their permission. For instance, New Deal “sit-down” strikes made it impossible to operate factories, which was one reason why the courts claimed it violated employer property rights. 24 Similarly, during the Seattle general strike in 1919, the General Strike Committee forced owners to ask permission to engage in certain productive activities—permission it often denied. 25 • Freedom of association. Though the conceptual issues here are complicated, a strike can seriously constrain a worker’s freedom of association. It does so most seriously when the strike is a group right, in which only authorized representatives of the union may call a strike. In this case, the right to strike is not the individual’s right in the same way that, say, the freedom to join a church or volunteer organization is. Moreover, the strike can be coercively imposed even on dissenting members, especially when the dissenters work in closed or union shops. That is because refusal to follow the strike leads to dismissal from the union, which would mean loss of the job in union or closed shops. The threat of losing a job is usually considered a coercive threat. So not only might workers be forced to join unions—depending on the law—but also they might be forced to go along with one of the union’s riskiest collective actions. Note that each one of these concerns follows directly from the nature of the right to strike itself. Interference with freedom of contract, property rights, and the freedom of association are all part and parcel of defending the right that striking workers claim to “their” jobs. These are difficult forms of coercive interference to justify on their own terms and they appear to rest on a claim without foundation. Just what right do workers have to jobs that they refuse to perform?

#### Strike means to cause suffering – upholding a right to impose bodily harm is bad under any framework.

**Cambridge Dictionary (Cambridge Dictionary, dictionary from the University of Cambridge, No Date, accessed on 10-11-2021, *Cambridge Dictionary*, "strike", https://dictionary.cambridge.org/dictionary/english/strike) \*brackets in original //D.Ying**

strike verb (CAUSE SUFFERING) C2 [ I or T ] to cause a person or place to suffer severely from the effects of something very unpleasant that happens suddenly: I have a life insurance policy that will take care of my family if disaster strikes. The disease has struck the whole community, sometimes wiping out whole families. They predict that a large earthquake will strike the west coast before the end of the decade.

#### 2] Violates the commitment to not cause harm

Fourie 17 Johan Fourie 11-30-2017 "Ethicality of Labor-Strike Demonstrates by Social Workers" <https://www.otherpapers.com/essay/Ethicality-of-Labor-Strike-Demonstrates-by-Social-Workers/62694.html> (Johan Fourie is professor of Economics and History at Stellenbosch University.) JG

In addition to the above, engaging in a labor strike demonstration is a gross violation of the **prima facie duty of the social worker**, nonmaleficence: **to not cause harm**, and display a commitment to the well-being of the client, organization as well as society. As Social Workers withdraw their labor, services are ceased, and automatic disruption occurs which can inflict serious harm on clients, organizational functioning as well as society. According to Mehta and Swell (2014), examples of the harm caused to clients and organizational functioning include severe and fatal delays in executing or developing timeous interventions **for at-risk clients,** miscommunication, and no service delivery. Moreover, by withdrawing their labor in a strike demonstration, ethical principles such as beneficence and social justice are also not adhered to as no acts of kindness, empathy is shown, and the most vulnerable members of society **will be impacted the most**.

## 4

#### CP Text: A just government ought to recognize an unconditional right of all workers except police to strike.

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

Grim 2020 Andrew Grim 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/>SJKS

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

#### These strikes strengthen unions that contribute to increased violence, and protection of misconduct

Serwer 6/24 Serwer, Adam. “Bust the Police Unions.” The Atlantic, Atlantic Media Company, 24 June 2021, www.theatlantic.com/magazine/archive/2021/07/bust-the-police-unions/619006/SJKS

Police unions found that they had new leverage at the bargaining table. In contract negotiations with cities, they sought not merely higher pay or better benefits, but protections for officers accused of misconduct. At this, they proved remarkably successful. Reviewing 82 active police-union contracts in major American cities, a 2017 Reuters investigation found that a majority “call for departments to erase disciplinary records, some after just six months.” Many contracts allow officers to access investigative information about complaints or charges against them before being interrogated, so they can get their stories straight. Some require the officer’s approval before making information regarding misconduct public; others set time limits on when citizens can file complaints. A 2017 Washington Post investigation found that since 2006, of the 1,881 officers fired for misconduct at the nation’s largest departments, 451 had been reinstated because of requirements in union contracts. For many police unions, enacting and enforcing barriers to accountability became a primary concern. In 2014, in San Antonio, the local police union was willing to accept caps on pay and benefits as long as the then–city manager abandoned her efforts to, among other reforms, prevent police from erasing past misconduct records. The damage that these types of provisions have done is hard to overstate. In one recent study, the economist Rob Gillezeau of the University of Victoria found

#### Empirically proven – police strikes have causes a lot of violence in Brazil.

Lopes 19 [Lopes, Marina. “Police Went on Strike in a Brazilian State. the Result Was near-Anarchy.” *The Washington Post*, WP Company, 18 Apr. 2019, https://www.washingtonpost.com/news/worldviews/wp/2017/03/01/police-went-on-strike-in-a-brazilian-state-the-result-was-near-anarchy/. ]//Lex AKu

This wave of near-anarchy has engulfed the state of Espirito Santo, a picturesque region along Brazil’s northeastern coast, since Feb. 4. That’s when the state police announced a general strike, leaving the streets open to gangs and petty criminals alike. [The state government](http://g1.globo.com/espirito-santo/noticia/2017/02/governo-do-es-divulga-pela-primeira-vez-numero-de-mortos-em-crise-143.html) said that 143 people were slain in Espirito Santo between Feb. 4 and Feb. 13, compared to just four people in all of January. This crime wave is another symptom of Brazil’s growing budget crisis. From hospitals to universities, governments in Brazil are being squeezed by a prolonged recession and strict austerity measures, resulting in a breakdown of social services in various corners of the country. In January, rival drug gangs orchestrated prison revolts that killed hundreds and resulted in mass escapes. In Rio de Janeiro, funding cuts left some hospitals [without enough money for bandages](http://extra.globo.com/noticias/rio/hospital-cardoso-fontes-nao-tem-nem-esparadrapo-no-inca-tambem-falta-material-16164780.html). Rio’s state government went months without paying public workers’ salaries. Critics say the police strike in Espirito Santo is another example of the government’s loose grip on control. Espirito Santo has long been one of Brazil’s most crime-ridden states. There were 1,000 killings there last year, yet overworked police officers make a starting salary of just $600 a month, among the lowest in the country, according to the state police officers’ union. Because they provide an essential service, state police are legally forbidden to go on strike in Brazil. But the officers in Espirito Santo found a loophole: They would show up at the station every morning in uniform, ready to work. But once they were inside, their spouses and family members surrounded the headquarters and refused to let them patrol the streets, demanding higher payment and better working conditions. Two days after the start of the strike, the federal government ordered the police to bypass their families and return to the streets — but the officers refused. “We are living a crisis of legitimacy in Brazil,” said Marco Borges, a sociologist and expert on violence in the region. “It is a very grave situation. An institution linked to the army, with military training, simply decided to disobey the orders of its commanders.” The results were disastrous. Within two days, 50 people were slain, schools and health clinics closed, commerce evaporated and the state’s transportation system came to a halt. Residents, who had no warning about the strike, became hostages in their own homes, forced to survive on whatever food they had in their cabinets.

## Case