## Framework

#### Ethics must begin a priori:

#### [A] Empirical uncertainty – evil demon could deceive us, dreaming, simulation, and inability to know others’ experience make empiricism an unreliable basis for universal ethics. Outweighs since it would be escapable since people could say they don’t experience the same.

#### [B] Action theory – only evaluating action through reason solves since reason is key to evaluate intent, otherwise we could infinitely divide actions. For example: If I was brewing tea, I could break up that one big action into multiple small actions. Only our intention, to brew tea unifies these actions if we were never able to unify action, we could never classify certain actions as moral or immoral since those actions would be infinitely divisible

#### [C] Constitutive Authority – practical reason is the only unescapable authority because to ask for why we should be reasoners concedes its authority since it uses reason – anything else is nonbinding and arbitrary.

#### Next, is universality – any non-universalizable norm justifies someone’s ability to impede on your ends i.e. if I want to eat ice cream, I must recognize that others may affect my pursuit of that end and demand the value of my end be recognized by others which also means universalizability acts as a side constraint on all other frameworks. It’s impossible to will a violation of freedom since deciding to do will incompatible ends since it logically entails willing a violation of your own freedom

#### Thus, the standard is consistency with the categorical imperative. Prefer:

#### [1] Performativity—freedom is the key to the process of justification of arguments. Willing that we should abide by their ethical theory presupposes that we own ourselves in the first place. Thus, it is logically incoherent to justify the neg arguments/standard without first willing that we can pursue ends free from others.

#### [2] Consequences Fail: [A] Every action has infinite stemming consequences, because every consequence can cause another consequence. [B] Induction is circular because it relies on the assumption that nature will hold uniform and we could only reach that conclusion through inductive reasoning based on observation of past events. [C] Aggregation Fails --- suffering is not additive can’t compare between one migraine and 10 head aches [D] Yes act/omission distinction – there are infinite events occurring over which you have no control, so you can never be moral

#### [3] Ethical frameworks must be theoretically legitimate. Any standard is an interpretation of the word ought. Thus, framework is a topicality debate about terms in the resolution. Prefer,

#### Resource disparities—a focus on evidence and statistics privileges debaters with the most preround prep which excludes lone-wolfs who lack huge evidence files. A debate under my framework can easily be won without any prep since only analytical arguments are required. Key to fairness so all people can engage

#### Resolvability: Clarity of weighing under interpretation of Kantianism: perfect duties above imperfect duties. Duties in right. Explicit categories that supersede other categories. All other FWs are consequentialist that use unquantifiable prob, mag, or prob x mag. Resolvability is an independent voter since otherwise the judge can’t make a decision.

### Advocacy

## Advocacy

#### I affirm: A just government ought to recognize the unconditional right to strike CPS and Pics affirm because they don’t disprove my general thesis. Ill defend neg preferences on specification as long as it doesn’t change the principle of my aff-check spec in CX

#### 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

### Offence

#### [1] Workers view their jobs as a means to an end of acquiring wealth. The unconditional right to strike ensures that companies can not coerce workers into lower wages.

Dubin 56 Dubin, Robert. “Industrial Workers' Worlds: A Study of the ‘Central Life Interests’ of Industrial Workers.” *Social Problems*, vol. 3, no. 3, Jan. 1956, pp. 131–142., doi:http://www.jstor.org/stable/799133 .

Our hypothesis can now be stated as follows: a significant proportion of industrial workers will be classified as non-job-oriented when central life interest is measured with the CLI questionnaire. Considering the pattern of responses to all the questions, we found that only 24% of all the workers \* studied could be labelled job-oriented in their life interests. Thus, three out of four of this group of industrial workers did not see their jobs and work places as central life interests for themselves. They found their preferred human associations and preferred areas of behavior outside of employment. If this finding holds generally, the role and significance of work in American society has departed from its presumed historical position. Factory work may now very well be viewed by industrial workers as a means to an end — a way of acquiring income for life in the community. The factory as a locale for living out a lifetime seems clearly secondary to other areas of central life interest. The factory and factory work as sources of personal satisfaction, pride, satisfying human associations, perhaps even of pleasure in expressing what Veblen called the "instinct of workmanship,” seem clearly subordinated in the American scene. The general and specific implications of this finding will be examined in the last section of this paper.

#### [2] Strikes are key to fight coercion in the workplace

Gourevitch 16 Alex Gourevitch, 6-13-2016, "Quitting Work but Not the Job: Liberty and the Right to Strike," Cambridge Core, https://www.cambridge.org/core/journals/perspectives-on-politics/article/abs/quitting-work-but-not-the-job-liberty-and-the-right-to-strike/27B690FEDDBCF002FB20FB50E852D6A3//SJJK

The right to strike is everywhere recognized but appears unjustifiable. Strikers refuse to work but they claim a right to the job. This sounds like illiberal privilege, or at least it cannot be a coercively enforceable claim. I argue, however, that the right to strike is justified as a way of resisting intertwined forms of structural and personal domination associated with the modern labor market. Workers are structurally dominated insofar as being forced to make a contract with some employer or another leaves them vulnerable to exploitation. They are personally dominated insofar as they are required to submit to the arbitrary authority of managers in the workplace, which deepens their potential exploitation. Strikes contest this domination by reversing the relationship of power. Workers can formally quit the job but they can’t quit work, so strikers quit working but don’t quit the job.

#### [3] Strikes are just an extension of the right to self defense and a core part of human value

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

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

#### [4] What the neg reads doesn’t prove the aff false but challenges an assumption of it. Statements which make assumptions like “if the aff is winning then the aff should win” should be read as a tacit conditional which is an if p then q statement. For all conditionals, if the antecedent is false, then the conditional as a whole is true.

### Underview

#### [1] Fairness is a voter: 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.

**[2] Aff gets 1AR theory and RVIs – otherwise the neg can be infinitely abusive and there’s no way to check against this 1ar theory is drop the debater, competing interps and the highest layer in the round since the 1ar is to short to adequately cover theory and substance. no 2NR paradigm issues, responses to ac args, theory, or RVIs because a) It becomes impossible to check NC abuse if you can dump on reasons the shell doesn't matter in the 2n. Evaluate the debate after the 1ar since affirming is harder and the 1nc can be psychologically stressful. If I win one layer vote aff, forces critical engagement on all layers**

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

#### [1] 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.

#### 2] 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.

#### 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] 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.