#### US democracy is the greatest international stabilizer and is key to democracy globally

Kelly Magsamen et. al. 18, Max Bergmann, Michael Fuchs, and Trevor Sutton, 9-5-2018, "Securing a Democratic World," Center for American Progress, https://www.americanprogress.org/issues/security/reports/2018/09/05/457451/securing-democratic-world/

Policy recommendations Revitalizing global democracy is an immense and complex task that will take many years. But in the short term, the threat presented by opportunist authoritarian regimes urgently requires a rapid response. That is why America’s democracy rebalance needs both an immediate defensive line of effort to protect democratic values at home and around the world from creeping authoritarianism and a sustained long-term effort to expand the global democratic community and address the drivers of democratic retrenchment. Strengthen democracy at home American foreign policy starts at home with the strength of our own democratic model. None of the initiatives proposed in this report is likely to succeed if the United States does not embrace its own democratic values and norms and lead by example. The next administration will need to simultaneously re-establish international credibility and strengthen the democratic compact with its own citizens. For the United States to compete effectively in the global battle of ideas, it must continue to perfect its own democracy and leverage its own comparative strengths: rule of law, strong institutions, the ability to self-correct as a nation, and the innovation and perseverance of the American people. While domestic policy is not the focus of this report, the authors felt it was essential to draw the connection between the health of American democracy and the strategic impact that the United States can drive globally in the context of rising competition.

#### Extinction

Yulis 17 (Max Yulis, Penn Political Review. In Defense of Liberal Internationalism. April 8, 2017. pennpoliticalreview.org/2017/04/in-defense-of-liberal-internationalism/)

Over the past decade, international headlines have been bombarded with stories about the unraveling of the post-Cold War world order, the creation of revolutionary smart devices and military technologies, the rise of militant jihadist organizations, and nuclear proliferation. Indeed, times are paradoxically promising and alarming. In relation to treating the world’s ills, fortunately, there is a capable hegemon– one that has the ability to revive the world order and traditionally hallmarked human rights, peace, and democracy. The United States, with all of its shortcomings, had crafted an international agenda that significantly impacted the post-WWII landscape. **Countries invested their ambitions into security communities, international institutions, and international law** in an effort **to mitigate** the **chances of** a **nuclear** catastrophe or another World **War**. The horrors and atrocities of the two Great Wars had traumatized the global community, which spurred calls for peace and the creation of a universalist agenda. **Today**, the world’s fickle and declining hegemon still has the **ability, but not the will**, to uphold the world order that it had so carefully and eagerly helped construct. Now, **the stakes are too high**, and **there must be a mighty and willing global leader to lead the effort of diffusing democratic ideals** and reinforcing stability through both military and diplomatic means. To do this, the United States must abandon its insurgent wave of isolationism and protectionism, and come to grips with the newly transnational nature of problems ranging from climate change to international terrorism. First, the increase in intra-state conflict should warrant concern as many countries, namely in Africa and the Middle East, are seeing the total **collapse of civil society and government.** **These power vacuums are being filled with** increasingly **ideological and dangerous tribal and non-state actors**, such as **Boko Haram, ISIS, and Al-Shabaab**. Other bloody civil wars in Rwanda, Sudan, and the Congo have contributed to the deaths of millions in the past two decades. As the West has seen, however, military intervention has not been all that successful in building and empowering democratic institutions in the Far East. **A civil crusade**, along with the **strengthening of international institutions**,may in fact be the answer to undoing tribal, religious, and sectarian divisions, thereby mitigating the prospects of civil conflict. During the Wilsonian era, missionaries did their part to internationalize the concept of higher education, which has contributed to the growth of universities in formerly underdeveloped countries such as China and South Korea.[1] In addition, the teachings of missionaries emphasized the universality of humanity and the oneness of man, which was antithetical to the justifications for imperialism and the rampant sectarianism that plagued much of the Middle East and Africa.[2] Seeing that an increase in the magnitude of human casualty is becoming more of a reality due to advancements in military technology and the increasing outbreaks of civil war, **international cooperation and the diffusion of norms that highlight the importance of stable governance, democracy, and human rights is the only recourse to address the rise in sectarian divides and civil conflicts**. So long as the trend of the West’s desire to **look inward** continues, it is likely that nation states mired in conflict will devolve into ethnic or tribal enclaves bent on **relying on war to maintain their legitimacy** and power. Aside from growing sectarianism and the increasing prevalence of failed states, an even more daunting threat come from **weapons that transcend the costs of conventional warfare.** The problem of nuclear proliferation has been around for decades, and on the eve of President Trump’s inauguration, it appeared that Obama’s lofty goal of advocating for nonproliferation would no longer be a priority of American foreign policy.[3] In addition, now that the American president is threatening to undo much of the United States’ extensive network of alliances, formerly non-nuclear states may be forced to rearm themselves. **Disarmament is central to liberal internationalism**, as was apparent by the Washington Naval Treaty advocated by Wilson, and by the modern CTBT treaty. The reverse is, however, being seen in the modern era, with cries coming from Japan and South Korea to remobilize and begin their own nuclear weapon programs.[4] A world with more nuclear actors is a formula for chaos, especially if nuclear weapons become mass-produced. Non-state actors will increasingly eye these nuclear sites as was the case near a Belgian nuclear power plant just over a year ago.[5] If any government commits a serious misstep, **access to nuclear weapons on the behalf of terrorist and insurgent groups will become a reality,** especially if a civil war occurs. States with nuclear weapons require domestic stability and strong security, which is why states such as Israel, North Korea, and Pakistan could be in serious trouble in the event of a domestic uprising or military coup. The disarmament of all states is essential for human survival, and if it is not achieved, then **a world full of nuclear weapons and an international system guided by realpolitik could give rise to nuclear warfare**. In today’s world, nuclear weapons leave all states virtually defenseless. But, **for nuclear deproliferation to become a cornerstone of the global agenda, a pacifying and democratic power must rise to the limelight to advocate the virtues of peace, stability, and human rights**. **Those who equivocate democratic interventionism as an idealistic crusade cannot be further from the truth**. Some, however, see it as an effective foreign policy that has a grand scheme for peace in mind.[6] The latter contention, despite being widely disputed, **holds the premise for the democratic peace theory**. Throughout the history of all democracies, **not one modern-day democracy has fought against another democracy**.[7] Whether that’s because of ideational symmetry, similar objectives and morals, or generally pacific foreign policies, **such a phenomenon must be given attention by policymakers.** According to liberal internationalists, **democracies make better partners,** tend to **move towards increased political and moral agreement**, **oppose illiberal regimes**, and **support disarmament policies.** This supposition is heavily supported by the smooth post-WWII transitions that the German, Japanese, and Italian governments underwent. All of the governments were formerly fascistic and authoritarian, but with intensive military and economic support from the West, they became some of the most **shining exemplars of democratic societies**. Even today, Germany is the backbone of the European Union and repeatedly champions democratic norms, such as human rights, economic freedom, and individual liberty.[8] Equipping other countries with the necessary foundations for democracy is no easy feat, but **the fight for peace far outweighs the costs of inhabiting a world rife with nuclear-armed authoritarian and belligerent states**. In conclusion, liberal internationalism can have a lasting legacy on the prospects for peace if it is executed properly. **Putting democracy, humanism, and liberty on a pedestal is what states ought to do if they seek to save humanity from itself**. Although **the rise of transnational issues pertaining to climate change, nuclear weapons, and civil wars should make international cooperation an increasingly desired aim**, states seem to be thinking just the opposite. Only time will tell whether this is a short-lived trend, or a more ominous warning for the world at large.

#### Authoritarian regimes fail – multiple reasons mean only democracy is sustainable

Burkle 20 – (Frederick Burkle, Senior Fellow & Scientist, Harvard Humanitarian Initiative, Harvard University & T.H., “Declining Public Health Protections within Autocratic Regimes: Impact on Global Public Health Security, Infectious Disease Outbreaks, Epidemics, and Pandemics,” Prehospital and Disaster Medicine, Vol 35, Iss 3, June 2020, Cambridge University Press, https://www.cambridge.org/core/journals/prehospital-and-disaster-medicine/article/declining-public-health-protections-within-autocratic-regimes-impact-on-global-public-health-security-infectious-disease-outbreaks-epidemics-and-pandemics/8D8927B7B4117E07B666E83D8605D085)

Conclusions Lipsitch predicts that some 40%-70% of the world’s population will be infected this year.78 Despite political claims, a vaccine is more likely seen within a year or two at best.79 It is no longer realistic to expect the management of these gaps in infectious disease outbreaks, especially those that threaten to be epidemics and pandemics, are to be capably managed in their present state of willful denial and offenses by many countries, especially those that are ruled by authoritarian regimes.80 Despite resistance to globalization’s health benefits that would markedly benefit the global community during these crises by authoritarian regimes, in 2015, I called for a new WHO leadership granted by the International Health Regulations Treaty that has consequences if violated. I stated: The intent of a legally binding Treaty to improve the capacity of all countries to detect, assess, notify, and respond to public health threats are being ignored. While there is a current rush to admonish globalization in favor of populism, epidemic and pandemics deserve better than decisions being made by incapable autocrats. During Ebola, a rush by the Global Health Security Agenda partners to fill critical gaps in administrative and operational areas was crucial in the short term, but questions remain as to the real priorities of the global leadership as time elapses and critical gaps in public health protections and infrastructure take precedence over the economic and security needs of the developed world. The response from the Global Outbreak Alert and Response Network and foreign medical teams to Ebola proved indispensable to global health security, but both deserve stronger strategic capacity support and institutional status under the WHO leadership granted by the [International Health Regulations] Treaty. Treaties are the most successful means the world has in preventing, preparing for, and controlling epidemics in an increasingly globalized world. Other options are not sustainable. Given the gravity of on-going failed treaty management, the slow and incomplete process of reform, the magnitude and complexity of infectious disease outbreaks, and the rising severity of public health emergencies, a recommitment must be made to complete and restore the original mandates as a collaborative and coordinated global network responsibility, not one left to the actions of individual countries. The bottom line is that the global community can no longer tolerate an ineffectual and passive international response system. As such, this Treaty has the potential to become one of the most effective treaties for crisis response and risk reduction world-wide. Practitioners and health decision-makers world-wide must break their silence and advocate for a stronger Treaty and a return of WHO authority. Health practitioners and health decision-makers world-wide must break their silence and advocate for a stronger Treaty and a return of WHO’s undisputed global authority.81 Will China’s unilateral decisions just be a temporary stay as it was post-SARS, or is China capable of adopting, without conditions, the WHO public health requirements they have so far ignored? Autocratic leaders in history have a direct impact on health security. Dictatorships, with direct knowledge of the negative impact on health, create adverse political and economic conditions that only complicate the problem further. This is more evident in autocratic regimes where health protections have been seriously and purposely curtailed. This summary acknowledges that autocratic regimes are seriously handicapped by sociopathic narcissistic leaders who are incapable of understanding the health consequences of infectious diseases or their impact on their population. They will universally accelerate defenses indigenous to their personality traits when faced with contrary facts, double down against or deny accurate science to the contrary, delay timely precautions, and fail to meet health expectations required of nations under existing International Health Regulations, laws, and Epidemic Control surveillance.82 Kavanaugh’s Lancet editorial initially praised Chinese tactics that reflected a level of control only available to authoritarian regimes. As days and weeks passed, it revealed a government that inherently became victims of their own propaganda based on “need to avoid sharing bad news.” He concluded that authoritarian politics inhibited an effective response, and that openness and competitive politics favor a strategically fair public health strategy.83 Democratic nations in comparison to autocratic regimes recognize that public health fundamentally depends on public trust.84 The WHO’s China Joint Mission on Coronavirus Disease report has applauded China’s eventual response capability and capacity with strict measures to interrupt or minimize transmission chains with extremely proactive surveillance, rapid diagnosis, isolation tracking, quarantine, and population acceptance of these measures, to implement the measures to contain COVID-19 within the country.85 It must not be forgotten that China’s authoritarian rule “put secrecy and order ahead of openly confronting the growing crisis and risking alarm or political embarrassment,” 86 arrested and compelled Dr. Li Wenliang to sign a statement that his warning constituted “illegal behavior,” all of which delayed a concerted public health offensive that led to his death.86 This was an “issue of inaction” that would have contained COVID-19 within China and remains a potent symbol of China’s failures.86 There is no evidence that the authoritarian regime has or will change to prevent this from happening again.87 I suspect China’s sophisticated censorship and propaganda systems will outlast any public health improvements.

#### There is no other explanation for declining violence.

Dafoe and Russett 13, Allen Dafoe and Bruce Russett, Assistant Professor of Political Science at Yale and Dean Acheson Research Professor of International Relations and Political Science at Yale, Assessing the Capitalist Peace, p.110, October 2013, ME)

The democratic peace—the empirical association between democracy and peace—is an extremely robust finding. More generally, many liberal factors are associated with peace and many explanations have been offered for these associations, including the effects of: liberal norms, democratic signaling, credible commitments, the free press, economic interdependence, declining benefits of conquest, signaling via capital markets, constraints on the state, constraints on leaders, and others. Scholars are still mapping the contours of the liberal peace, and we remain a long way from fully understanding the respective influence of these different candidate causal mechanisms. All this being said, the robustness of the democratic peace, as one interrelated empirical aspect of the liberal peace, is impressive. The democratic peace has been interrogated for over two decades and no one has been able to identify an alternative factor that accounts for it in cross-national statistical analyses. Democracy in any two countries (joint democracy) has been shown to be robustly negatively associated with militarized interstate disputes (MIDs), fatal MIDs, crises, escalation, and wars. The democratic peace is for good reason widely cited and regarded as one of the most productive research programs.

#### States CP is a voting issue: all states implementing the exact bill with hundreds deliberating will never happen which forces unrealistic policies and obviates the question of strikes by shifting the debate to a trivial issue which doesn’t allow leveraging case and kills topic ed. DAs solve since if there are agent questions, reading it as DA presents an actual debate.

#### 1] Perm do the counterplan:

#### A] State courts can enforce CIL as federal common law.

Brudney 21 [James; Joseph Crowley Chair in Labor and Employment Law, Fordham Law School; “The Right to Strike as Customary International Law,” THE YALE JOURNAL OF INTERNATIONAL LAW; January 2021; <https://digitalcommons.law.yale.edu/cgi/viewcontent.cgi?article=1710&context=yjil>] Justin

The Supreme Court has made clear that state statutes intruding into the realm of foreign affairs raise constitutional concerns. 330 On the other hand, state courts for a century or more have applied CIL as common law authority in matters involving foreign affairs and international law.331 And in the decades since Erie, state courts have relied on this CIL as federal common law that trumps state statutory arrangements.332 As expressed by the New York Court of Appeals, “[i]t is settled that, where there is neither a treaty, statute, nor controlling judicial precedent, all domestic courts must give effect to customary international law.”333

Accordingly, the right to strike as CIL may be applied by state courts in appropriate contexts. One setting of particular relevance involves the right to strike in states where public employees are entirely prohibited from doing so under state law. The argument based on Garcia, which was advanced to address federalism concerns of assertedly constitutional magnitude, is available to state judges as well as their federal counterparts. But in addition, and importantly, state courts in jurisdictions that ban all public employee strikes may apply CIL directly to narrow the scope of such laws. At a minimum, state judges may require their governments to identify the categories of public employees that are exercising authority in the name of the state or are performing essential services. 334 After public employees or their representatives have been given a chance to contest the contours of the government’s categories, state courts would be in a position to rule on the scope of exceptions to the right to strike, and direct that the right be available for all other public employees.

#### B] United States means the 50 states

US Code 14 [7 U.S.C. § 7102, http://openjurist.org/title-7/us-code/section-7102]

As used in this chapter (unless the context clearly requires otherwise):

(1) Board ¶ The term Board means the National Sheep Promotion, Research, and Information Board established under section 7104 (b) of this title.¶ (2) Carbonized wool ¶ The term carbonized wool means wool that has been immersed in a bath, usually of mineral acids or acid salts, that destroys vegetable matter in the wool, but does not affect the wool fibres.[1]¶ (3) Consumer information ¶ The term consumer information means nutritional data and other information that will assist consumers and other persons in making evaluations and decisions regarding the purchase, preparation, or use of sheep products.¶ (4) Customs Service ¶ The term Customs Service means United States Customs Service of the Department of the Treasury.¶ (5) Degreased wool ¶ The term degreased wool means wool from which the bulk of impurities has been removed by processing.¶ (6) Department ¶ The term Department means the United States Department of Agriculture.¶ (7) Education ¶ The term education means activities providing information relating to the sheep industry or sheep products to producers, feeders, importers, consumers, and other persons.¶ (8) Executive Committee ¶ The term Executive Committee means the Executive Committee established under section 7104 (g) of this title.¶ (9) Exporter ¶ The term exporter means any person who exports domestic live sheep or greasy wool from the United States.¶ (10) Feeder ¶ The term feeder means a person who feeds lambs until the lambs reach slaughter weight.¶ (11) Greasy wool ¶ The term greasy wool means wool that has not been washed or otherwise cleaned.¶ (12) Handler ¶ The term handler means any person who purchases and markets greasy wool.¶ (13) Importer ¶ The term importer means any person who imports sheep or sheep products into the United States.¶ (14) Industry information ¶ The term industry information means information and programs that will lead to increased efficiency in processing and the development of new markets, marketing strategies, increased marketing efficiency, and activities to enhance the image of sheep or sheep products on a national or international basis.¶ (15) Order ¶ The term order means a sheep and wool promotion, research, education, and information order issued under section 7103 of this title.¶ (16) Person ¶ The term person means any individual, group of individuals, partnership, corporation, association, cooperative, or any other legal entity.¶ (17) Processor ¶ The term processor means any person who slaughters sheep or processes greasy wool into degreased wool.¶ (18) Producer ¶ The term producer means any person, other than a feeder, who owns or acquires ownership of sheep.¶ (19) Producer information ¶ The term producer information means activities designed to provide producers, feeders, and importers with information relating to production or marketing efficiencies or developments, program activities, or other information that would facilitate an increase in the consumption of sheep or sheep products.¶ (20) Promotion ¶ The term promotion means any action (including paid advertising) to advance the image and desirability of sheep or sheep products to improve the competitive position, and stimulate sales, of sheep products in the domestic and international marketplace.¶ (21) Pulled wool ¶ The term pulled wool means wool that is pulled from the skin of a slaughtered sheep.¶ (22) Qualified State sheep board ¶ The term qualified State sheep board means a sheep and wool promotion entity that¶ (A) is authorized by State statute or is otherwise organized and operating within a State;¶ (B) receives voluntary contributions or dues and conducts promotion, research, or consumer information programs with respect to sheep or wool, or both; and¶ (C) is recognized by the Board as the sheep and wool promotion entity within the State;¶ except that not more than 1 qualified State sheep board shall exist in any State at any 1 time.¶ (23) Raw wool ¶ The term raw wool means greasy wool, pulled wool, degreased wool, or carbonized wool.¶ (24) Research ¶ The term research means development projects and studies relating to the production (including the feeding of sheep), processing, distribution, or use of sheep or sheep products to encourage, expand, improve, or make more efficient the marketing of sheep or sheep products.¶ (25) Secretary ¶ The term Secretary means the Secretary of Agriculture.¶ (26) Sheep ¶ The term sheep means ovine animals of any age, including lambs.¶ (27) Sheep products ¶ The term sheep products means products produced, in whole or in part, from sheep, including wool and products containing wool fiber.¶ (28) State ¶ The term State means each of the 50 States.¶ (29) Unit ¶ The term unit means each State, group of States, or class designation that is represented on the Board.

(30) United States

The term United States means the 50 States and the District of Columbia.

### Adv- Democracy

#### Global democracy is collapsing now.

Freedom House 3/3 [Freedom House. Freedom House works to defend human rights and promote democratic change, with a focus on political rights and civil liberties. We act as a catalyst for freedom through a combination of analysis, advocacy, and action. Our analysis, focused on 13 central issues, is underpinned by our international program work. “New Report: The global decline in democracy has accelerated”. 3-3-2021. . https://freedomhouse.org/article/new-report-global-decline-democracy-has-accelerated.] SJ//VM

Washington - March 3, 2021 — Authoritarian actors grew bolder during 2020 as major democracies turned inward, contributing to the 15th consecutive year of decline in global freedom, according to [***Freedom in the World 2021***](https://freedomhouse.org/report/freedom-world/2021/democracy-under-siege), the annual country-by-country assessment of political rights and civil liberties released today by Freedom House. The report found that the share of countries designated Not Free has reached its highest level since the deterioration of democracy began in 2006, and that countries with declines in political rights and civil liberties outnumbered those with gains by the largest margin recorded during the 15-year period. The report downgraded the freedom scores of 73 countries, representing 75 percent of the global population. Those affected include not just authoritarian states like China, Belarus, and Venezuela, but also troubled democracies like the United States and India. In one of the year’s most significant developments, India’s status changed from Free to Partly Free, meaning less than 20 percent of the world’s people now live in a Free country—the smallest proportion since 1995. Indians’ political rights and civil liberties have been eroding since Narendra Modi became prime minister in 2014. His Hindu nationalist government has presided over increased pressure on human rights organizations, rising intimidation of academics and journalists, and a spate of bigoted attacks—including lynchings—aimed at Muslims. The decline deepened following Modi’s reelection in 2019, and the government’s response to the coronavirus pandemic in 2020 featured further abuses of fundamental rights. The changes in India formed part of a broader shift in the international balance between democracy and authoritarianism, with authoritarians generally enjoying impunity for their abuses and seizing new opportunities to consolidate power or crush dissent. In many cases, promising democratic movements faced major setbacks as a result. In Belarus and Hong Kong, for example, massive prodemocracy protests met with brutal crackdowns by governments that largely disregarded international criticism. The Azerbaijani regime’s military offensive in Nagorno-Karabakh indirectly threatened recent democratic gains in Armenia, while the armed conflict in Ethiopia’s Tigray Region dashed hopes for the tentative political opening in that country since 2018. All four of these cases notably featured some degree of intervention by an autocratic neighbor: Moscow provided a backstop for the regime in Belarus, Beijing propelled the repression in Hong Kong, Turkey’s government aided its Azerbaijani counterpart, and Ethiopia’s leader called in support from Eritrea. The malign influence of the regime in China, the world’s most populous dictatorship, ranged far beyond Hong Kong in 2020. Beijing ramped up its global disinformation and censorship campaign to counter the fallout from its cover-up of the initial coronavirus outbreak, which severely hampered a rapid global response in the pandemic’s early days. Its efforts also featured increased meddling in the domestic political discourse of foreign democracies, as well as transnational extensions of rights abuses common in mainland China. The Chinese regime has gained clout in multilateral institutions such as the UN Human Rights Council, which the United States abandoned in 2018, as Beijing pushed a vision of so-called noninterference that allows abuses of democratic principles and human rights standards to go unpunished while the formation of autocratic alliances is promoted. “This year’s findings make it abundantly clear that we have not yet stemmed the authoritarian tide,” said Sarah Repucci, vice president of research and analysis at Freedom House. “Democratic governments will have to work in solidarity with one another, and with democracy advocates and human rights defenders in more repressive settings, if we are to reverse 15 years of accumulated declines and build a more free and peaceful world.” **A need for reform in the United States** While still considered Free, the United States experienced further democratic decline during the final year of the Trump presidency. The US score in [Freedom in the World](https://freedomhouse.org/report/freedom-world/2021/democracy-under-siege) has dropped by 11 points over the past decade, and fell by three points in 2020 alone. The changes have moved the country out of a cohort that included other leading democracies, such as France and Germany, and brought it into the company of states with weaker democratic institutions, such as Romania and Panama. Several developments in 2020 contributed to the United States’ current score. The Trump administration undermined government transparency by dismissing inspectors general, punishing or firing whistleblowers, and attempting to control or manipulate information on COVID-19. The year also featured mass protests that, while mostly peaceful, were accompanied by high-profile cases of violence, police brutality, and deadly confrontations with counterprotesters or armed vigilantes. There was a significant increase in the number of journalists arrested and physically assaulted, most often as they covered demonstrations. Finally, the outgoing president’s shocking attempts to overturn his election loss—culminating in his incitement of rioters who stormed the Capitol as Congress met to confirm the results in January 2021—put electoral institutions under severe pressure. In addition, the crisis further damaged the United States’ credibility abroad and underscored the menace of political polarization and extremism in the country. ”January 6 should be a wake-up call for many Americans about the fragility of American democracy,” said Michael J. Abramowitz, president of Freedom House. “Authoritarian powers, especially China, are advancing their interests around the world, while democracies have been divided and consumed by internal problems. For freedom to prevail on a global scale, the United States and its partners must band together and work harder to strengthen democracy at home and abroad. President Biden has pledged to restore America’s international role as a leading supporter of democracy and human rights, but to rebuild its leadership credentials, the country must simultaneously address the weaknesses within its own political system.” “Americans should feel gratified that the courts and other important institutions held firm during the postelection crisis, and that the country escaped the worst possible outcomes,” said Abramowitz. “But the Biden administration, the new Congress, and American civil society must fortify US democracy by strengthening and expanding political rights and civil liberties for all. People everywhere benefit when the United States serves as a positive model, and the country itself reaps ample returns from a more democratic world.” **The effects of COVID-19** Government responses to the COVID-19 pandemic exacerbated the global democratic decline. Repressive regimes and populist leaders worked to reduce transparency, promote false or misleading information, and crack down on the sharing of unfavorable data or critical views. Many of those who voiced objections to their government’s handling of the pandemic faced harassment or criminal charges. Lockdowns were sometimes excessive, politicized, or brutally enforced by security agencies. And antidemocratic leaders worldwide used the pandemic as cover to weaken the political opposition and consolidate power. In fact, many of the year’s negative developments will likely have lasting effects, meaning the eventual end of the pandemic will not necessarily trigger an immediate revitalization of democracy. In Hungary, for example, the government of Prime Minister Viktor Orbán took on emergency powers during the health crisis and misused them to withdraw financial assistance from municipalities led by opposition parties. In Sri Lanka, President Gotabaya Rajapaksa dissolved Parliament in early March and, with new elections repeatedly delayed due to COVID-19, ruled without a legislature for several months. Later in the year, both Hungary and Sri Lanka passed constitutional amendments that further strengthened executive power. **The resilience of democracy** Despite the many losses for freedom recorded by [Freedom in the World](https://freedomhouse.org/report/freedom-world/2021/democracy-under-siege) during 2020, people around the globe remained committed to fighting for their rights, and democracy continued to demonstrate its remarkable resilience. A number of countries held successful elections, independent courts provided checks on executive overreach, journalists in even the most repressive environments investigated government transgressions, and activists persisted in calling out undemocratic practices.

#### The plan solves:

#### 1] Civic engagement – strikes increase democratic participation which reinvigorates democracy.

McElwee 15 [Sean; Research Associate at Demos; “How Unions Boost Democratic Participation,” The American Prospect; 9/16/15; https://prospect.org/labor/unions-boost-democratic-participation/] Justin

Labor organizer Helen Marot once observed, "The labor unions are group efforts in the direction of democracy." What she meant is that more than simply vehicles for the economic interests of workers (which they certainly are), labor unions also foster civic participation for workers. And nowhere is this clearer than in voter turnout, which has suffered in recent years along with union membership. Indeed, new data from the Census Bureau and a new analysis of American National Election Studies data support the case that unions' declining influence has also deeply harmed democracy.

In 2014, voter turnout was abysmal, even for a midterm. Census data suggest that only 41.9 percent of the citizen population over 18 turned out to vote. However, as I note in my new Demos report Why Voting Matters, there are dispiriting gaps in turnout across class, race, and age. To examine how unions might affect policy, I performed a new analysis of both Census Bureau and American National Election Studies data. The data below, from the 2014 election, show the differences in voter turnout between union and non-union workers (the sample only includes individuals who were employed, and does not include self-employed workers). While only 39 percent of non-union workers voted in 2014, fully 52 percent of union workers did.

As part of ongoing research, James Feigenbaum, an economics PhD candidate at Harvard, ran a regression using American National Election Studies data suggesting that union members are about 4 percentage points more likely to vote and 3 points more likely to register (after controlling for demographic factors) and individuals living in a union household are 2.5 points more likely to vote and register. This is largely in line with the earlier estimates of Richard Freeman.

These numbers may appear modest, but in a close national election they could be enough to change the result.

Other research has found an even stronger turnout effect from unions. Daniel Stegmueller and Michael Becher find that after applying numerous demographic controls, union members are 10 points more likely to vote.

What's particularly important is that unions boost turnout among low- and middle-income individuals. In a 2006 study, political scientists Jan Leighley and Jonathan Nagler found that, "the decline in union membership since 1964 has affected the aggregate turnout of both low and middle-income individuals more than the aggregate turnout of high-income individuals." In 2014, the gap between unions and non-union workers shrunk at the highest rung of the income ladder. There was a 15-point gap among those earning less than $25,000 (40 percent turnout for union workers, and 25 percent turnout for non-union workers). Among those earning more than $100,000, the gap was far smaller (49 percent for non-union workers and 52 percent for union workers).

Individuals living in union households are also more progressive than those in non-union households. I examined 2012 ANES data and find that union households aren't largely different from non-union households on many issues regarding government spending, but they are more likely to have voted for Obama, identify as Democratic, and support a robust role for the government in reducing income inequality. When looking at union members specifically, the gaps become slightly larger.

More upscale union members are far more progressive than their non-union counterparts. Non-union households with an income above $60,000 oppose government intervention to reduce inequality by 11 points, with 32.2 percent in favor and 43.4 percent against. But richer union households support government intervention, with 42.5 percent in favor and 29.9 percent opposed. As Richard B. Freeman has pointed out, "union members are more likely to vote for a Democrat for the House or Presidency than demographically comparable nonunion voters." He similarly finds that "unionism moves members to the left of where they would be given their socioeconomic status," in line with the data I examined from 2012.

A 2013 study by Jasmine Kerrissey and Evan Schofer finds that union members are not only more likely to vote, but also more likely to belong to other associations, and to protest. They also find that these effects are strongest among people with lower levels of education, suggesting that unions may help mobilize the least politically active groups. A recent study of European countries finds union members vote more and identifies those aspects of union membership that contribute to the higher turnout.

The strongest factor is that workers who engage in democratic organizations in the workplace (via collective bargaining) are more likely to engage in democracy more broadly by, for instance, voting.

Other studies support the idea that civic participation creates a feedback loop that leads to higher voting rates. Another factor is that union members make more money, and higher income is correlated with voting behavior. Finally, union members are encouraged by peers and the union to engage in politics, which also contributes to higher levels of turnout.

It's not entirely surprising that politicians who savage unions often share a similar contempt for the right to vote. Democracy in the workplace leads to democracy more broadly throughout society. Workers with more democratic workplaces are more likely to democratically engage in in society. Further, when unions and progressives demonstrate that government can benefit them, Americans are more likely to want to participate in decision-making. For all these reasons, unions play a unique and indispensable role in the progressive project. As Larry Summers, certainly not a leftist, recently argued, "the weakness of unions leaves a broad swath of the middle class largely unrepresented in the political process."

#### 2] 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/>] Justin

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.”

#### 3] the aff reduces concentrations of power within businesses, strengthens democracy

#### OHCHR 17 “UN Rights Expert: ‘Fundamental Right to Strike Must Be Preserved.’” OHCHR, 9 Mar. 2017, [www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=21328&amp;LangID=E](http://www.ohchr.org/EN/NewsEvents/Pages/DisplayNews.aspx?NewsID=21328&amp;LangID=E). SJ//DA

**The right to strike is also an intrinsic corollary of the fundamental right of freedom of association**. **It is crucial for millions of women and men** **around the world to assert collectively their rights in the workplace, including the right to just and favourable conditions of work, and to work in dignity and without fear of intimidation and persecution. Moreover, protest action in relation to government social and economic polic**y, 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**. Moreover, **protecting the right to strike** is not simply about States fulfilling their legal obligations. **It is also about them creating democratic and equitable societies that are sustainable in the long run. 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**. I deplore the various attempts made to erode the right to strike at national and multilateral levels. In this regard, **I welcome the positive role played by the ILO’s Government Group in upholding workers’ right to strike by recognizing that ‘without protecting a right to strike, freedom of association, in particular the right to organize activities for the purpose of promoting and protecting workers’ interests, cannot be fully realized.’** I urge all stakeholders to ensure that the right to strike be fully preserved and respected across the globe and in all arenas”, the expert concluded.

#### Democratic backsliding causes extinction.

Kendall-Taylor 16 [Andrea; Deputy national intelligence officer for Russia and Eurasia at the National Intelligence Council, Senior associate in the Human Rights Initiative at the Center for Strategic and International Studies in Washington; “How Democracy’s Decline Would Undermine the International Order,” CSIS; 7/15/16; <https://www.csis.org/analysis/how-democracy%E2%80%99s-decline-would-undermine-international-order>/] Justin

It is rare that policymakers, analysts, and academics agree. But there is an emerging consensus in the world of foreign policy: threats to the stability of the current international order are rising. The norms, values, laws, and institutions that have undergirded the international system and governed relationships between nations are being gradually dismantled. The most discussed sources of this pressure are [the ascent of China](http://nationalinterest.org/feature/how-china-sees-world-order-15846) and other non-Western countries, Russia’s assertive foreign policy, and the diffusion of power from traditional nation-states to nonstate actors, such as nongovernmental organizations, multinational corporations, and technology-empowered individuals. Largely missing from these discussions, however, is the [specter of widespread democratic decline](http://www.journalofdemocracy.org/article/facing-democratic-recession). Rising challenges to democratic governance across the globe are a major strain on the international system, but they receive [far less attention](http://www.iiss.org/en/publications/survival/sections/2016-5e13/survival--global-politics-and-strategy-april-may-2016-eb2d/58-2-03-boyle-6dbd) in discussions of the shifting world order.

In the 70 years since the end of World War II, the United States has fostered a global order dominated by states that are liberal, capitalist, and democratic. The United States has promoted the spread of democracy to strengthen global norms and rules that constitute the foundation of our current international system. However, despite the steady rise of democracy since the end of the Cold War, over the last 10 years we have seen dramatic reversals in respect for democratic principles across the globe. [A 2015 Freedom House report](https://freedomhouse.org/sites/default/files/01152015_FIW_2015_final.pdf) stated that the “acceptance of democracy as the world’s dominant form of government—and of an international system built on democratic ideals—is under greater threat than at any point in the last 25 years.”

Although the number of democracies in the world is at an all-time high, there are a number of [key trends](file:///C:\Users\PMeylan\AppData\Local\Microsoft\Windows\Temporary%20Internet%20Files\Content.Outlook\5V2CJVRN\160715_KendallTaylor_DemocracysDecline_Commentary.docx#http://www.journalofdemocracy.org/article/democracy-decline) that are working to undermine democracy. The rollback of democracy in a few influential states or even in a number of less consequential ones would almost certainly accelerate meaningful changes in today’s global order.

Democratic decline would weaken U.S. partnerships and erode an important foundation for U.S. cooperation abroad. [Research demonstrates](file:///C:\Users\PMeylan\AppData\Local\Microsoft\Windows\Temporary%20Internet%20Files\Content.Outlook\5V2CJVRN\160715_KendallTaylor_DemocracysDecline_Commentary.docx#http://cmp.sagepub.com/content/18/1/49.abstract) that domestic politics are a key determinant of the international behavior of states. In particular, democracies are more likely to form alliances and cooperate more fully with other democracies than with autocracies. Similarly, authoritarian countries have established mechanisms for cooperation and sharing of “worst practices.” An increase in authoritarian countries, then, would provide a broader platform for coordination that could enable these countries to overcome their divergent histories, values, and interests—factors that are frequently cited as obstacles to the formation of a cohesive challenge to the U.S.-led international system.

Recent examples support the empirical data. Democratic backsliding in Hungary and the hardening of Egypt’s autocracy under Abdel Fattah el-Sisi have led to enhanced relations between these countries and Russia. Likewise, democratic decline in Bangladesh has led Sheikh Hasina Wazed and her ruling Awami League to seek closer relations with China and Russia, in part to mitigate Western pressure and bolster the regime’s domestic standing.

Although none of these burgeoning relationships has developed into a highly unified partnership, democratic backsliding in these countries has provided a basis for cooperation where it did not previously exist. And while the United States certainly finds common cause with authoritarian partners on specific issues, the depth and reliability of such cooperation is limited. Consequently, further democratic decline could seriously compromise the United States’ ability to form the kinds of deep partnerships that will be required to confront today’s increasingly complex challenges. Global issues such as climate change, migration, and violent extremism demand the coordination and cooperation that democratic backsliding would put in peril. Put simply, the United States is a less effective and influential actor if it loses its ability to rely on its partnerships with other democratic nations.

A slide toward authoritarianism could also challenge the current global order by diluting U.S. influence in critical international institutions, including the [United Nations](https://www.washingtonpost.com/opinions/christopher-walker-authoritarian-regimes-are-changing-how-the-world-defines-democracy/2014/06/12/d1328e3a-f0ee-11e3-bf76-447a5df6411f_story.html) , the World Bank, and the International Monetary Fund (IMF). Democratic decline would weaken Western efforts within these institutions to advance issues such as Internet freedom and the responsibility to protect. In the case of Internet governance, for example, Western democracies support an open, largely private, global Internet. Autocracies, in contrast, promote state control over the Internet, including laws and other mechanisms that facilitate their ability to censor and persecute dissidents. Already many autocracies, including Belarus, China, Iran, and Zimbabwe, have coalesced in the “Likeminded Group of Developing Countries” within the United Nations to advocate their interests.

Within the IMF and World Bank, autocracies—along with other developing nations—seek to water down conditionality or the reforms that lenders require in exchange for financial support. If successful, diminished conditionality would enfeeble an important incentive for governance reforms. In a more extreme scenario, the rising influence of autocracies could enable these countries to bypass the IMF and World Bank all together. For example, the Chinese-created Asian Infrastructure and Investment Bank and the BRICS Bank—which includes Russia, China, and an increasingly authoritarian South Africa—provide countries with the potential to bypass existing global financial institutions when it suits their interests. Authoritarian-led alternatives pose the risk that global economic governance will become [fragmented and less effective](http://www.tandfonline.com/doi/abs/10.1080/00396338.2016.1161899?journalCode=tsur20#.V2H3MRbXgdI).

Violence and instability would also likely increase if more democracies give way to autocracy. [International relations literature](https://www.foreignaffairs.com/articles/china/1995-05-01/democratization-and-war) tells us that democracies are less likely to fight wars against other democracies, suggesting that interstate wars would rise as the number of democracies declines. Moreover, within countries that are already autocratic, additional movement away from democracy, or an “authoritarian hardening,” would increase global instability. Highly repressive autocracies are the most likely to experience state failure, as was the case in the Central African Republic, Libya, Somalia, Syria, and Yemen. In this way, democratic decline would significantly strain the international order because rising levels of instability would exceed the West’s ability to respond to the tremendous costs of peacekeeping, humanitarian assistance, and refugee flows.

Finally, widespread democratic decline would contribute to rising anti-U.S. sentiment that could fuel a global order that is increasingly antagonistic to the United States and its values. Most autocracies are highly suspicious of U.S. intentions and view the creation of an external enemy as an effective means for boosting their own public support. Russian president Vladimir Putin, Venezuelan president Nicolas Maduro, and Bolivian president Evo Morales regularly accuse the United States of fomenting instability and supporting regime change. This vilification of the United States is a convenient way of distracting their publics from regime shortcomings and fostering public support for strongman tactics.

Since 9/11, and particularly in the wake of the Arab Spring, Western enthusiasm for democracy support has waned. Rising levels of instability, including in Ukraine and the Middle East, fragile governance in Afghanistan and Iraq, and sustained threats from terrorist groups such as ISIL have increased Western focus on security and stability. U.S. preoccupation with intelligence sharing, basing and overflight rights, along with the perception that autocracy equates with stability, are trumping democracy and human rights considerations.

While rising levels of global instability explain part of Washington’s shift from an historical commitment to democracy, the nature of the policy process itself is a less appreciated factor. Policy discussions tend to occur on a country-by-country basis—leading to choices that weigh the costs and benefits of democracy support within the confines of a single country. From this perspective, the benefits of counterterrorism cooperation or access to natural resources are regularly judged to outweigh the perceived costs of supporting human rights. A serious problem arises, however, when this process is replicated across countries. The bilateral focus rarely incorporates the risks to the U.S.-led global order that arise from widespread democratic decline across multiple countries.

Many of the threats to the current global order, such as China’s rise or the diffusion of power, are driven by factors that the United States and West more generally have little leverage to influence or control. Democracy, however, is an area where Western actions can affect outcomes. Factoring in the risks that arise from a global democratic decline into policy discussions is a vital step to building a comprehensive approach to democracy support. Bringing this perspective to the table may not lead to dramatic shifts in foreign policy, but it would ensure that we are having the right conversation.

#### Put away your disads – the Aff outweighs any impacts.

Pummer 15 [Theron, Junior Research Fellow in Philosophy at St. Anne's College, University of Oxford. “Moral Agreement on Saving the World” Practical Ethics, University of Oxford. May 18, 2015] AT

There appears to be lot of disagreement in moral philosophy. Whether these many apparent disagreements are deep and irresolvable, I believe there is at least one thing it is reasonable to agree on right now, whatever general moral view we adopt: that it is very important to reduce the risk that all intelligent beings on this planet are eliminated by an enormous catastrophe, such as a nuclear war. How we might in fact try to reduce such existential risks is discussed elsewhere. My claim here is only that we – whether we’re consequentialists, deontologists, or virtue ethicists – should all agree that we should try to save the world. According to consequentialism, we should maximize the good, where this is taken to be the goodness, from an impartial perspective, of outcomes. Clearly one thing that makes an outcome good is that the people in it are doing well. There is little disagreement here. If the happiness or well-being of possible future people is just as important as that of people who already exist, and if they would have good lives, it is not hard to see how reducing existential risk is easily the most important thing in the whole world. This is for the familiar reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. There are so many possible future people that reducing existential risk is arguably the most important thing in the world, even if the well-being of these possible people were given only 0.001% as much weight as that of existing people. Even on a wholly person-affecting view – according to which there’s nothing (apart from effects on existing people) to be said in favor of creating happy people – the case for reducing existential risk is very strong. As noted in this seminal paper, this case is strengthened by the fact that there’s a good chance that many existing people will, with the aid of life-extension technology, live very long and very high quality lives. You might think what I have just argued applies to consequentialists only. There is a tendency to assume that, if an argument appeals to consequentialist considerations (the goodness of outcomes), it is irrelevant to non-consequentialists. But that is a huge mistake. Non-consequentialism is the view that there’s more that determines rightness than the goodness of consequences or outcomes; it is not the view that the latter don’t matter. Even John Rawls wrote, “All ethical doctrines worth our attention take consequences into account in judging rightness. One which did not would simply be irrational, crazy.” Minimally plausible versions of deontology and virtue ethics must be concerned in part with promoting the good, from an impartial point of view. They’d thus imply very strong reasons to reduce existential risk, at least when this doesn’t significantly involve doing harm to others or damaging one’s character. What’s even more surprising, perhaps, is that even if our own good (or that of those near and dear to us) has much greater weight than goodness from the impartial “point of view of the universe,” indeed even if the latter is entirely morally irrelevant, we may nonetheless have very strong reasons to reduce existential risk. Even egoism, the view that each agent should maximize her own good, might imply strong reasons to reduce existential risk. It will depend, among other things, on what one’s own good consists in. If well-being consisted in pleasure only, it is somewhat harder to argue that egoism would imply strong reasons to reduce existential risk – perhaps we could argue that one would maximize her expected hedonic well-being by funding life extension technology or by having herself cryogenically frozen at the time of her bodily death as well as giving money to reduce existential risk (so that there is a world for her to live in!). I am not sure, however, how strong the reasons to do this would be. But views which imply that, if I don’t care about other people, I have no or very little reason to help them are not even minimally plausible views (in addition to hedonistic egoism, I here have in mind views that imply that one has no reason to perform an act unless one actually desires to do that act). To be minimally plausible, egoism will need to be paired with a more sophisticated account of well-being. To see this, it is enough to consider, as Plato did, the possibility of a ring of invisibility – suppose that, while wearing it, Ayn could derive some pleasure by helping the poor, but instead could derive just a bit more by severely harming them. Hedonistic egoism would absurdly imply she should do the latter. To avoid this implication, egoists would need to build something like the meaningfulness of a life into well-being, in some robust way, where this would to a significant extent be a function of other-regarding concerns (see chapter 12 of this classic intro to ethics). But once these elements are included, we can (roughly, as above) argue that this sort of egoism will imply strong reasons to reduce existential risk. Add to all of this Samuel Scheffler’s recent intriguing arguments (quick podcast version available here) that most of what makes our lives go well would be undermined if there were no future generations of intelligent persons. On his view, my life would contain vastly less well-being if (say) a year after my death the world came to an end. So obviously if Scheffler were right I’d have very strong reason to reduce existential risk. We should also take into account moral uncertainty. What is it reasonable for one to do, when one is uncertain not (only) about the empirical facts, but also about the moral facts? I’ve just argued that there’s agreement among minimally plausible ethical views that we have strong reason to reduce existential risk – not only consequentialists, but also deontologists, virtue ethicists, and sophisticated egoists should agree. But even those (hedonistic egoists) who disagree should have a significant level of confidence that they are mistaken, and that one of the above views is correct. Even if they were 90% sure that their view is the correct one (and 10% sure that one of these other ones is correct), they would have pretty strong reason, from the standpoint of moral uncertainty, to reduce existential risk. Perhaps most disturbingly still, even if we are only 1% sure that the well-being of possible future people matters, it is at least arguable that, from the standpoint of moral uncertainty, reducing existential risk is the most important thing in the world. Again, this is largely for the reason that there are so many people who could exist in the future – there are trillions upon trillions… upon trillions. (For more on this and other related issues, see this excellent dissertation). Of course, it is uncertain whether these untold trillions would, in general, have good lives. It’s possible they’ll be miserable. It is enough for my claim that there is moral agreement in the relevant sense if, at least given certain empirical claims about what future lives would most likely be like, all minimally plausible moral views would converge on the conclusion that we should try to save the world. While there are some non-crazy views that place significantly greater moral weight on avoiding suffering than on promoting happiness, for reasons others have offered (and for independent reasons I won’t get into here unless requested to), they nonetheless seem to be fairly implausible views. And even if things did not go well for our ancestors, I am optimistic that they will overall go fantastically well for our descendants, if we allow them to. I suspect that most of us alive today – at least those of us not suffering from extreme illness or poverty – have lives that are well worth living, and that things will continue to improve. Derek Parfit, whose work has emphasized future generations as well as agreement in ethics, described our situation clearly and accurately: “We live during the hinge of history. Given the scientific and technological discoveries of the last two centuries, the world has never changed as fast. We shall soon have even greater powers to transform, not only our surroundings, but ourselves and our successors. If we act wisely in the next few centuries, humanity will survive its most dangerous and decisive period. Our descendants could, if necessary, go elsewhere, spreading through this galaxy…. Our descendants might, I believe, make the further future very good. But that good future may also depend in part on us. If our selfish recklessness ends human history, we would be acting very wrongly.” (From chapter 36 of On What Matters)

### Advocacy

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

#### Definition of unconditional right to strike:

NLRB 85 [National Labor Relations Board; “Legislative History of the Labor Management Relations Act, 1947: Volume 1,” Jan 1985; <https://play.google.com/store/books/details?id=7o1tA__v4xwC&rdid=book-7o1tA__v4xwC&rdot=1>] Justin

\*\*Edited for gendered language

As for the so-called absolute or unconditional right to strike—there are no absolute rights that do not have their corresponding responsibilities. Under our American Anglo-Saxon system, each individual is entitled to the maximum of freedom, provided however (and this provision is of first importance), his [their] freedom has due regard for the rights and freedoms of others. The very safeguard of our freedoms is the recognition of this fundamental principle. I take issue very definitely with the suggestion that there is an absolute and unconditional right to concerted action (which after all is what the strike is) which endangers the health and welfare of our people in order to attain a selfish end.

#### 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>] Justin

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

**Strikes grant workers greater bargaining power and ability to publicize their concerns, thereby ensuring that they have the freedom to affect others.**

**Lim, 19** Woojin Lim, *The Harvard Crimson*, “The Right to Strike” (December 11, 2019), <https://www.thecrimson.com/article/2019/12/11/lim-right-to-strike/>

The right to strike is a right to resist oppression. **The strike (and the credible threat of a strike) is an indispensable part of the collective bargaining procedure. Collective bargaining (or “agreement-making”) provides workers and employees with the opportunity to influence the establishment of workplace rules** that govern a large portion of their lives. The concerted withdrawal of labor allows workers to promote and defend their unprotected economic and social interests from employers’ unilateral decisions, and provide employers with pressure and incentives to make reasonable concessions. **Functionally, strikes provide workers with the bargaining power to drive fair and meaningful negotiations, offsetting the inherent inequalities of bargaining power in the employer-employee relationship. The right to strike is essential in preserving and winning rights.** Any curtailment of this right involves the risk of weakening the very basis of collective bargaining. Strikes are not only a means of demanding and achieving an adequate provision of basic liberties but also are themselves intrinsic, self-determined expressions of freedom and human rights. The exercise of the power to strike affirms a quintessential corpus of values akin to liberal democracies, notably those of dignity, liberty, and autonomy. **In acts of collective defiance, strikers assert their freedoms of speech, association, and assembly. Acts of striking, marching, and picketing command the attention of the media and prompt public forums of discussion and dialogue.** The question of civic obligations, however, remains at stake. Perhaps those disgruntled with the strike might claim on a whiff that the strike impedes upon their own freedom of movement, educational rights, privacy, and so forth. Do strikers, in virtue of expressing their own freedoms, shirk valid civic norms of reciprocity they owe to members of the community, for instance, to students? No. The right to strike stems from the premise of an unjust flaw in the social order, that is, the recognition that the benefits from shouldering the burdens of social cooperation are not fairly distributed. **Strikes and protests publicize this recognition and demand reform.**

### Framework

#### The standard is maximizing expected well-being. Our framework is only concerned with saving lives. Calc indicts don’t link—my framework evaluates offense—climate change is bad because as far as we know, is would cause suff. ,ering.

#### [1] Death outweighs— [a] agents can’t act if they fear for their bodily security—my framework constrains every NC and K and [b] it’s the worst form of evil

Paterson 3 – Department of Philosophy, Providence College, Rhode Island (Craig, “A Life Not Worth Living?”, Studies in Christian Ethics.

Contrary to those accounts, I would argue that it is death per se that is really the objective evil for us, not because it deprives us of a prospective future of overall good judged better than the alter- native of non-being. It cannot be about harm to a former person who has ceased to exist, for no person actually suffers from the sub-sequent non-participation. Rather, death in itself is an evil to us because it ontologically destroys the current existent subject — it is the ultimate in metaphysical lightening strikes.80 The evil of death is truly an ontological evil borne by the person who already exists, independently of calculations about better or worse possible lives. Such an evil need not be consciously experienced in order to be an evil for the kind of being a human person is. Death is an evil because of the change in kind it brings about, a change that is destructive of the type of entity that we essentially are. Anything, whether caused naturally or caused by human intervention (intentional or unintentional) that drastically interferes in the process of maintaining the person in existence is an objective evil for the person. What is crucially at stake here, and is dialectically supportive of the self-evidency of the basic good of human life, is that death is a radical interference with the current life process of the kind of being that we are. In consequence, death itself can be credibly thought of as a ‘primitive evil’ for all persons, regardless of the extent to which they are currently or prospectively capable of participating in a full array of the goods of life.81  In conclusion, concerning willed human actions, it is justifiable to state that any intentional rejection of human life itself cannot therefore be warranted since it is an expression of an ultimate disvalue for the subject, namely, the destruction of the present person; a radical ontological good that we cannot begin to weigh objectively against the travails of life in a rational manner. To deal with the sources of disvalue (pain, suffering, etc.) we should not seek to irrationally destroy the person, the very source and condition of all human possibility.82

#### [1] Actor specificity: util is the best for governments, which is the actor in the rez – multiple warrants:

#### [a] Governments must aggregate since every policy benefits some and harms others, which also means side constraints freeze action.

#### [b] No intent-foresight distinction – the actions we take are inevitably informed by predictions from certain mental states, meaning consequences are a collective part of the will.

#### [c] denying action under one framework doesn’t deny action other another,

#### [d] No act omission distinction – governments are responsible for everything in the public sphere and have no yes/no bills so inaction is an implicit authorization of action.

#### [e] Actor-specificity comes first since different agents have different ethical standings. Takes out util calc indicts since they’re empirically denied and link turns them because the alt is no action.

#### 3] Only consequentialism explains degrees of wrongness—if I break a promise to meet up for lunch, that is not as bad as breaking a promise to take a dying person to the hospital. Only the consequences of breaking the promise explain why the second one is much worse than the first which is the most intuitive. That outweighs:

#### [A] Parsimony – metaphysics relies on long chains of questionable claims that make conclusions less likely.

#### [B] Hijacks – intuitions are inevitable since even every framework must take some unjustified assumption as a starting point.

#### [4] Use epistemic modesty: [a] clash – disincentives debaters going all in for framework meaning we get the ideal balance between normative and applied philosophy [b] real world education – in real life people constantly change their minds about credence between frameworks and compare and weigh those harms [c] strat – makes skep triggers worthless, that’s bad because they function as necessary but insufficient burdens on the aff

### Underview

#### [1] Aff gets 1AR theory since the neg can be infinitely abusive and I can’t check back, 1ar theory is drop the debater and comes first, the 1ar is too short to win both theory and substance B] No 2NR RVI, paradigm issues, theory, evidence, or new responses to AC arguments since they’d dump on it for 6 minutes and my 3-minute 2AR is spread too thin.

#### **[2] Fairness first – A] Debate’s a competitive game and requires objective evaluation.** B] Fairness best coheres a winner since if one debater had ten minutes to speak and the other had three there would be incongruence that alters ability to judge the better debater C] Determines engagement in substance so it outweighs.

#### **[3] The ROTB is to determine whether the post-fiat impacts of the Aff policy are good.**

#### c] Simulated costs and benefits of post-fiat policies teaches students how to deploy themselves in the real world.

Coverstone 05 (Alan Coverstone masters in communication from Wake Forest, longtime debate coach, “Acting on Activism: Realizing the vision of debate with pro-social impact,” Paper presented at the National Communication Association Annual Conference, 11/17/05) // Lex KY  
 An important concern emerges when Mitchell describes reflexive fiat as a contest strategy capable of eschewing the power to directly control external actors (1998b, p. 20). Describing debates about what our government should do as attempts to control outside actors is debilitating and disempowering. Control of the US government is exactly what an active, participatory citizenry is supposed to be all about. After all, if democracy means anything, it means that **citizens** not only have the right, they also **bear the obligation to** discuss and **debate what the government should** be **do**ing. **Absent that** discussion and debate,much of the motivation forpersonal **political activism is** also **lost.** Those who have co-opted Mitchell’s argument for individual advocacy often quickly respond that nothing we do in a debate round can actually change government policy, and unfortunately, an entire generation of debaters has now swallowed this assertion as an article of faith. The best most will muster is, Of course not, but you don’t either! The assertion that nothing we do in debate has any impact on government policy is one that carries the potential to undermine Mitchell’s entire project. **If there is nothing we can do in a debate** round **to change** government **policy, then we are left with** precious **little in** the way of pro-social **options for addressing problems** we face. At best, we can pursue some Pilot-like hand washing that can purify us as individuals through quixotic activism but offer little to society as a whole. It is very important to note that Mitchell (1998b) tries carefully to limit and bound his notion of reflexive fiat by maintaining that because it views fiat as a concrete course of action, it is bounded by the limits of pragmatism (p. 20). Pursued properly, the debates that Mitchell would like to see are those in which the relative efficacy of concrete political strategies for pro-social change is debated. In a few noteworthy examples, this approach has been employed successfully, and I must say that I have thoroughly enjoyed judging and coaching those debates. The students in my program have learned to stretch their understanding of their role in the political process because of the experience. Therefore, those who say I am opposed to Mitchell’s goals here should take care at such a blanket assertion. However, contest debate teaches students to combine personal experience with the language of political power. Powerful personal narratives unconnected to political power are regularly co-opted by those who do learn the language of power. One need look no further than the annual state of the Union Address where personal story after personal story is used to support the political agenda of those in power. The so-called **role-playing** that public policy contest debates encourage **promotes active learning of** the vocabulary and levers of **power** in America. Imagining **the ability to use** our own **arguments to influence government action is** one of **the great virtue**s **of** academic **debate**. Gerald Graff (2003) analyzed the decline of argumentation in academic discourse and found a source of student antipathy to public argument in an interesting place. m up against their aversion to the role of public spokesperson that formal writing presupposes. It’s as if such students can’t imagine any rewards for being a public actor or even imagining themselves in such a role. This lack of interest in the public sphere may in turn reflect a loss of confidence in the possibility that the arguments we make in public will have an effect on the world. Today’s students’ lack of faith in the power of persuasion reflects the waning of the ideal of civic participation that led educators for centuries to place rhetorical and argumentative training at the center of the school and college curriculum. (Graff, 2003, p. 57) The power to imagine public advocacy that actually makes a difference is one of the great virtues of the traditional notion of fiat that critics deride as mere simulation. **Simulation** of success in the public realm **is** far more **empowering** to studentsthan completely abandoning all notions of personal power in the face of governmental hegemony **by teaching students that** nothing they can do in a contest **debate can** ever **make** any **difference in public policy**. Contest debating is well suited to rewarding public activism if it stops accepting as an article of faith that personal agency is somehow undermined by the so-called role playing in debate. **Debate is role-playing** whet, both fantasies influenced my personal and political development virtually ensuring a life of active, pro-social, political participation. Neither fantasy reduced the likelihood that I would spend my life trying to make the difference I imagined. One fantasy actually does make a greater difference: the one that speaks the language of political power. The other fantasy disables action by making one a laughingstock to those who wield the language of power. Fantasy motivates and role-playing trains through visualization. Until we can imagine it, we cannot really do it. **Role-playing** without question **teaches students to be** her **we imagine government action** or imagine individual action. Imagining myself starting a socialist revolution in America is no less of a fantasy than imagining myself making a difference on Capitol Hill. Furthermore**comfortable with** the language of **power, and that** language **paves the way for** genuine and effective **political activism**. **Debates over** the relative efficacy of **political** strategies for **pro-social change must confront governmental power** at some point. There is a fallacy in arguing that movements represent a better political strategy than voting and person-to-person advocacy. Sure, a full-scale movement would be better than the limited voice I have as a participating citizen going from door to door in a campaign, but so would full-scale government action. Unfortunately, the gap between my individual decision to pursue movement politics and the emergence of a full-scale movement is at least as great as the gap between my vote and democratic change. They both represent utopian fiat. Invocation of Mitchell to support utopian movement fiat is simply not supported by his work, and too often, such invocation discourages the concrete actions he argues for in favor of the personal rejectionism that under girds the political cynicism that is a fundamental cause of voter and participatory abstention in America today.

#### [4] The Aff is a radical prerequisite – speaking the language of power redirects state policy against itself.

DeLeon 12 (Associate Professor & Assistant Dean for Curriculum and Programming Educational Leadership and Policy Studies @ UTSA (Abraham P, “Chapter 17: Against the Grain of the Status Quo: Anarchism behind Enemy Lines,” in Anarchist pedagogies : collective actions, theories, and critical reflections on education, edited by Robert H. Haworth, Published: Oakland, CA : PM Press, ©2012, p. 312-15)

Infiltration: a word that may evoke a host of thoughts and fantasies from soldiers operating behind enemy lines, police informants gaining access to criminal organizations, or to scenarios of radicals inserting themselves into corporations or research labs. Whatever the scenario, infiltration can be tactic that anarchists pursue when thinking about operating within current institutional realities, especially if interested in teaching in public schools. Although this claim is entangled within complex relationships of power and privilege, struggle arises wherever domination coalesces, especially within institutional structures and settings (Sharp, Routledge, Philo & Paddison, 2000). Power conjures, “the threadings, knottings and weavings” of social relationships through a intertwining of the social, political, moral, educational, and historical realities of a given society. In this way, power is “crucially and unavoidably spun out across and through the material spaces of the world” (Sharp, et al., 2000, p. 22). This chapter thus looks to situate itself and build radical pedagogy within the threads and knots of contemporary relationships of power; inbetween what Holloway (2010) has called the “cracks” of capitalism, trying to “desperately find . . . faults beneath the surface, or to create cracks by banging the walls” (p. 8). Cracks have emerged through environmental disaster, economic collapse, psychological alienation, a crisis of identity, and decades of war and imperial aggression conducted by the West. It is under these historical conditions that resistance needs to be conceptualized. Creating, finding and exploiting “cracks” within a diffused and networked capitalism demonstrates that dated narratives of revolutionary struggle are no longer viable and there is “no guarantee of a happy ending” (Holloway, 2010, p. 9). Unfortunately, although these narratives may provide comfort amid an onslaught of capitalism, war, death, terror, and alienation, they do not open up, nor allow, alternative possibilities of resistance to form outside the boundaries they construct. In some ways, these may only help to reproduce the current order we find ourselves in. This does not mean that we should resign ourselves to the throngs of nihilistic defeat, as there is indeed potential for radical hope within the cracks of Empire. The multitude, with its potential for infinite possibilities, can build a complex and dispersed resistance through the breaks, tears, and folds of our social order (Deleuze, 1992), and the tactics and pedagogies that we envision as radicals can attempt to capture this spirit. Although the manifestations of these cracks and folds is yet to be seen, I leave the reader to their own radical imaginations in devising ways to subvert a networked and diffused machine (Shukaitis, 2009). Evoking the metaphor of a “machine,” as I describe the multifaceted nature of contemporary capitalism, harkens to Trotter’s (1990) claim that colonialism operated in a very similar way, divorced from individual interactions and operating abstractly through “official” and “unofficial” discourses, forms of knowledge, ways of knowing, the morality of a given era, and the reproduction of knowledge to name a few. The analogy of a machine also challenges that human agency is solely at the center of how social system operate, because machines, “create, distribute, and organize populations and impose regimes of conduct, agency and effectivity” outside of individual actors and agency (Grossberg, 2010, p. 36). Radicals (within and outside the labor movement) had ingenious ways in which to deal with the machines of capitalism, occurring through tactics that spanned strikes, sit-ins, walking out, and subversion to even more direct forms like sabotaging machinery, bringing production to a halt. Sabotage is a tactic that anarchists need to rethink in light of how labor is now dispersed among a wide variety of institutional realities (factories, banks, corporations, and public institutions, for example), as well as the contemporary knowledge and abstract economies. The machines of capitalism that produced goods during the height of the Industrial Revolution of the nineteenth century provide us a way in which to think of societal machines and tactics that can be adapted for current conditions. How do we as anarchists, who want to teach and work with students, deal with the contradictions of being located within the same institutions that seek to discipline bodies and coerce us? How do we sabotage these machines and build a radical pedagogy from this perspective? Sabotage provides a provocative conceptual framework in which to think about building alternative forms of resistance and aligns with ways in which anarchists have historically conceptualized direct political action. This is even more interesting when we think of how this will emerge through educational practice, as teaching allows us to directly engage ideology, challenging students’ conceptions about the world around them. With this type of important, dare I say political work, why do some anarchists shun the world of public teaching and service? Education is at the “front lines” of the contemporary ideological war conducted by corporate media, official organs of the State, and influential economic institutions. Whether that emerges through corporate textbooks that omit subaltern experiences and worldviews, standardized testing that stress rote memorization, or a curriculum that reproduces Eurocentrism and Western ways of knowing, education is invested in reproducing dominant conceptions of the world. However, sabotage can take myriad forms, and this chapter will build on the conceptual idea of building politics of infiltration. It has been well established that police and other State agents have infiltrated radical political movements, especially with the rise of anarchist praxis over the past two decades (Borrum & Tilby, 2004). Anarchists should think about assuming this same tactic, using the idea of infiltration as a guiding way to think about our praxis within institutional realities and as a way to think about diffused forms of sabotage. Although anarchism is rife with identity and lifestyle politics that detests any signs of “selling out,” this has only proven to further marginalize us in the eyes of the larger society that we must work at convincing how terribly oppressive the current social arrangement is. In the end, our movement is going to have to be broadbased and span multiple identities, social locations, political affiliations, and a renewed sense of politics that seeks to look at how, “the contemporary world has been made to be what it is [and] make visible ways in which it can become something else” (Grossberg, 2010, p. 1). Stoler (2010) discusses the idea of reading and analyzing “against the grain” of archival documents to unearth new interpretations and voices. This chapter urges radicals to think of our social actions along these same lines of thought: against the grain of dominant ideologies that serve to support historically oppressive realities. In this chapter, I will attempt to propose a politics of infiltration through a peculiar anarchist lens that seeks to subvert capitalism and its accompanying institutional realities through a diffused resistance stemming from bodies; bodies immersed in oppressive institutional realities. I dance through theoretical traditions to demonstrate how infiltration can be conceptualized as not only a physical practice (such as our work in classrooms), but also can be a theoretical framework in which to situate our practice, always looking for cracks, weaknesses, and oppor- tunities to sabotage dominant conceptions of the world that demonstrates another world is possible. Although radicals may think of this action as “selling out,” I want to reframe teaching and working within institutions as a potential form of infiltration, inserting other ways of knowing and being into the academy to challenge systemically oppressive realities. Shannon (2009) reminds us that cooptation lurks around every corner and Shukaitis (2009) warns us of the recuperative nature of capitalism. Both of these realities are firmly acknowledged as risks, however, it should not immobilize us into inaction. Nor should this resign us to “ghettoizing” ourselves into intellectual enclaves where conversations are more about nodding our collective heads in agreement rather than challenging our own practices with alternative voices and tactics. Indeed, tensions can be the basis for a critical reflection about what we are actually doing in our practice and engaging a wide variety of techniques and approaches to explore these, such as writing and political organization. Communities of practice, whether in activism or through qualitative research, are an essential feature of building bridges with other like-minded activists and scholars (Rossman & Rallis, 2003). Cooptation and recuperation are indeed challenges we will face but should not stop us from doing something, keeping in mind the question that Lorde (2003) had when she struggled with the tools of the master (p. 25). This chapter will hopefully allow the conversation to continue about the role of anarchist theory in building alternative forms of praxis, pedagogy, and direct action, especially within the context of public education and the contradictions that anarchists face within hierarchical and coercive institutions.

#### [5] Apocalyptic images challenge dominant power structures by contesting the implausibility of actions.

Jessica Hurley 17, Assistant Professor in the Humanities at the University of Chicago, “Impossible Futures: Fictions of Risk in the Longue Durée”, Duke University Press, https://read.dukeupress.edu/american-literature/article/89/4/761/132823/Impossible-Futures-Fictions-of-Risk-in-the-Longue

If contemporary ecocriticism has a shared premise about environmental risk it is that genre is the key to both perceiving and, possibly, correcting ecological crisis. Frederick Buell’s 2003 From Apocalypse to Way of Life: Environmental Crisis in the American Century has established one of the most central oppositions of this paradigm. As his title suggests, Buell tells the story of a discourse that began in the apocalyptic mode in the 1960s and 70s, when discussions of “the immanent end of nature” most commonly took the form of “prophecy, revelation, climax, and extermination” before turning away from apocalypse when the prophesied ends failed to arrive (112, 78). Buell offers his suggestion for the appropriate literary mode for life lived within a crisis that is both unceasing and inescapable: new voices, “if wise enough….will abandon apocalypse for a sadder realism that looks closely at social and environmental changes in process and recognizes crisis as a place where people dwell” (202-3). In a world of threat, Buell demands a realism that might help us see risks more clearly and aid our survival.¶ Buell’s argument has become a broadly held view in contemporary risk theory and ecocriticism, overlapping fields in the social sciences and humanities that address the foundational question of second modernity: “how do you live when you are at such risk?” (Woodward 2009, 205).1 Such an assertion, however, assumes both that realism is a neutral descriptive practice and that apocalypse is not something that is happening now in places that we might not see, or cannot hear. This essay argues for the continuing importance of apocalyptic narrative forms in representations of environmental risk to disrupt conservative realisms that maintain the status quo. Taking the ecological disaster of nuclear waste as my case study, I examine two fictional treatments of nuclear waste dumps that create different temporal structures within which the colonial history of the United States plays out. The first, a set of Department of Energy documents that use statistical modeling and fictional description to predict a set of realistic futures for the site of the Waste Isolation Pilot Plant in New Mexico (1991), creates a present that is fully knowable and a future that is fully predictable. Such an approach, I suggest, perpetuates the state logics of implausibility that have long undergirded settler colonialism in the United States. In contrast, Leslie Marmon Silko’s contemporaneous novel Almanac of the Dead (1991) uses its apocalyptic form to deconstruct the claims to verisimilitude that undergird state realism, transforming nuclear waste into a prophecy of the end of the United States rather than a means for imagining its continuation. In Almanac of the Dead, the presence of nuclear waste introjects a deep-time perspective into contemporary America, transforming the present into a speculative space where environmental catastrophe produces not only unevenly distributed damage but also revolutionary forms of social justice that insist on a truth that probability modeling cannot contain: that the future will be unimaginably different from the present, while the present, too, might yet be utterly different from the real that we think we know.¶ Nuclear waste is rarely treated in ecocriticism or risk theory, for several reasons: it is too manmade to be ecological; its catastrophes are ongoing, intentionally produced situations rather than sudden disasters; and it does not support the narrative that subtends ecocritical accounts of risk perception in which the nuclear threat gives rise to an awareness of other kinds of threat before reaching the end of its relevance at the end of the Cold War.2 In what follows, I argue that the failure of nuclear waste to fit into the critical frames created by ecocriticism and risk theory to date offers an opportunity to expand those frames and overcome some of their limitations, especially the impulse towards a paranoid, totalizing realism that Peter van Wyck (2005) has described as central to ecocriticism in the risk society. Nuclear waste has durational forms that dwarf the human. It therefore dwells less in the economy of risk as it is currently conceptualized and more in the blown-out realm of deep time. Inhabiting the temporal scale that has recently been christened the Anthropocene, the geological era defined by the impact of human activities on the world’s geology and climate, nuclear waste unsettles any attempt at realist description, unveiling the limits of human imagination at every turn.3 By analyzing risk society through a heuristic of nuclear waste, this essay offers a critique of nuclear colonialism and environmental racism. At the same time, it shows how the apocalyptic mode in deep time allows narratives of environmental harm and danger to move beyond the paranoid logic of risk. In the world of deep time, all that might come to pass will come to pass, sooner or later. The endless maybes of risk become certainties. The impossibilities of our own deaths and the deaths of everything else will come. But so too will other impossibilities: talking macaws and alien visitors; the end of the colonial occupation of North America, perhaps, or a sudden human determination to let the world live. The end of capitalism may yet become more thinkable than the end of the world. Just wait long enough. Stranger things will happen.¶

#### 4] Pluralism is good.

**Bleiker 14** – (6/17, Roland, Professor of International Relations at the University of Queensland, “International Theory Between Reification and Self-Reflective Critique,” International Studies Review, Volume 16, Issue 2, pages 325–327)

Methodological pluralism lies at the heart of Levine's sustainable critique. He borrows from what Adorno calls a “constellation”: an attempt to juxtapose, rather than integrate, different perspectives. It is in this spirit that Levine advocates multiple methods to understand the same event or phenomena. He writes of the need to validate “multiple and mutually incompatible ways of seeing” (p. 63, see also pp. 101–102). In this model, a scholar oscillates back and forth between different methods and paradigms, trying to understand the event in question from multiple perspectives. No single method can ever adequately represent the event or should gain the upper hand. But each should, in a way, recognize and capture details or perspectives that the others cannot (p. 102). In practical terms, this means combining a range of methods even when—or, rather, precisely when—they are deemed incompatible. They can range from poststructual deconstruction to the tools pioneered and championed by positivist social sciences. The benefit of such a methodological polyphony is not just the opportunity to bring out nuances and new perspectives. Once the false hope of a smooth synthesis has been abandoned, the very incompatibility of the respective perspectives can then be used to identify the reifying tendencies in each of them. For Levine, this is how reification may be “checked at the source” and this is how a “critically reflexive moment might thus be rendered sustainable” (p. 103). It is in this sense that Levine's approach is not really post-foundational but, rather, an attempt to “balance foundationalisms against one another” (p. 14). There are strong parallels here with arguments advanced by assemblage thinking and complexity theory—links that could have been explored in more detail.