## NC

#### The standard is maximizing expected wellbeing.

#### Pleasure and pain are the starting point for moral reasoning—they’re our most baseline desires and the only things that explain the intrinsic value of objects or actions

Moen 16, Ole Martin (PhD, Research Fellow in Philosophy at University of Oslo). "An Argument for Hedonism." Journal of Value Inquiry 50.2 (2016): 267.

Let us start by observing, empirically, that **a widely shared judgment about intrinsic value** and disvalue **is that pleasure is intrinsically valuable and pain is intrinsically disvaluable**. On virtually any proposed list of intrinsic values and disvalues (we will look at some of them below), pleasure is included among the intrinsic values and pain among the intrinsic disvalues. This inclusion makes intuitive sense, moreover, for **there is something undeniably good about the way pleasure feels and something undeniably bad about the way pain feels**, and neither the goodness of pleasure nor the badness of pain seems to be exhausted by the further effects that these experiences might have. “Pleasure” and “pain” **are** here **understood inclusively**, as encompassing anything hedonically positive and anything hedonically negative. 2 The special value statuses of pleasure and pain are manifested in how we treat these experiences in our everyday reasoning about values. If you tell me that you are heading for the convenience store**, I might ask: “What for**?” This is a reasonable question, for when you go to the convenience store you usually do so, not merely for the sake of going to the convenience store, but for the sake of achieving something further that you deem to be valuable. You might answer, for example: “To buy soda.” This answer makes sense, for soda is a nice thing and you can get it at the convenience store. I might further inquire, however: “What is buying the soda good for?” This further question can also be a reasonable one, for it need not be obvious why you want the soda. You might answer: “Well, I want it for the pleasure of drinking it.” If I then proceed by asking “But what is the pleasure of drinking the soda good for?” the discussion is likely to reach an awkward end. **The reason is that the pleasure is not good for anything further; it is simply that for which going to the convenience store and buying the soda is good**. 3 As Aristotle observes: “**We never ask** [a man] **what** his **end is in being pleased, because we assume that pleasure is choice worthy in itself**.”4 Presumably, a similar story can be told in the case of pains, for if someone says “This is painful!” we never respond by asking: “And why is that a problem?” We take for granted that **if something is painful, we have a sufficient explanation of why it is bad**. If we are onto something in our everyday reasoning about values, it seems that **pleasure and pain are both places where we reach the end of the line in matters of value**. Although **pleasure and pain thus seem to be good candidates for intrinsic value and disvalue**, several objections have been raised against this suggestion: (1) that pleasure and pain have instrumental but not intrinsic value/disvalue; (2) that pleasure and pain gain their value/disvalue derivatively, in virtue of satisfying/frustrating our desires; (3) that there is a subset of pleasures that are not intrinsically valuable (so-called “evil pleasures”) and a subset of pains that are not intrinsically disvaluable (so-called “noble pains”), and (4) that pain asymbolia, masochism, and practices such as wiggling a loose tooth render it implausible that pain is intrinsically disvaluable. I shall argue that these objections fail. Though it is, of course, an open question whether other objections to P1 might be more successful, I shall assume that if (1)–(4) fail, we are justified in believing that P1 is true itself a paragon of freedom—there will always be some agents able to interfere substantially with one’s choices. The effective level of protection one enjoys, and hence one’s actual degree of freedom, will vary according to multiple factors: how powerful one is, how powerful individuals in one’s vicinity are, how frequent police patrols are, and so on. Now, we saw above that what makes a slave unfree on Pettit’s view is the fact that his master has the power to interfere arbitrarily with his choices; in other words, what makes the slave unfree is the power relation that obtains between his master and him. The difﬁculty is that, in light of the facts I just mentioned, there is no reason to think that this power relation will be unique. A similar relation could obtain between the master and someone other than the slave: absent perfect state control, the master may very well have enough power to interfere in the lives of countless individuals. Yet it would be wrong to infer that these individuals lack freedom in the way the slave does; if they lack anything, it seems to be security. A problematic power relation can also obtain between the slave and someone other than the master, since there may be citizens who are more powerful than the master and who can therefore interfere with the slave’s choices at their discretion. Once again, it would be wrong to infer that these individuals make the slave unfree in the same way that the master does. Something appears to be missing from Pettit’s view. If I live in a particularly nasty part of town, then it may turn out that, when all the relevant factors are taken into account, I am just as vulnerable to outside interference as are the slaves in the royal palace, yet it does not follow that our conditions are equivalent from the point of view of freedom. As a matter of fact, we may be equally vulnerable to outside interference, but as a matter of right, our standings could not be more different. I have legal recourse against anyone who interferes with my freedom; the recourse may not be very effective—presumably it is not, if my overall vulnerability to outside interference is comparable to that of a slave— but I still have full legal standing.68 By contrast, the slave lacks legal recourse against the interventions of one speciﬁc individual: his master. It is that fact, on a Kantian view—a fact about the legal relation in which a slave stands to his master—that sets slaves apart from freemen. The point may appear trivial, but it does get something right: whereas one cannot identify a power relation that obtains uniquely between a slave and his master, the legal relation between them is undeniably unique. A master’s right to interfere with respect to his slave does not extend to freemen, regardless of how vulnerable they might be as a matter of fact, and citizens other than the master do not have the right to order the slave around, regardless of how powerful they might be. This suggests that Kant is correct in thinking that the ideal of freedom is essentially linked to a person’s having full legal standing. More speciﬁcally, he is correct in holding that the importance of rights is not exhausted by their contribution to the level of protection that an individual enjoys, as it must be on an instrumental view like Pettit’s. Although it does matter that rights be enforced with reasonable effectiveness, the sheer fact that one has adequate legal rights is essential to one’s standing as a free citizen. In this respect, Kant stays faithful to the idea that freedom is primarily a matter of standing—a standing that the freeman has and that the slave lacks. Pettit himself frequently insists on the idea, but he fails to do it justice when he claims that freedom is simply a matter of being adequately (and reliably) shielded against the strength of others. As Kant recognizes, the standing of a free citizen is a more complex matter than that. One could perhaps worry that the idea of legal standing is something of a red herring here—that it must ultimately be reducible to a complex network of power relations and, hence, that the position I attribute to Kant differs only nominally from Pettit’s. That seems to me doubtful. Viewing legal standing as essential to freedom makes sense only if our conception of the former includes conceptions of what constitutes a fully adequate scheme of legal rights, appropriate legal recourse, justiﬁed punishment, and so on. Only if one believes that these notions all boil down to power relations will Kant’s position appear similar to Pettit’s. On any other view—and certainly that includes most views recently defended by philosophers—the notion of legal standing will outstrip the power relations that ground Pettit’s theory.

#### Extinction outweighs

MacAskill 14 [William, Oxford Philosopher and youngest tenured philosopher in the world, Normative Uncertainty, 2014]

**The human race might go extinct** from a number of causes: asteroids, supervolcanoes, runaway climate change, pandemics, nuclear war, and the development and use of dangerous new technologies such as synthetic biology, all pose risks (even if very small) to the continued survival of the human race.184 And **different moral views give opposing answers to question of whether this would be a** good or a **bad thing**. It might seem obvious that human extinction would be a very bad thing, both because of the loss of potential future lives, and because of the loss of the scientific and artistic progress that we would make in the future. But the issue is at least unclear. The continuation of the human race would be a mixed bag: inevitably, it would involve both upsides and downsides. And if one regards it as much more important to avoid bad things happening than to promote good things happening then one could plausibly regard human extinction as a good thing.For example, one might regard the prevention of bads as being in general more important that the promotion of goods, as defended historically by G. E. Moore,185 and more recently by Thomas Hurka.186 One could weight the prevention of suffering as being much more important that the promotion of happiness. Or one could weight the prevention of objective bads, such as war and genocide, as being much more important than the promotion of objective goods, such as scientific and artistic progress. If the human race continues its future will inevitably involve suffering as well as happiness, and objective bads as well as objective goods. So, if one weights the bads sufficiently heavily against the goods, or if one is sufficiently pessimistic about humanity’s ability to achieve good outcomes, then one will regard human extinction as a good thing.187 **However, even if we believe in a moral view** according to **which human extinction would be a good thing, we still have strong reason to prevent near-term human extinction.** To see this, we must note three points. **First**, we should note that the **extinction** of the human race **is** an **extremely high stakes** moral issue. Humanity could be around for a very long time: if humans survive as long as the median mammal species, we will last another two million years. On this estimate, **the number of humans in existence** in the The future, **given that we don’t go extinct** any time soon**, would be 2×10^14. So if it is good to bring new people into existence, then it’s very good to prevent** human **extinction. Second**, human **extinction is** by its nature an **irreversible** scenario. If we continue to exist, then we always have the option of letting ourselves go extinct in the future (or, perhaps more realistically, of considerably reducing population size). But if we go extinct, then we can’t magically bring ourselves back into existence at a later date. **Third, we should expect** ourselves **to progress, morally,** over the next few centuries, **as we have** progressed **in the past.** So we should expect that **in a few centuries’ time we will have better evidence about how to evaluate** human **extinction** than we currently have. Given these three factors, it would be better to prevent the near-term extinction of the human race, even if we thought that the extinction of the human race would actually be a very good thing. To make this concrete, I’ll give the following simple but illustrative model. **Suppose that we have** 0.8 credence that it is a bad thing to produce new people, and **0.2 certain that it’s a good thing to produce new people**; and the degree to which it is good to produce new people, if it is good, is the same as the degree to which it is bad to produce new people, if it is bad. That is, I’m supposing, for simplicity, that we know that one new life has one unit of value; we just don’t know whether that unit is positive or negative. And let’s use our estimate of 2×10^14 people who would exist in the future, if we avoid near-term human extinction. Given our stipulated credences, the expected benefit of letting the human race go extinct now would be (.8-.2)×(2×10^14) = 1.2×(10^14). Suppose that, **if we** let the human race continue and **did research for 300 years, we would know for certain whether or not additional people are of positive** or negative **value**. If so, then with the credences above we should think it 80% likely that we will find out that it is a bad thing to produce new people, and 20% likely that we will find out that it’s a good thing to produce new people. So there’s an 80% chance of a loss of 3×(10^10) (because of the delay of letting the human race go extinct), the expected value of which is 2.4×(10^10). But **there’s** also **a 20% chance of a gain of 2×(10^14), the expected value of which is 4×(10^13).** That is, **in expected value terms, the cost of waiting** for a few hundred years **is vanishingly small compared with** the benefit of **keeping one’s options open** while one gains new information.

## DA

#### Counterplan text: A just government ought to recognize the unconditional right of workers to strike except for police officers.

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

Andrew Grim 2020 What is the ‘blue flu’ and how has it increased police power? https://www.washingtonpost.com/outlook/2020/07/01/what-is-blue-flu-how-has-it-increased-police-power/

But the result of such protests matter deeply as we consider police reform today. Historically, blue flu strikes have helped expand police power, ultimately limiting the ability of city governments to reform, constrain or conduct oversight over the police. They allow the police to leverage public fear of crime to extract concessions from municipalities. This became clear in Detroit more than 50 years ago. In June 1967, tensions arose between Detroit Mayor Jerome Cavanagh and the Detroit Police Officers Association (DPOA), which represented the city’s 3,300 patrol officers. The two were at odds primarily over police demands for a pay increase. Cavanagh showed no signs of caving to the DPOA’s demands and had, in fact, proposed to cut the police department’s budget. On June 15, the DPOA escalated the dispute with a walkout: 323 officers called in sick. The number grew over the next several days as the blue flu spread, reaching a height of 800 absences on June 17. In tandem with the walkout, the DPOA launched a fearmongering media campaign to win over the public. They took out ads in local newspapers warning Detroit residents, “How does it feel to be held up? Stick around and find out!” This campaign took place at a time of rising urban crime rates and uprisings, and only a month before the 1967 Detroit riot, making it especially potent. The DPOA understood this climate and used it to its advantage. With locals already afraid of crime and displeased at Cavanagh’s failure to rein it in, they would be more likely to demand the return of the police than to demand retribution against officers for an illegal strike. The DPOA’s strategy paid off. The walkout left Detroit Police Commissioner Ray Girardin feeling “practically helpless.” “I couldn’t force them to work,” he later told The Washington Post. Rather than risk public ire by allowing the blue flu to continue, Cavanagh relented. Ultimately, the DPOA got the raises it sought, making Detroit officers the highest paid in the nation. This was far from the end of the fight between Cavanagh and the DPOA. In the ensuing months and years, they continued to tussle over wages, pensions, the budget, the integration of squad cars and the hiring of black officers. The threat of another blue flu loomed over all these disputes, helping the union to win many of them. And Detroit was not an outlier. Throughout the 1960s, ’70s and ’80s, the blue flu was a [ubiquitous and highly effective](https://www.akpress.org/our-enemies-in-blue.html) tactic in Baltimore, Memphis, New Orleans, Chicago, Newark, New York and many other cities. In most cases, as author Kristian Williams writes, “When faced with a walkout or slowdown, the authorities usually decided that the pragmatic need to get the cops back to work trumped the city government’s long term interest in diminishing the rank and file’s power.” But each time a city relented to this pressure, they ceded more and more power to police unions, which would turn to the strategy repeatedly to defend officers’ interests — particularly when it came to efforts to address systemic racism in police policies and practices. In 1970, black residents of Pittsburgh’s North Side neighborhood raised an outcry over the “hostile sadistic treatment” they experienced at the hands of white police officers. They lobbied Mayor Peter F. Flaherty to assign more black officers to their neighborhood. The mayor agreed, transferring several white officers out of the North Side and replacing them with black officers. While residents cheered this decision, white officers and the Fraternal Order of Police (FOP), which represented them, were furious. They slammed the transfer as “discrimination” against whites. About 425 of the Pittsburgh Police Department’s 1,600 police officers called out sick in protest. Notably, black police officers broke with their white colleagues and refused to join the walkout. They praised the transfer as a “long overdue action” and viewed the walkout as a betrayal of officers’ oath to protect the public. Nonetheless, the tactic paid off. After several days, Flaherty caved to the “open revolt” of white officers, agreeing to halt the transfers and instead submit the dispute to binding arbitration between the city and the police union. Black officers, though, continued to speak out against their union’s support of racist practices, and many of them later resigned from the union in protest. Similar scenarios played out in Detroit, Chicago and other cities in the 1960s and ’70s, as white officers continually staged walkouts to preserve the segregated status quo in their departments. These blue flu strikes amounted to an authoritarian power grab by police officers bent on avoiding oversight, rejecting reforms and shoring up their own authority. In the aftermath of the 1967 Detroit walkout, a police commissioner’s aide strongly criticized the police union’s strong-arm tactics, saying “it smacks of a police state.” The clash left one newspaper editor wondering, “Who’s the Boss of the Detroit Police?” But in the “law and order” climate of the late 1960s, such criticism did not resonate enough to stir a groundswell of public opinion against the blue flu. And police unions dismissed critics by arguing that officers had “no alternative” but to engage in walkouts to get city officials to make concessions. Crucially, the very effectiveness of the blue flu may be premised on a myth. While police unions use public fear of crime skyrocketing without police on duty, in many cases, the absence of police did not lead to a rise in crime. In New York City in 1971, [for example](https://untappedcities.com/2020/06/12/the-week-without-police-what-we-can-learn-from-the-1971-police-strike/), 20,000 officers called out sick for five days over a pay dispute without any apparent increase in crime. The most striking aspect of the walkout, as one observer noted, “might be just how unimportant it seemed.” Today, municipalities are under immense pressure from activists who have taken to the streets to protest the police killings of black men and women. Some have already responded by enacting new policies and cutting police budgets. As it continues, more blue flus are likely to follow as officers seek to wrest back control of the public debate on policing and reassert their independence.

#### Those strikes cement a police culture which leads to endless amounts of racist violence and the bolstering of the prison industrial complex.

Chaney and Ray 13, Cassandra (Has a PhD and is a professor at LSU. Also has a strong focus in the structure of Black families) , and Ray V. Robertson (Also has a PhD and is a criminal justice professor at LSU). "Racism and police brutality in America." *Journal of African American Studies* 17.4 (2013): 480-505. SM//do I really need a card for this

Racism and Discrimination According to Marger (2012), “racism is an ideology, or belief system, designed to justify and rationalize racial and ethnic inequality” (p. 25) and “discrimination, most basically, is behavior aimed at denying members of particular ethnic groups’ equal access to societal rewards” (p. 57). Defining both of these concepts from the onset is important for they provide the lens through which our focus on the racist and discriminatory practices of law enforcement can occur. Since the time that Africans [African Americans] were forcibly brought to America, they have been the victims of racist and discriminatory practices that have been spurred and/or substantiated by those who create and enforce the law. For example, The Watts Riots of 1965, the widespread assaults against Blacks in Harlem during the 1920s (King 2011), law enforcement violence against Black women (i.e., Malaika Brooks, Jaisha Akins, Frankie Perkins, Dr. Mae Jemison, Linda Billups, Clementine Applewhite) and other ethnic women of color (Ritchie 2006), the beating of Rodney King, and the deaths of Amadou Diallo in the 1990s and Trayvon Martin more recently are just a few public examples of the historical and contemporaneous ways in which Blacks in America have been assaulted by members of the police system (King 2011; Loyd 2012; Murch 2012; Rafail et al. 2012). In Punishing Race (2011), law professor Michael Tonry’s research findings point to the fact that Whites tend to excuse police brutality against Blacks because of the racial animus that they hold against Blacks. Thus, to Whites, Blacks are viewed as deserving of harsh treatment in the criminal justice system (Peffley and Hurwitz 2013). At first glance, such an assertion may seem to be unfathomable, buy that there is an extensive body of literature which suggests that Black males are viewed as the “prototypical criminal,” and this notion is buttressed in the media, by the general public, and via disparate sentencing outcomes (Blair et al. 2004; Eberhardt et al. 2006; Gabiddon 2010; Maddox and Gray 2004; Oliver and Fonash 2002; Staples 2011). For instance, Blair et al. (2004) revealed that Black males with more Afrocentric features (e.g., dark skin, broad noses, full lips) may receive longer sentences than Blacks with less Afrocentric features, i.e., lighter skin and straighter hair (Eberhardt et al. 2006). Shaun Gabiddon in Criminological Theories on Race and Crime (2010) discussed the concept of “Negrophobia” which was more extensively examined by Armour (1997). Negrophobia can be surmised as an irrational of Blacks, which includes a fear of being victimized by Black, that can result in Whites shooting or harming an AfricanAmerican based on criminal/racial stereotypes (Armour 1997). The aforementioned racialized stereotypical assumptions can be deleterious because they can be used by Whites to justify shooting a Black person on the slightest of pretense (Gabiddon 2010). Finally, African-American males represent a group that has been much maligned in the larger society (Tonry 2011). Further, as victims of the burgeoning prison industrial complex, mass incarceration, and enduring racism, the barriers to truly independent Black male agency are ubiquitous and firmly entrenched (Alexander 2010; Chaney 2009; Baker 1996; Blackmon 2008; Dottolo and Stewart 2008; Karenga 2010; Martin et al. 2001; Smith and Hattery 2009). Thus, racism and discrimination heightens the psychological distress experienced by Blacks (Robertson 2011; Pieterse et al. 2012), as well as their decreased mortality in the USA (Muennig and Murphy 2011). Police Brutality Against Black Males According to Walker (2011), police brutality is defined as “the use of excessive physical force or verbal assault and psychological intimidation” (p. 579). Although one recent study suggests that the NYPD has become better behaved due to greater race and gender diversity (Kane and White 2009), Blacks are more likely to be the victims of police brutality. A growing body of scholarly research related to police brutality has revealed that Blacks are more likely than Whites to make complaints regarding police brutality (Smith and Holmes 2003), to be accosted while operating [driving] a motorized vehicle (“Driving While Black”), and to underreport how often they are stopped due to higher social desirability factors (TomaskovicDevey et al. 2006). Interestingly, data obtained from the General Social Survey (GSS), a representative sample conducted biennially by the National Opinion Research Center at the University of Chicago for the years 1994 through 2004, provide further proof regarding the acceptance of force against Blacks. In particular, the GSS found Whites to be significantly (29.5 %) more accepting of police use of force when a citizen was attempting to escape custody than Blacks when analyzed using the chi-squared statistical test (p The average Southern policeman is a promoted poor White with a legal sanction to use a weapon. His social heritage has taught him to despise the Negroes, and he has had little education which could have changed him….The result is that probably no group of Whites in America have a lower opinion of the Negro people and are more fixed in their views than Southern policeman. (Myrdal 1944, pp. 540–541) Myrdal (1944) was writing on results from a massive study that he undertook in the late 1930s. He was writing at a time that even the most conservative among us would have to admit was not a colorblind society (if one even believes in such things). But current research does corroborate his observations that less educated police officers tend to be the most aggressive and have the most formal complaints filed against them when compared to their more educated counterparts (Hassell and Archbold 2010; Jefferis et al. 2011). Tonry (2011) delineates some interesting findings from the 2001 Race, Crime, and Public Opinion Survey that can be applied to understanding why the larger society tolerates police misconduct when it comes to Black males. The survey, which involved approximately 978 non-Hispanic Whites and 1,010 Blacks, revealed a divergence in attitudes between Blacks and Whites concerning the criminal justice system (Tonry 2011). For instance, 38 % of Whites and 89 % of Blacks viewed the criminal justice system as biased against Blacks (Tonry 2011). Additionally, 8 % of Blacks and 56 % of Whites saw the criminal justice system as treating Blacks fairly (Tonry 2011). Perhaps most revealing when it comes to facilitating an environment ripe for police brutality against Black males, 68 % of Whites and only 18 % of Whites expressed confidence in law enforcement (Tonry 2011). Is a society wherein the dominant group overwhelming approves of police performance willing to do anything substantive to curtail police brutality against Black males? Police brutality is not a new phenomenon. The Department of Justice (DOJ) office of Civil Rights (OCR) has investigated more than a dozen police departments in major cities across the USA on allegations of either racial discrimination or police brutality (Gabbidon and Greene 2013). To make the aforementioned even more clear, according to Gabbidon and Greene (2013), “In 2010, the OCR was investigating 17 police departments across the country and monitoring five settlements regarding four police agencies” (pp. 119–120). Plant and Peruche (2005) provide some useful information into why police officers view Black males as potential perpetrators and could lead to acts of brutality. In their research, the authors suggest that since Black people in general, and Black males in particular, are caricatured as aggressive and criminal, police are more likely to view Black men as a threat which justifies the disproportionate use of deadly force. Therefore, it is not beyond the realm of possibility that police officers’ decisions to act aggressively may, to some extent, be influenced by race (Jefferis et al. 2011). The media’s portrayals of Black men are often less than sanguine. Bryson’s (1998) work in this area provides empirical evidence that the mass media that has been instrumental in portraying Black men as studs, super detectives, or imitation White men and has a general negative effect on how these men are regarded by others. Such characterizations can be so visceral in nature that “prototypes” of criminal suspects are more likely to be African-American (Oliver et al. 2004). Not surprisingly, the more Afrocentric the African-American’s facial features, the more prone he or she is expected to be deviant (Eberhardt et al. 2006). Interestingly, it is probable that less than flattering depictions of Black males on television and in news stories are activating pre-existing stereotypes possessed by Whites as opposed to facilitating their creation. According to Oliver et al. (2004), “it is important to keep in mind that media consumption is an active process, with viewers’ existing attitudes and beliefs playing a larger role in how images are attended to, interpreted, and remembered” (p. 89). Moreover, it is reductionist to presuppose that individual is powerless in constructing a palatable version of reality and is solely under the control of the media and exercises no agency. Lastly, Peffley and Hurwitz (2013) describe what can be perceived as one of the more deleterious results of negative media caricatures of Black males. More specifically, the authors posit that most Whites believe that Blacks are disproportionately inclined to engage in criminal behavior and are the deserving on harsh treatment by the criminal justice system. On the other hand, such an observation is curious because most urban areas are moderate to highly segregated residentially which would preclude the frequent and significant interaction needed to make such scathing indictments (Bonilla-Silva 2009). Consequently, the aforementioned racial animus has the effect of increased White support for capital punishment if questions regarding its legitimacy around if capital punishment is too frequently applied to Blacks (Peffley and Hurwitz 2013; Tonry 2011). Ultimately, erroneous (negative) portrayals of crime and community, community race and class identities, and concerns over neighborhood change all contribute to place-specific framing of “the crime problem.” These frames, in turn, shape both intergroup dynamics and support for criminal justice policy (Leverentz 2012).

## DA

#### Biden has PC for infrastructure, but it needs to maintain in the face of impatient democrats.

**Sullivan and Kane 6/11** [Sean and Paul. Sean Sullivan covers national politics, with a focus on the 2020 presidential campaign. Paul Kane. Washington, D.C.Senior congressional correspondent and columnist. Education: University of Delaware, BA. “‘Time is running out’: Democrats split over Biden’s relentless focus on infrastructure”. 6-9-2021. . https://www.washingtonpost.com/politics/democrats-split-biden-infrastructure/2021/06/10/f1f95a8e-c91f-11eb-afd0-9726f7ec0ba6\_story.html.]

“The infrastructure bill — its status is up in the air, but its long-term prognosis is okay,” said Brian Fallon, a former Senate Democratic aide who heads the liberal group Demand Justice. “You have another patient that’s dying on the table, and that’s the one you need to triage.” As pressure built in the party, Attorney General Merrick Garland signaled Friday that the Justice Department not only would scrutinize voting laws for signs of discrimination, but also would apply oversight to post-election audits. Supporters of former president Donald Trump have spearheaded audits in various states despite no evidence of fraud. “Where we see violations, we will not hesitate to act,” Garland said. Story continues below advertisement NAACP President Derrick Johnson said his group was “encouraged by the new tone on voting rights set by the Biden-Harris administration” but warned that the battle “is far from over.” As Garland spoke, the infrastructure talks remained fluid. Many Senate Democrats think that a bipartisan deal will never be reached, and that the prolonged bipartisan talks are only delaying the inevitable fallback to party-line legislation. White House press secretary Jen Psaki said Biden remains committed to pushing a bill through Congress this summer. Other Democrats strongly doubt that timetable can be achieved, however, and they worry that it will be even harder to pass anything next year, with congressional elections looming in November. Story continues below advertisement Many liberals initially accepted Biden’s push for a big infrastructure package as a follow-up to his covid-19 relief bill. But now they are alarmed at the plan’s slow progress, combined with aggressive moves by Republicans in Florida, Georgia, Arizona and Texas to pass restrictive voting laws, and they want the White House to redirect the power of the presidency to combat those efforts. [*After blocking voting bill, Texas Democrats call on Congress to do more*](https://www.washingtonpost.com/politics/texas-voting-rights-congress/2021/05/31/a3ff5f6a-c229-11eb-93f5-ee9558eecf4b_story.html?itid=lk_interstitial_manual_32) Fallon said Biden’s priorities are evident in his trips around the country to tout his infrastructure plan, punctuated by colorful activities such as [driving an electric vehicle in Michigan](https://www.washingtonpost.com/politics/biden-electric-truck/2021/05/18/168abee0-b815-11eb-a6b1-81296da0339b_story.html?itid=lk_inline_manual_33). “He’s test-driving Ford F-150s. He’s not going to Selma to talk about voting rights,” Fallon said. “That needs to happen.” Republicans see it differently, contending that Biden is trying to have it both ways by cramming his infrastructure bill with unrelated Democratic priorities. Story continues below advertisement “From the day the White House rolled out its first infrastructure plan in March, it’s been clear that the left’s definition of the word is evolving faster than even some Democrats can keep track,” Senate Minority Leader Mitch McConnell (R-Ky.) said on the Senate floor this week. “Medicaid expansion as infrastructure. Paid leave as infrastructure. And job-killing tax increases to hold the assortment together.” On the other hand, some liberal Democrats say they will oppose a deal with Republicans if it fails to address issues such as climate change, illustrating how hard a bipartisan deal will be in the evenly divided Senate. “From my perspective — no climate, no deal,” said Sen. Edward J. Markey (D-Mass.). “I’m not voting for an infrastructure bill that does not have climate.” He also rejected the idea of passing a more traditional bill that focuses on roads and bridges with the promise that a climate-centered bill would come later. Story continues below advertisement Markey recalled a climate bill passed by the House in 2009 that died in the Senate due to Republican opposition. “We now have a second chance at passing a piece of climate legislation that matches the scope and the scale of the problem,” Markey said. “We can’t allow Republican dilatory tactics to block consideration of a climate bill.” The prospects for a voting rights bill are if anything even more dire. All but one Democratic senator has signed on to the For the People Act, which has passed the House. The legislation, which Biden supports, would [set standards](https://www.washingtonpost.com/politics/manchin-voting-rights/2021/06/02/103db892-c320-11eb-93f5-ee9558eecf4b_story.html?itid=lk_inline_manual_43) for early voting and vote-by-mail that could override some state Republican voting laws. But Sen. Joe Manchin III (D-W.Va.), the lone holdout, said definitively this week that he would not vote for the plan, nor would he support changing the Senate filibuster rules to enable Democrats to pass it with a simple majority rather than 60 votes. White House officials have refrained from public criticism of Manchin, a reflection of his pivotal role in the Washington landscape. In a Senate that is divided 50-50, Manchin could single-handedly torpedo the infrastructure bill, prompting many in the White House to carefully mind what they say about him. White House officials said they are not taking voting rights any less seriously than infrastructure, pointing to recent remarks Biden made on the matter in Tulsa, his decision to [tap Vice President Harris to work on the issue](https://www.washingtonpost.com/politics/ahead-of-tulsa-trip-biden-to-unveil-new-plans-to-reduce-black-white-wealth-gap/2021/05/31/b80c9c4e-c269-11eb-8c18-fd53a628b992_story.html?itid=lk_inline_manual_47) and his executive order expanding ballot access. But voting rights activists note that those moves haven’t prevented the GOP voting laws from taking effect. The White House official working on voting rights expressed strong support for the For the People Act, even though the official thought it was not a panacea. The official said there are other means of fighting the Republican voting laws, through the courts or the executive branch. But the official said such efforts would be cumbersome and acknowledged that none would be as effective as the legislation. When it comes to infrastructure, in contrast, the president’s urgency has been in plain sight. Biden has traveled the country to promote his proposal. He’s enlisted Cabinet secretaries to help sell it. He’s holding Oval Office meetings where he negotiates directly on it. And he is expending significant political capital to get it across the finish line. In the eyes of Biden’s allies, this is a good recipe for success in the midterms and beyond. “The White House is right to make infrastructure a priority,” said Sen. Richard Blumenthal (D-Conn.), who is up for reelection. “It’s urgently time-sensitive because it’s so key to jobs and economic recovery, not to mention faith in the basic capacity of government to build bridges and roads.” Infrastructure is also an appealing goal for the White House because its passage may not require a long-shot effort to end the filibuster. If all 50 Democratic senators stick together, they could pass it with no Republican support using a special budgetary maneuver. That is not true for measures such as the voting rights bill, which has no connection to the budget, making it much more difficult to shepherd into law. Even if the bipartisan talks do not result in a deal, they are important to Manchin, who might not join a Democratic-only bill unless he thinks a real effort has been made to court Republicans, Democrats close to the process said. Underlying Democrats’ anxieties are painful memories of the early months of the Obama administration, when they passed a stimulus bill that many now think was too small, and talks on the Affordable Care Act dragged on without resulting in any GOP support. Now, some fear that if the party doesn’t move more swiftly, it could miss its chance to get an infrastructure bill passed. With no margin for error in the Senate, circumstances could shift at any moment, they say, noting that in 2010, Democrats unexpectedly lost a special Senate election, costing them a filibuster-proof majority and nearly dooming the ACA. “During the Obama admin, folks thought we’d have a 60 Dem majority for a while. It lasted 4 months. Dems are burning precious time & impact,” Rep. Alexandria Ocasio-Cortez (D-N.Y.) tweeted. “It’s a hustle. We need to move now.” Others warn that even if Biden is ultimately successful on infrastructure, his victory could be short-lived without action on voting rights, given next year’s midterm elections. “You can win a round, but it doesn’t mean you win the fight,” said the Rev. Al Sharpton.

#### Republicans despise the plan – preventing Biden from getting Manchin’s and others’ support.

**Waldman 14:** Paul Waldman is a weekly columnist and senior writer for The American Prospect. He also writes for the Plum Line blog at The Washington Post and The Week and is the author of Being Right Is Not Enough: What Progressives Must Learn From Conservative Success “Just How Much Do Republicans Hate Unions?” 4/13/14 AA

**If you ask Republicans about their antipathy toward unions, they'll say that letting workers bargain collectively reduces a company's ability to act efficiently in the marketplace.** If you knew anything about business, the market advocates will patiently explain, you'd understand that unions, with all their rules and conditions and **strike threats, only make it harder for the company to make its products. Let management make decisions about things like wages and working conditions, and the result will be higher profits and more jobs, which will benefit everyone.** In almost all cases, the corporation agrees; after all, union workers always earn better wages than their non-union counterparts, and they give power to the employees, which no CEO wants. What most people probably don't realize is that this inherently hostile relationship between management and unions isn't something that's inherent in capitalism. In fact, in many places where there are capitalists making lots of money, corporations work-now hold on here while I blow your mind-cooperatively with unions. One of those places is Germany, and one of the biggest German companies, Volkswagen, is right now embroiled in a union election in Tennessee that has turned into a bizarre spectacle that is showing the true colors of American conservatism. If you thought conservative were just laissez faire capitalists, seeking freedom for businesses to create prosperity, you're dead wrong. What they actually want is something much uglier. On Monday, our own Harold Meyerson [explained](http://www.prospect.org/article/chattanooga-showdown) the context and history driving this election, but the short version is that in its Chattanooga plant, Volkswagen wants to create a "works council" of the kind that companies in Germany use, which is a system where management and workers come together to set policies, plan strategy, and solve problems. The details of U.S. labor law require a union if such a council is going to be created, which is one reason VW has seemed supportive of the United Auto Workers organizing the plant. Although VW hasn't come out and said they support the union, the signals they've sent strongly suggest that they do. "Our works councils are key to our success and productivity," [said](http://www.nytimes.com/2014/02/12/business/automaker-gives-its-blessings-and-gop-its-warnings.html) the VW executive who runs the Chattanooga plant. So faced with a union-friendly corporation, what have **Republicans** in the **state** done? One might expect them to say, "**Every company should have the freedom to decide how to deal with its own workers; we may not be big fans of unions, but that freedom is what capitalism is all about**," or something like that. But no. The Republican governor and state legislators have begun [issuing threats](http://www.usatoday.com/story/money/business/2014/02/11/tennessee-volkswagen-uaw-incentives-threat/5388341/) that there won't be any future tax incentives for the company if the union wins the election. In other words, tax incentives are vital to bring jobs to the state-but if they're union jobs, we don't want them. We'd rather see our constituents unemployed than see them get jobs with union representation. So what you now have is Republicans fighting against a corporation to try to impose their vision of management-labor relations, one the corporation doesn't want.

#### Infrastructure solves international emissions through an enforceable NDC [Nationally Determined Contributions] 2021 is try-or-die.

Mazria 3-23-2021, FAIA, founder and CEO of the nonprofit Architecture 2030, is an internationally recognized architect, author, researcher, and educator. Over the past four decades, his seminal research into the sustainability, resilience, energy consumption, and greenhouse gas emissions of the built environment has redefined the role of architecture, planning, design, and building in reshaping our world. He is the 2021 recipient of AIA's Gold Medal (Edward, “CarbonPositive: This Is the Make-or-Break Year for the Planet,” *Architect Magazine*, <https://www.architectmagazine.com/technology/carbonpositive-this-is-the-make-or-break-year-for-the-planet_o>)

In the Feb. 26 release of the interim United Nations Framework Convention on Climate Change report, Secretary-General António Guterres boldly declared 2021 the “make or break year” for the planet. The report found the 2030 Nationally Determined Contributions (NDCs) emissions-reduction pledges of 75 countries to be wholly inadequate. Global greenhouse gas emissions would only be cut by about 1%, far short of the 65% cut in carbon emissions from January 2020 levels needed by 2030 to have a 67% probability of limiting global warming to 1.5°C above pre-industrial levels and to meet the goals of the 2015 Paris Agreement. The science and global carbon budget for limiting warming to 1.5°C are clear. The remaining budget at the beginning of 2020 was 340 gigatons of carbon dioxide, which means that if the world achieves a 65% reduction of CO₂ emissions by 2030 and zero emissions by 2040, we can expect warming to be kept at about 1.5°C. The time to act is now. The most significant climate event since the 2015 Paris Agreement—when all parties agreed to pursue efforts to limit the global temperature increase to 1.5°C—will take place this November. At the 2021 U.N. Climate Change Conference (COP26), countries must submit their updated 2030 NDCs. To date, only the European Union, the United Kingdom, and Denmark have committed to significant 2030 emissions reductions from 1990 levels: 55%, 68%, and 70%, respectively. Much, much more is needed to reach the critical goals. Fortunately, the U.S. is now poised to lead in this endeavor, as COP26 will be the first U.N. climate change conference the country will attend since rejoining the Paris Agreement. All eyes will be on its updated NDC pledge. This figure should be announced before April 22, when President Biden will host world leaders for a summit “aimed at raising climate ambition.” The country must persuade other nations to follow suit by setting a minimum 2030 NDC of a 65% emissions reduction from 2005 levels, in line with the 1.5°C carbon budget. Additionally, the U.S. must work with the EU, China, and India to be similarly ambitious, as these four entities are responsible for 58% of global CO₂ emissions. The U.S. can lead other nations with confidence and the knowledge that a 65% reduction is achievable. Why? U.S. carbon emissions today are already down 23% from 2005 levels. The building sector, the country’s largest energy consumer, continues to reduce its emissions and is now 30% below 2005 levels, ahead of the U.S. Paris Agreement’s NDC of a 26% to 28% reduction by 2025. The Biden pledge of a clean electricity grid by 2035 should further cut emissions from the building sector, surpassing the targeted 65% reduction, and also drive emissions down in other sectors. Prior to COP26, the world’s largest professional planning, design, and construction organizations will meet to demonstrate the significant actions our industry is taking to work within the 1.5°C carbon budget. With urban environments responsible for more than 75% of all annual global emissions—predominantly generated by day-to-day building and infrastructure operations, the manufacture of materials, and construction—we can show what is practically possible and embolden all governments to do the same.

#### Warming causes extinction

Specktor 19 [Brandon writes about the science of everyday life for Live Science, and previously for Reader's Digest magazine, where he served as an editor for five years] 6-4-2019, "Human Civilization Will Crumble by 2050 If We Don't Stop Climate Change Now, New Paper Claims," livescience, <https://www.livescience.com/65633-climate-change-dooms-humans-by-2050.html>

The current climate crisis, they say, is larger and more complex than any humans have ever dealt with before. **General climate models** — like the one that the [**United Nations' Panel on Climate Change**](https://www.ipcc.ch/sr15/) (IPCC) used in 2018 to predict that a global temperature increase of 3.6 degrees Fahrenheit (2 degrees Celsius) could put hundreds of millions of people at risk — **fail to account for** the **sheer complexity of Earth's many interlinked geological processes**; as such, they fail to adequately predict the scale of the potential consequences. The truth, the authors wrote, is probably far worse than any models can fathom. How the world ends What might an accurate worst-case picture of the planet's climate-addled future actually look like, then? The authors provide one particularly grim scenario that begins with **world governments "politely ignoring"** the advice of **scientists** and the will of the public to decarbonize the economy (finding alternative energy sources), resulting in a global temperature increase 5.4 F (3 C) by the year 2050. At this point, **the world's ice sheets vanish; brutal droughts kill** **many** of the trees in the [**Amazon rainforest**](https://www.livescience.com/57266-amazon-river.html) (removing one of the world's largest carbon offsets); **and the planet plunges into a feedback loop of ever-hotter**, ever-deadlier **conditions**. "**Thirty-five percent of the global land area**, and **55 percent of the global population, are subject to more than 20 days a year of** [**lethal heat conditions**](https://www.livescience.com/55129-how-heat-waves-kill-so-quickly.html), **beyond** the threshold of human **survivability**," the authors hypothesized. Meanwhile, **droughts, floods and wildfires regularly ravage the land. Nearly** **one-third of the world's land surface turns to desert**. Entire **ecosystems collapse, beginning with the** **planet's coral reefs**, the **rainforest and the Arctic ice sheets.** The world's tropics are hit hardest by these new climate extremes, d**estroying the region's agriculture and turning more than 1 billion people into refugees.** This mass movement of **refugees — coupled with** [**shrinking coastlines**](https://www.livescience.com/51990-sea-level-rise-unknowns.html) **and severe drops in food and water availability — begin t**o **stress the fabric of the world's largest nations**, including the United States. **Armed conflicts over resources, perhaps culminating in nuclear war, are likely. The result**, according to the new paper, **is "outright chaos" and perhaps "the end of human global civilization as we know it."**

## Case

### UV

#### 1AR theory is skewed towards the aff which means err neg – A] the 2NR must cover substance and over-cover theory cause of 7-6, 2 speech aff advantage and they get the collapse and persuasiveness advantage of a 3-minute 2AR B] their responses to my counter interp will be new, which means 1AR theory necessitates intervention. Implications – A] dropping the argument minimizes the chance the round is decided unfairly B] if intervention will happen on theory debates, then judges should intervene in a way that decreases the asinine nature of LD theory

#### Truth Testing – you should use comparative worlds: it allows for the most amount prep to be read because it isn’t just reduced to a binary of being true or false. With truth testing, they don’t have to answer any of my arguments because they rely on permissibility aff without engaging with the 1NC.

#### Off Jurisdiction –

#### A] No jurisdiction impact – judges vote on non-Ts affs all the time.

#### B] To negate or to affirm aren’t words in the resolution, so it’s not constitutive to the topic

#### C] Jurisdiction always collapses to fairness or education – the only reason you care is because it skews your strat

#### Off Logic – just because all statements can be framed as a truth statement, doesn’t mean that truth testing is a good model for debate. Comparative agree that somethings are true, but it necessitates weighing between the importance of this things.

#### Presumption and Permissibility negate –

#### A] Lack of obligation proves the resolution false –

#### B] We assume statements false until proves true –

#### C] No time skew offense –

### Framework

#### I’ll concede TJF’s first – prefer util:

#### 1] Ground – every impact function under util whereas other ethics flow to one side exclusively. Kills fairness since we both need arguments to win.

#### 2] Topic lit – most articles are written through the lens of util because they’re crafted for policymakers and the public who take consequences to be important, not philosophy majors. Key to fairness and education – the lit is where we do research and determines how we engage in the round. Fairness is a voter –

#### 3] Our offense outweighs on specificity – Ripstein is just about Germany, but not strikes.

Munyaradzi 10 [Mawere; Universidade Pedagogica, Faculty of Social Sciences, Department of Humanities, CP49, Xai-xai, Mozambique; “Are physicians’ strikes ever morally justifiable? A call for a return to tradition,” PAMC; 8/21/10; <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3063499/>] Justin

Utilitarianism is a doctrine which states that the rightness or wrongn"ess of an action is determined by the goodness or badness of its consequences [19]. This means that utilitarianism is a consequentialist theory in so far as it calls for the assessment of actions in terms of their ends and consequences, their contribution to happiness and prevention of suffering. In fact, according to utilitarianism, an action is good or right when it achieves the greatest happiness for the greatest number, otherwise it is bad. Kantian ethics, based on the concept of duty, holds that an action is good if it is based on good intention. For utilitarians, an action in itself has no moral worth and takes moral value only when it is considered in conjunction with its effects. To the contrary, Kantians argue that what makes an action right is not its consequence(s) but the fact that it conforms to the moral law [20]. Thus unlike deontological theories which look at the action itself, utilitarianism assess the rightness or wrongness of an individual or group’s action directly by its consequences and nothing else. De George offers some clarification of consequentialist and deontological ethics: “One approach argues on the basis of consequences (consequentialist); it states that whether an action is right or wrong depends on the consequences of that action. The second basic approach is called the deontological approach. It states that duty is the basic moral category, and that duty is independent of consequences. An action is right if it has certain characteristics or is of a certain kind, and wrong if it has other characteristics or is of a certain kind” [21]. Utilitarianism and Kantian ethics are examples of consequentialist and deontological ethics, respectively. For Kant (the representative of Kantian ethics) the moral law or the highest principle of morality is based on human reason. This work does not seek to undertake a comprehensive discussion of consequentialist and deontological ethics, but to demonstrate the usefulness and plausibility of utilitarianism in criticizing physicians strike. However, any ethical theory that begins from some external demands and consequences faces the challenge of legitimacy. The challenge is that what ought to be done remains foreign to who ought to do it. Such an approach to ethics largely ignores the personality of the individual that guarantees the actions. Transposing the utilitarianism to physicians’ strike, it is undoubtedly true that strike by physicians result in unbearable suffering of not only the patients in hospitals, but also of the public in general and the nation at large. During physicians’ strike, unnecessary and premature deaths-deaths that could have been prevented are inevitable. According to IRINnews [22], during a 2008 strike by Zimbabwean physicians, Jestina Moyo of Bulawayo, expressed disappointment on arriving at Mpilo central hospital in Bulawayo, with her seriously ill son only to be told that doctors were on strike. She laments: “This is painful to watch my son waste away like this. The hospital says the doctors are on strike, demanding high salaries, and there is nothing I can do for my son, as I have no money to take him to a private doctor. As it is, my son will die a painful death unless I find money to take him to a private doctor”. According to the same source, since the strike started several death were registered which doctors could have dealt with if they were not on strike. The same consequences have been felt in other countries the world-over. In Malawi, for example, Kelita Kamoto, director of the Queen Elizabeth Central Hospital in Malawi’s largest city Blantyre reported that between 15 and 20 deaths are recorded daily......deaths were registered as the strike entered its third week [23]. In another report by Ecumenical News International (ENI), Nigeria: “Constant strikes by Nigerian doctors this year are said to have claimed the lives of more than 20000 patients and have placed a massive burden on Christian hospitals across the country which have been overwhelmed with patients. And other 6000 accident victims died from lack of medical attention as a result of the doctors’ strike” [24]. In Zambia, The Post Newspaper reported that: “Last month, nurses and doctors went on a month-long strike, forcing one Zambian mother to give birth on the sidewalk outside the University Teaching Hospital, the country’s biggest. Her traumatized family took a picture of the ill-fated childbirth, showing the infant’s legs stretching out of the mother, struggling for life -the hospital and potential medical help tantalizingly nearby but completely out of reach. She gave birth without aid from doctors and the newborn died” [25]. Apart from Zimbabwe, Malawi, Nigeria and Zambia, in the past 20 years there has been strikes by medical doctors in Australia, Belgium, Canada, Chile, Finland, France, Germany, Ghana, India, Ireland, Israel, Italy, Korea, Malta, New Zealand, Peru, Serbia, Spain, Sri Lanka, Romania, USA and UK to name but a few. Many of these strikes have caused lasting damage from which health systems have struggled to get over; have been very costly (both in the short and long term); and have not achieved what the management appear to have wanted. It can also be argued on the basis of utilitarianism that physicians strike like that of the army, police and prison officers has far reaching consequences to the country in question; may result in violation of human rights and looting of public ‘goods’. One can imagine what may happen if the army, police officers and the prison officers go on strike? If prison officers, for example, go on strike criminals, some with recorded history of mass killing will be free and obviously disturb the harmony of the innocent people. I believe physicians strike causes the same blow to the country involved. It is therefore the contention of this work that just like soldiers, prison officers and police officers who in many countries are not allowed to go on strike, physicians should likewise take no part in any form of strike action. In view of cases of unnecessary deaths and sufferings of both the patients and the public spelled out in this work, it is undeniable on the basis of utilitarianism that physicians strike has far reaching consequences not only to the patients, but to the public and the national government in question (to the majority). It has been exhibited that the happiness that physician strike brings is clearly overwhelmed by the suffering and sadness it causes to the majority (the patients, public and the government in question). From this understanding the paper contends that physicians strike can never be morally justifiable. Strike fails to achieve a greater happiness to the greatest number of people affected by it.

#### 4] Ripstein card –

#### A] this just says that Germany cites Kant in the constitution, not that they use it to write all laws

#### B] It’s not specific to the aff – they haven’t even justified why Germany is a just government

#### C] Germany probably doesn’t use Kantianism - governments are forced to decide between tradeoffs ie welfare for the rich and welfare for the poor which means they’re forced to aggregate – any nonconsequential framework can’t decide where to allocate resources or which promise to keep in the instance of conflicting promises

#### D] No reason why this form of real-life education matters

### Contention

#### Uses others as a mere means to an end

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

A further formula of the Categorical Imperative is "so, act as to treat humanity, whether in your own person or in that of any other context, never solely as a means to an end but always as an end within itself' (Parrott, 2006, p. 51). By this Kant meant people should be valued and respected as an individual and not used for the benefit of others. Participating in a labor-strike demonstration/action is **a direct violation of this** categorical perspective as it would not be ethically permissible because the severe dependence and well-being of clients, the effective functioning of the employer organization, and society **is used to duly and unduly influence the bargaining process for better working conditions**. In participating in the labor strike demonstration, the humanity, and well-being of clients and society **is not seen as crucial** **and as an 'end'**, but rather used to demonstrate the undeniable need for the skills and expertise of social workers. Furthermore, through withholding services, social worker professionals demonstrate that the well-being and welfare of society have lost its inherent importance/value. Though the value of overall well-being is taught throughout the social work training process and is enshrined in the professional ethical codes.

#### Violates the commitment to not cause harm

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

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

#### Violence is intrinsic to certain strikes and are uniquely unethical

Mlungisi 16, Ernest Tenza. The liability of trade unions for conduct of their members during industrial action. Diss. 2016. (lecturer in the field of Labour Law at the School of Law. He holds a LLM Degree) JG

When expressing themselves through one or more of these forms of expression, they are expected to be peaceful.20 However, over the past few years, workers attempted to heighten the impact of their industrial action by using various tactics during industrial action, tactics which have a negative impact on the **lives and property of other people**. These include the **trashing of cities, vandalising property**, forming picket lines **at supermarkets**, and preventing shoppers from doing business with their chosen businesses.21 There have been strike-related disruptions in almost every sector of the economy.22 There have been several incidents where industrial action resulted in violence and disruption of the public peace.23 Other examples include the torching of employers’ property, intimidation and even the killing **of non-striking workers**.24 During the truck drivers’ strike which took place in September 2012, a number of drivers were attacked and killed during violent demonstrations.25 During security workers’ strikes in 2006 and 2013, shops were looted and damage was caused to the property of innocent bystanders, street vendors, spaza-shop owners and employers.26 The Business Times reported that violent strikes in the country’s platinum sector resulted in the death of more than 50 people

.27 In April 2016 SATAWU members on strike torched trains in Cape Town.28 These strikes are counter-productive and destructive not only because they are violent but the parties, namely the employer and employees take long to resolve their dispute(s) or reach settlement. This **create health hazards**. For example, a strike by municipal workers could lead to the non-collection of waste and this poses a serious health risk.29 The burning of tyres by demonstrators also leads to pollution and resultant health risks. The harmful conduct resulting from industrial action affects not only the strikers or picketers, but also innocent members of the public, non-striking employees, employers and the economy at large.30 In Garvis & Others v SATAWU & others, 31 it was held that the majority of the population was subjected to the tyranny of the state in the past and such practices should no longer be tolerated.