### 1

#### Interpretation: Debaters must specify and separately delineate the types of laborers who will be guaranteed the unconditional right to strike in the text of the 1AC.

#### Strikers’ jobs are a core question of the topic, and there’s no consensus on normal means.

#### Mason, 18 Elinor Mason, Open Democracy, “On Striking, and the Recognition that Ethics are a Collective Affair” (April 3, 2018), <https://www.opendemocracy.net/en/opendemocracyuk/on-striking-and-recognition-that-ethics-are-collective-affair/>

The primary aim of a strike is to harm the interests of the employer. Public Sector workers, will, inevitably end up harming the public too. In the public sector, the work we do is a public good, and if we withdraw our labour, we hurt the public. How much harm there is depends on what area, and what sort of public good we are talking about – the potential harm from doctors striking is greater than the potential harm we do here. The harm we do to our students in striking is nonetheless significant, and it needs to be defended. I think that the harm here is justified, and I will try to defend that in what follows, but even if you do not agree with me about this case, I aim to provide a way to think clearly about what might justify this sort of harm.

#### Violation: they don’t

#### Standards:

#### 1] Shiftiness – They can redefine the jobs defended by the 1AC in the 1AR which allows them to recontextualize their enforcement mechanism to wriggle out of DA’s.

#### 2] Real World – Policy makers will always specify about the mandates of the plan. It also means zero solvency, since vague affs get rolled back or circumvented.

#### The shell isn’t regressive or arbitrary – it’s an active part of drafting bills and is central to any advocacy.

### 2

#### The role of the ballot is to determine the truth or falsity of the resolution.

#### 1) Inclusion: a) other ROBs open the door for personal lives of debaters to factor into decisions and compare who is more oppressed which causes violence in a space where some people go to escape. b) Anything can function under truth testing insofar as it proves the resolution either true or false. Specific role of the ballots exclude all offense besides those that follow from their framework which shuts out people without the technical skill or resources to prep for it.

#### 2) Fiat is illusory: Nothing leaves this round other than the result on the ballot which means even if there is a higher purpose, it doesn’t change anything and you should just write whatever is important on the ballot and vote for me. Answering this triggers constitutivism since the win is necessary for your scholarship which means rules inside of the game matter.

### 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.

#### 2] Verification – The logic of evaluating consequences is circular because it relies on the assumption that nature will hold uniform but we could only reach that conclusion through an observation of past events.

#### The standard is treating humanity as an end in itself

#### 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.

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

#### 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**.

### Case

#### Reject 1ar theory:

#### A) Creates a 7-6 time skew

#### b)Causes infinite abuse against the neg, since I have no 3NR, you can just read a shell, and line by line all my responses in the 2AR, which means the aff always wins

#### C) Resolvability – all 2ar responses to 2nr counter interp are new which requires judge intervention to resolve

#### No aff infinite abuse: A) Spikes and 1ac theory solve

#### No 2ar weighing – infinitely unpredictable which I can’t respond to - make them do it in the 1ar