### Framework

#### I value morality. 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.

### 1AC – Advantage – Climate Change

#### Lack of a “*right to strike*” means the UK makes it near *impossible* for workers to climate strike.

Aspinall ’19 [Georgia, acting features editor at Grazia UK, formerly at The Debrief, “How Do You Strike For A Social Issue Without Getting In Trouble At Work?”, 09-02-2019, https://graziadaily.co.uk/life/in-the-news/how-to-strike-climate-crisis/]//pranav

But for many of us, striking for the climate crisis seems unthinkable. Not because it’s not a gravely important issue, but because we have no idea how to strike for a social issue. It’s complicated enough striking for industrial action (that is, when the majority of employees have a grievance with their employer) but to strike for something outside of that – many of us wouldn’t even know where to start without getting in trouble at work. Because, thanks to Margaret Thatcher, laws around strike action in the UK are extreme. According to Employment Law Watch, ‘there is no right to strike’ in the UK and calling one is ‘in principle unlawful as it amounts to inducing employees to breach their contracts of employment’. It is therefore described as a ‘privilege’, not a right. However, there are a bunch of rules strike action must follow to be legally immune. For industrial action, it must be about a trade dispute between the workers and employers, the result of a properly organised ballot and can only occur if the employer has been given detailed notice seven days prior. Typically, this means strikes are organised by trade unions that actually understand all of the rules that must be followed for a strike to be legal. But, non-union members have the same rights as union members as long as they take part in legal, official industrial action. Which is useful to know given that only 26% of UK employees are union members. This strike however, is not industrial action at all – it’s a social strike. So what rights do workers have to even take part? Well, none – which is unsurprising given that we don’t even have the legal right to strike against industrial action. What it does mean though, is that striking for climate change would involve taking some all-important holiday time. ‘Someone wanting to take part in the Climate Strike would have to request this as holiday, as it wouldn’t constitute a workplace dispute,’ says HR Advisor Kyle Taylor. ‘Otherwise, they would be classed as Absent Without Leave (AWOL)’ Going AWOL can be grounds for disciplinary action, however it is at the discretion of your employer how serious they take the incident. For example, you may simply not be paid for the day’s work or it could go on your record – it’s not typically grounds for dismissal.

**Collective action incentivizes policy change, but status quo sustains science as usual which embraces climate skep.**

**Green ’19** [Matthew, Reuters Journalist, “Scientists endorse mass civil disobedience to force climate action”, 10-12-2019, Reuters, https://www.reuters.com/article/us-climate-change-scientists/scientists-endorse-mass-civil-disobedience-to-force-climate-action-idUSKBN1WS01K]//pranav

In a joint declaration, **climate scientists, physicists, biologists, engineers and others from at least 20 countries broke with the caution traditionally associated with academia to side with peaceful protesters** courting arrest from Amsterdam to Melbourne. **Wearing white laboratory coats to symbolize their research credentials, a group of about 20 of the signatories gathered on Saturday to read out the text outside London’s century-old Science Museum in the city’s upmarket Kensington district**. “**We believe that the continued governmental inaction over the climate and ecological crisis now justifies peaceful and non-violent protest and direct action**, even if this goes beyond the bounds of the current law,” said Emily Grossman, a science broadcaster with a PhD in molecular biology. She read the declaration on behalf of the group. “**We therefore support those who are rising up peacefully against governments around the world that are failing to act proportionately to the scale of the crisis**,” she said. The declaration was coordinated by a group of scientists who support Extinction Rebellion, a civil disobedience campaign that formed in Britain a year ago and has since sparked offshoots in dozens of countries. **The group launched a fresh wave of international actions on Monday, aiming to get governments to address an ecological crisis caused by climate change and accelerating extinctions of plant and animal species**. **A total of 1,307 volunteers had since been arrested at various protests in London by 2030 GMT on Saturday, Extinction Rebellion said. A further 1,463 volunteers have been arrested in the past week in another 20 cities**, including Brussels, Amsterdam, New York, Sydney and Toronto, according to the group’s tally. More protests in this latest wave are due in the coming days. While many scientists have shunned overt political debate, fearing that being perceived as activists might undermine their claims to objectivity, the 395 academics who had signed the declaration by 1100 GMT on Sunday chose to defy convention. “**The urgency of the crisis is now so great that many scientists feel, as humans, that we now have a moral duty to take radical action**,” Grossman told Reuters. **Other signatories included several scientists who contributed to the U.N.-backed Intergovernmental Panel on Climate Change (IPCC),** which has produced a series of reports underscoring the urgency of dramatic cuts in carbon emissions. “**We can’t allow the role of scientists to be to just write papers and publish them in obscure journals and hope somehow that somebody out there will pay attention**,” Julia Steinberger, an ecological economist at the University of Leeds and a lead IPCC author, told Reuters. “**We need to be rethinking the role of the scientist and engage with how social change happens at a massive and urgent scale,”** she said. “**We can’t allow science as usual.”**

#### Crackdowns on strikes leaves companies unaccountable for emissions which exacerbates climate change

Rushton 8 -1 [Steve Rushton, 8-1-2021, "As the UK prepares to host COP26, some of the world's most industrialised countries are cracking down on environmental protests," <https://www.equaltimes.org/as-the-uk-prepares-to-host-cop26?lang=en#.YYNWFGDMIUF]//> ww ap

Nicholas Sheldrick was never a protester, nor would he have described himself as an environmentalist, until one day in 2011 he felt the tremors of an earthquake induced by fracking, the controversial process of the hydraulic fracturing of shale rock to recover gas. He then started looking into its impacts, which include water pollution from toxic chemicals, as well as [peer-reviewed studies](https://bg.copernicus.org/articles/16/3033/2019/) connecting the fracking boom in the United States to massive methane emissions. Still, it took a few more years before he decided to join the [anti-fracking movement](https://powerbase.info/index.php/Timeline:_shale_gas_in_the_UK). Sheldrick lives near Preston New Road (PNR) just outside of the English seaside town of Blackpool. In 2016, it became [the epicentre of the UK climate protest movement](https://www.newstatesman.com/politics/energy/2017/07/preston-new-road-how-fracking-protest-became-movement) when the government overturned a local authority’s decision to refuse permission to Cuadrilla, the UK’s leading fracking company, to begin shale gas exploration and fracking at PNR and the nearby Roseacre Wood. On 3 July 2017, Sheldrick took part in his first protest at the Cuadrilla site. “We went to the gates at 3am so that we could catch security off-guard. I put myself out of my wheelchair onto the ground and we locked on,” recalls Sheldrick, who was part of a group of 13 protesters that blocked entry to the site gates until 7pm that evening. Sheldrick, a former merchant naval officer, locked-on outside the company gates twice, despite facing [physical and verbal violence from the police](https://drillordrop.com/2018/12/22/guest-weekend-long-read-lancashire-police-tipped-off-benefit-officials-about-disabled-anti-fracking-protesters/comment-page-1/), for which he eventually received £25,000 in compensation. “I wanted to raise awareness to other locals that if I can shut this place down, that we could do it together.” His protests, and others, were a significant part of the public pressure that led to a government-imposed moratorium on fracking being issued in England in 2019. But as environmentalists in the Global South – particularly in Latin America – face [increasingly deadly risks](https://www.globalwitness.org/en/press-releases/global-witness-records-the-highest-number-of-land-and-environmental-activists-murdered-in-one-year-with-the-link-to-accelerating-climate-change-of-increasing-concern/), in a growing number of industrialised countries that bear the largest historical responsibility for the current climate emergency freedom of assembly and the right to protest are also under threat. This includes the United Kingdom where [crucial climate talks](https://ukcop26.org/) will be taking place in Glasgow from 31 October to 12 November. In April, over 400 climate academics signed [an open letter](https://docs.google.com/forms/d/e/1FAIpQLSfViJrZmKLdw0oXbnOJgF69eWHZjMKv-bnPKZpl1Df9ayJdwQ/viewform?gxids=7628) urging governments to “stop attempts to criminalise non-violent climate protest”, prompted by what they observed as a growing number of “those who put their voices and bodies on the line to raise the alarm… being threatened and silenced by the very countries they seek to protect”. Julia Steinberger, a lead author with the United Nations’ Intergovernmental Panel on Climate Change (IPCC) and a professor in ecological economics at the University of Lausanne in Switzerland, was one of the signatories to the letter. She tells Equal Times: “We wrote the letter as governments previously took no climate action saying no-one cared. Now worldwide there is concern and millions of youths are on the street. But in response, we just have cosmetic climate [action] and the criminalisation of protest. Clearly, governments are siding with fossil fuels against the people.” She says that “2018 was a key year with the global climate movement surging from [Standing Rock](https://www.equaltimes.org/kandi-mossett-for-indigenous#.YSiXs45Kg2w) to the [student protests](https://www.equaltimes.org/as-well-as-climate-action-young#.YSibHo5Kg2x), from the special report about 1.5 degrees to the first Extinction Rebellion (XR) protests. But as popular movements become more visible, so does the backlash.” A growing body of research and indisputable evidence of the year-on-year increase in life-threatening climate events have helped put the climate emergency under the global spotlight, but it is civil disobedience and grassroots activism that have been key in the attempts to force the urgent political and social change required to prevent total climate breakdown. It is against this backdrop that on 9 August 2021, the IPCC started releasing its [sixth round of reports](https://www.independent.co.uk/climate-change/news/ipcc-report-2021-summary-climate-b1899189.html), with UN Secretary-General António Guterres declaring them a “code red for humanity”. But despite this clarion call, non-violent environmentalists are being scapegoated and targeted by authorities in what has been dubbed [a global resurgence of the so-called ‘Green Scare’](https://theconversation.com/radical-environmentalists-are-fighting-climate-change-so-why-are-they-persecuted-107211) of the early 1990s, where some radical environmental groups in the US were defined and treated as domestic terrorists. We saw an example of this just before the 2015 Paris Climate Summit, where French climate activists were pre-arrested using anti-terror laws. Since 2016, [at least 18 US states](https://www.brennancenter.org/our-work/analysis-opinion/anti-protest-laws-threaten-indigenous-and-climate-movements) have used national security legislation introduced after 9/11 to crackdown on peaceful climate protests. In Australia, state authorities are taking a tough line against environmental protesters with fines for ‘trespassing’ and potential imprisonment for locking-on. And [even the Council of Europe](https://www.coe.int/en/web/commissioner/-/let-us-make-europe-a-safe-place-for-environmental-human-rights-defenders) has called for an end to the escalation in state repression against climate protests: “Let us reverse the trend and make Europe a safe place for environmental activism,” it implored. In the UK, which is hosting COP26 later this year, the Conservative government is currently pushing through a sweeping Police, Crime, Sentencing and Courts Bill, which [human rights NGO Liberty](https://www.libertyhumanrights.org.uk/wp-content/uploads/2020/04/Libertys-briefing-on-the-Police-Crime-Sentencing-and-Courts-Bill-Report-Stage-HoC-July-2021.pdf) has described as “one of the most serious threats to human rights and civil liberties in recent [UK] history.” As well as handing the state sweeping new powers to restrict the right to protest and freedom of assembly by criminalising “noisy” demonstrations, it also gives police more powers to arrest people for non-violent protests and is likely to disproportionately impact Gypsy, Roma and Traveller communities by criminalising trespass.

**Warming causes extinction & turns every impact – no adaptation & each degree is worse**

**Krosofsky ’21** [Andrew, Green Matters Journalist, “How Global Warming May Eventually Lead to Global Extinction”, Green Matters, 03-11-2021, https://www.greenmatters.com/p/will-global-warming-cause-extinction]//pranav

Eventually, yes. **Global warming will invariably result in the mass extinction of millions of different species,** humankind included. In fact, **the Center for Biological Diversity says that global warming is currently the greatest threat to life on this planet**. **Global warming causes a number of detrimental effects on the environment that many species won’t be able to handle long-term**. Extreme weather patterns are shifting climates across the globe, eliminating habitats and altering the landscape. **As a result, food and fresh water sources are being drastically reduced**. Then, of course, **there are the rising global temperatures themselves, which many species are physically unable to contend with**. Formerly frozen arctic and antarctic regions are melting, increasing sea levels and temperatures. Eventually, **these effects will create a perfect storm of extinction conditions**. The melting glaciers of the arctic and the searing, **unmanageable heat indexes being seen along the Equator are just the tip of the iceberg, so to speak.** **The species that live in these climate zones have already been affected by the changes caused by global warming.** Take polar bears for example, whose habitats and food sources have been so greatly diminished that they have been forced to range further and further south. **Increased carbon dioxide levels in the atmosphere and oceans have already led to ocean acidification**. **This has caused many species of crustaceans to either adapt or perish and has led to the mass bleaching of more than 50 percent of Australia’s Great Barrier Reef**, according to National Geographic. According to the Center for Biological Diversity, the current trajectory of global warming predicts that more than 30 percent of Earth’s plant and animal species will face extinction by 2050. By the end of the century, that number could be as high as 70 percent. We won’t try and sugarcoat things, humanity’s own prospects aren’t looking that great either. According to The Conversation, **our species has just under a decade left to get our CO₂ emissions under control. If we don’t cut those emissions by half before 2030, temperatures will rise to potentially catastrophic levels. It may only seem like a degree or so, but the worldwide ramifications are immense.** The human species is resilient. We will survive for a while longer, even if these grim global warming predictions come to pass, **but it will mean less food, less water, and increased hardship across the world — especially in low-income areas and developing countries. This increase will also mean more pandemics, devastating storms, and uncontrollable wildfires**.

### 1AC – Advantage - Democracy

#### UK democracy is declining right now – Johnson’s levelling up agenda is a disguise for masking dissent

Macfarlane 5/12 [Laurie is a Research Associate at IIPP. Prior to this Laurie was a Senior Economist at the New Economics Foundation. Open Democracy “The UK government is using ‘levelling up’ to hide a crackdown on political dissent” <https://www.opendemocracy.net/en/oureconomy/the-uk-government-is-using-levelling-up-to-hide-a-crackdown-on-political-dissent/> ] //aaditg

What about Boris Johnson? For many, the answer is obvious: Brexit. But when it comes to domestic policy, the prime minister has yet to leave his mark on the country. After a year spent fighting the COVID-19 pandemic, the closest thing his government has to a flagship policy is the much-trumpeted “levelling-up” agenda. Officially the aim is to tackle the UK’s stark regional inequalities and “rebalance opportunities” across the country. Unofficially it’s about cementing Conservative support in traditional Labour strongholds in northern England and the Midlands. But while the broad objectives may sound sensible, in recent weeks frustration with the policy has been growing. Some have denounced the agenda for being vague and ill-defined, while others have accused the flagship Levelling Up Fund and Towns Fund of being convenient conduits for pork barrel politics. In an attempt to fend off critics and put the agenda back on track, the government promised that this week’s Queen’s Speech would be “jam-packed with measures to 'level up' the UK”. So how did it measure up to this promise? The Queen’s Speech included a total of 28 new bills covering a broad range of issues, from healthcare and criminal justice to online safety and professional qualifications. Bizarrely, almost every area of policy is presented as contributing to the levelling-up agenda in some way ­– from the launch of a new anti-smoking strategy to the recruitment of more police officers. But simply repeating a term over and over again doesn’t make it more convincing. In reality, precious little of the government’s legislative agenda will have any bearing on regional inequalities. Where legislative proposals are relevant, the solutions presented are far from convincing. Precious little of the government’s legislative agenda will have any bearing on regional inequalities A new Skills and Post-16 Education Bill will introduce a Lifelong Loan Entitlement, which will expand the student loan system to cover four years of education at any time in life. While the prime minister said the scheme will be "rocket fuel" for the levelling-up agenda, it’s unclear how burdening struggling families – many of whom are already drowning in debt – with even more loans will help to narrow the UK’s economic divides. A new Planning Bill will allegedly create a “simpler, faster and more modern planning system” that will promote homeownership and tackle the housing crisis. But by undermining local authorities and handing over more power to private developers, many housing experts believe the government’s reforms will make the housing crisis worse, not better. The government will also deliver on its commitment to establish eight freeports, which we are told will “drive regeneration by bringing investment, trade and jobs”. However, experts say there is little evidence that freeports create additional jobs or boost economic growth, while others have warned they could lead to increased tax evasion and money laundering. Meanwhile, legislation that would genuinely help to level up the country, such the long-awaited bills on workers’ rights and private renting reform, both of which were first promised in 2019, have once again been neglected or kicked into the long grass. So despite the government’s best efforts to convince us otherwise, ‘levelling up’ remains a slogan without substance. But if the government’s legislative programme isn’t going to level up the country, what is it going to deliver? The answer is: something else entirely. In the UK’s political system, a government can continue winning elections by suppressing critics and rigging democracy in its favour Under the proposed Electoral Integrity Bill, it will no longer be possible to simply walk into a polling station, give your name and address, and cast a vote. Instead voters will be forced to show photographic ID at polling stations. While the government claims the measure is being introduced to “protect the integrity of elections”, critics say the move is a naked attempt at voter suppression. In 2015 it was estimated that 3.5 million UK citizens do not have access to photo ID, while 11 million don’t own a passport or a driver’s licence. Unsurprisingly, those voters are disproportionately poor, disadvantaged and non-white. Groups including the Electoral Reform Society, the Runnymede Trust and the Traveller Movement have warned that requiring voter ID could cause widespread disenfranchisement among minority communities (who, as it happens, tend not to vote Conservative). This isn’t the only attack on democracy. After Labour dominated last week’s mayoral elections, the home secretary, Priti Patel, unveiled plans to change the electoral system. The reform involves switching all future English mayoral elections from the existing supplementary vote system – in which the public ranks their two favourite candidates – to the first-past-the-post system used in elections to the House of Commons. Political analysts say the move will make it easier for Conservatives to win future elections. It’s not just elections that are in the government’s sights. The proposed Police, Crime, Sentencing and Courts bill has been described by the human rights organisation Liberty as “an assault on basic civil liberties”. As well as dramatically curtailing the right to protest against government policies, the bill creates new stop-and-search powers and criminalises trespass – measures that could licence state harassment, ramp up racial profiling and threaten the way of life of Gypsy and Traveller communities. Academics have also expressed concern about the proposed Higher Education (Freedom of Speech) Bill, which will enable speakers who are ‘no-platformed’ to sue universities for compensation. While the government claims the bill will “strengthen academic freedom and free speech in universities in England”, critics say it’s an attempt to impose a right-wing agenda on university campuses. So while the government claims its main focus is levelling up, its legislative agenda suggests the priority is something rather different: cracking down on political dissent. After years spent dealing with Brexit and COVID-19, Johnson’s domestic priorities are finally becoming clear: reward those who vote Conservative, and suppress those who don’t. Is this really a sustainable strategy? In most democracies, where coalitions and consensus building are the norm, the answer would be ‘no’. But in the UK’s winner-takes-all political system, it’s perfectly possible for a government to continue winning elections by suppressing critics and rigging the rules of democracy in its favour. Can it be stopped? That depends on whether progressives are up to the task of defending our democracy and civil liberties from a creeping new authoritarianism.

#### Strikes are the internal link to uphold democracy – empirics prove

Pope 18 [ Before joining Rutgers in 1986, James Gray Pope worked in a shipyard and represented labor unions at the Boston law firm of Segal, Roitman & Coleman. He has a doctorate in politics from Princeton and specializes in constitutional law, constitutional theory, and labor law. “Labor’s right to strike is essential” Sept 2018 <https://www.psc-cuny.org/clarion/september-2018/labor%E2%80%99s-right-strike-essential>] //aaditg

What provoked Cuomo and de Blasio to close ranks and launch a simultaneous attack on workers’ rights? Gubernatorial candidate Cynthia Nixon had the audacity to include in her platform a plank endorsing public workers’ right to strike. No wonder Cuomo and de Blasio struck back: Like Bernie Sanders, Nixon threatened the grip of Wall Street-backed politicians on what was once the party of working people. The right to strike should be a no-brainer for any self-respecting candidate who claims to care about working people. It isn’t some transitory policy fix; it’s a fundamental human right, recognized in international law. Without the right to strike, workers have no effective recourse against unhealthy conditions, inadequate wages, or employer tyranny. Before the American labor movement began its long decline, unions made the right to strike a litmus test for supporting candidates. Labor leaders held that anti-strike laws imposed “involuntary servitude” in violation of the Thirteenth Amendment to the United States Constitution. Corporate interests ridiculed this claim, arguing that the Amendment guaranteed only the individual right to quit and go elsewhere. But workers and unions held their ground. “The simple fact is that the right of individual workers to quit their jobs has meaning only when they may quit in concert, so that in their quitting or in their threat to quit they have a real bargaining strength,” Congress of Industrial Organizations (CIO) General Counsel Lee Pressman explained. “It is thus hypocritical to suggest that a prohibition on the right to strike is not in practical effect a prohibition on the right to quit individually.” Labor leaders quoted the Supreme Court’s statement that the Amendment was intended “to make labor free, by prohibiting that control by which the personal service of one man is disposed of or coerced for another’s benefit which is the essence of involuntary servitude.” Although they never convinced the Supreme Court that this principle covered the right to strike, Congress did embrace the core of their claim when it protected the right to strike in two historic statutes, the Norris-LaGuardia Act of 1932 and the Wagner National Labor Relations Act of 1935. The “individual unorganized worker,” explained Congress, “is helpless to exercise actual liberty of contract and to protect his freedom of labor.” A DEMOCRATIC NEED The recent teacher strikes underscore another, equally vital function of the strike: political democracy. It is no accident that strikers often serve as midwives of democracy. Examples include Poland in the 1970s, where shipyard strikers brought down the dictatorship, and South Africa in the 1970s and 1980s, where strikers were central to the defeat of apartheid. Even in relatively democratic countries like the United States, workers often find it necessary to withhold their labor in order to offset the disproportionate power of wealthy interests and racial elites. During the 1930s, for example, it took mass strikes to overcome judicial resistance to progressive economic regulation. Today, workers confront a political system that has been warped by voter suppression, gerrymandering and the judicial protection of corporate political expenditures as “freedom of speech.” With corporate lackeys holding a majority of seats on the Supreme Court, workers may soon need strikes to clear the way for progressive legislation just as they did in the 1930s. But if the right to strike is a no-brainer, then how did Cuomo and de Blasio justify attacking it? “The premise of the Taylor Law,” said Cuomo, “is you would have chaos if certain services were not provided,” namely police, firefighters and prison guards. If that’s the premise, then why not endorse Nixon’s proposal as to teachers and most public workers, and propose exceptions for truly essential services? That’s the approach of international law, and that’s what Nixon clarified she supports. But Cuomo couldn’t explain why teachers and other non-essential personnel should be denied this basic human right. As for de Blasio, he claimed that the Taylor Law accomplishes “an important public purpose” and that “there are lots of ways for workers’ rights to be acknowledged and their voices to be heard.” What public purpose? Forcing workers to accept inadequate wages and unsafe conditions? What ways to be heard? Groveling to politicians for a raise in exchange for votes? The ban forces once-proud unions to serve as cogs in the political machines of Wall Street politicians. No sooner did Nixon endorse the right to strike than two prominent union leaders rushed to provide cover for Cuomo. Danny Donohue, president of the Civil Service Employees Association, called her “incredibly naive” and charged that “clearly, she does not have the experience needed to be governor of New York.” Evidently Cuomo, who was elected governor on a program of attacking unions and followed through with cuts to public workers’ pensions and wages, does have the requisite experience. John Samuelsen of the Transport Workers Union, which represents more than 40,000 New York City transit workers, also lashed out, saying, “I believe that she will cut and run when we shut the subway down…. As soon as her hipster Williamsburg supporters can’t take public transit to non-union Wegmans to buy their kale chips, she will call in the National Guard and the Pinkertons.”

#### The alternative to democracy is violent civil wars, ethnic cleansing, and genocide---the best research confirms

Cortright 13, David Cortright is the director of Policy Studies at the Kroc Institute for Peace Studies at the University of Notre Dame, Chair of the Board of Directors of the Fourth Freedom Forum, and author of 17 books, Kristen Wall is a Researcher and Analyst at the Kroc Institute, Conor Seyle is Associate Director of One Earth Future, Governance, Democracy, and Peace How State Capacity and Regime Type Influence the Prospects of War and Peace, http://oneearthfuture.org/sites/oneearthfuture.org/files//documents/publications/Cortright-Seyle-Wall-Paper.pdf

The classic statement of **Kantian peace** theory applies to interstate conflict and focuses on dyadic relations between states. This **leaves out the most common form of armed violence in the world today, civil conflicts and one-sided violence within states. In recent years, researchers** have **found evidence** that the **democratic peace** phenomenon **applies within states as well as between them**. Regime type matters not only externally but internally. **Mature democratic governments** are not only less likely to wage war on each other, they also **experience fewer armed uprisings and major civil wars and are more reluctant to use armed violence against** their own **citizens. As the studies** below **indicate**, the **evidence of a democratic peace phenomenon within states is strong and compelling**. Walter observes a direct relationship between levels of democracy and the likelihood of internal armed conflict. In her examination of the problem of war recurrence, she finds that **countries characterized by open political systems and economic well-being—i.e., developed democracies— have a much lower probability of renewed civil war than autocratic countries with low levels of economic development**.91 Walter measures the degree of political openness and democratic ‘voice’ by using Polity and Freedom House indicators. High scores on these indices correlate directly with a reduced risk of civil war. She notes**, as other scholars have observed**, that **major civil wars do not occur in mature democratic states.** She concludes: It may be that **liberal democracies are really the only types of regimes that can truly insulate themselves from violent internal challenges**. This suggests that **citizens who are able to express their preferences about alternative policies and leaders, who are guaranteed civil liberties in their daily lives and in acts of political participation, are less likely to become soldiers. Offering citizens a real outlet for** their **concerns and having** a **government** that is **open to democratic change considerably reduces the likelihood of** a **civil war**.92 **Civil conflicts within mature democracies are not only less frequent but also less lethal.** Bethany **Lacina assesses the severity of civil conflicts by measuring casualty levels according to several variables: regime type, state capacity, ethnic and religious diversity, and the impact of foreign military intervention. She finds** that the **political characteristics of a regime correlate significantly with differing casualty levels and are the strongest predictor of conflict severity. Democratic governments experience much lower casualty levels during civil conflict than autocratic states**. Lacina’s analysis finds that civil wars occurring within democratic states have less than half the battle deaths of conflicts in non-democracies.93 **State-sponsored violence against civilians is also less likely to occur in democracies than in autocracies**. In his important book, Death by Government, Rudolph **Rummel assembles mind numbing data and numerous examples demonstrating the myriad ways governments kill** their **citizens**—directly **through genocide and mass terror and indirectly through starvation and repression. He finds a stark contrast between the behavior of autocracies and democracies. Autocratic governments readily “slaughter their people by the tens of millions; in contrast**, many **democracies can barely bring themselves to execute even serial murderers**.”94 **Through statistical analysis, Rummel shows** that **genocidal killing is directly associated with the absence of democracy**, holding constant other variables such as regime type, ethnic diversity, economic development level, population density, and culture.95 The **lack of democracy is the most significant indicator of the likelihood of mass repression again the civilian population**. As Rummel documents the appalling litany of governments murdering their own people, he is unequivocal about what he considers the necessary remedy—“The solution is democracy. The course of action is to foster freedom.”95 Barbara **Harff’s** **research** on genocidal violence **comes to similar conclusions. She examines 126 cases of internal war and regime collapse between** 1955 and 1997 **to identify** the **factors that led to genocidal violence in 35 of these cases. Her results match the findings of other studies. Autocratic regimes facing state failure are three and a half times more likely to experience genocidal violence than democratic regimes facing such failure**.97 She finds that **genocidal violence is more likely in regimes that advocate exclusionary ideologies, an approach that is rare in mature democratic states**. Harff observes that the **lowest levels of mass killing occur in states with a high degree of economic interdependence, which is characteristic of mature democratic regimes**.98 Her conclusion is that states are less likely to employ genocidal violence when they have inclusive democratic systems and trade extensively with other countries. As Steven Pinker notes, these findings fit well with the Kantian triad of democracy, cosmopolitanism and trade— “another trifecta” for liberal peace theory.99

### 1AC – Solvency – Plan

#### Plan: The United Kingdom of Great Britain and Northern Ireland should recognize an unconditional right for workers to strike.

We defend the NLRA definition of “employee” for worker

Clarion 19 [ The Clarion is a magazine for labor activitists. 9/09/2019 “Workers need the right to strike for climate justice” https://theclarionmag.org/2019/09/09/workers-need-the-right-to-strike-for-climate-justice/ ] // aaditg

Workers need the right to strike for climate justice – repeal the anti-union laws In 2019, school students’ strikes internationally have shifted the debate about the climate crisis. Now more and more school student activists recognise that they alone cannot tackle the crisis and win a fundamental transformation of society. A just transition to a new economic system run in the interests of people and planet, not profit, must have workers at its core. For more than thirty years, workers in the UK have been fenced in by laws which make quick and effective strike action difficult, and action over political issues like climate change more difficult still. Workers do take radical action despite the law; but over the years the anti-union laws have helped weaken the culture of workplace organisation and workers’ direct action. The urgency of the climate crisis demands both bending and defiance of these laws – as groups of workers will undertake on 20 September – and a renewed campaign for them to be scrapped completely. In the context of climate chaos, workers urgently need freedom to take quick and effective industrial action to defend themselves against dangerous and unstable working conditions. They urgently need freedom to take solidarity action to support other workers in their communities, across the UK and – crucially in an interconnected world where the global poor are on the frontline – in other countries. And they urgently need freedom to take industrial action for political issues, most importantly a just solution to the climate crisis. We therefore call on all organisations who seriously want to fight climate change to call for the abolition of all anti-union laws and their replacement with strong legal rights for workers and unions, including the right to strike quickly and effectively, in solidarity with others and for political demands. We congratulate the Greens for taking a strong stand on these issues. We call on Labour to carry out the policy passed by its conference in 2017 and 2015. We welcome the motion to the TUC Congress submitted by the Fire Brigades Union.

#### Coordinated civic engagement and strikes is key to comprehensive climate action globally.

Fisher and Nasrin 20 [Dana R; Professor of Sociology and the Director of the Program for Society and the Environment at the University of Maryland. Her research focuses on questions related to democracy, activism, and environmentalism — most recently studying climate activism, protests, and the American Resistance. Her research employs a mixed-methods approach that integrates data collected through open-ended semi-structured interviews and participant observation with various forms of survey data; Sohana; University of Maryland, College Park, UMD, UMCP, University of Maryland College Park · Philip Merrill College of Journalism Master of Arts; “Climate activism and its effects,” Wiley Interdisciplinary Review; October 2020; https://www.researchgate.net/publication/345455893\_Climate\_activism\_and\_its\_effects]

As coordinated school strikes have taken place around the world to draw attention to the climate crisis, they have mobi-lized an increasing number of participants in a growing number of locations. This type of activism involves particularforms of civic engagement that specifically aim to pressure governments to take action that addresses the issue of cli-mate change. Civic engagement is the term used to describe the manifold ways that citizens participate in their societieswith the intention of influencing communities, politics, and the economy. Forms of engagement range from tactics thatinvolve citizens working directly to change their individual behaviors, along with those that involve indirect efforts tobring about change through the political and economic systems (like school strikes). Tactics run the gamut and rangefrom those that work within these systems to those that work outside of them (Meyer & Tarrow, 1997). Collectiveefforts are mediated by various organizational forms (Anheier & Themudo, 2002), which can either create or remove obstacles to participation (Fisher & Green, 2004; for more general discussion, see Gamson, 1975; McAdam, 1983). Ashas been noted by numerous studies, civic engagement is much higher in democratic countries where citizens areafforded rights to participate and to voice their opinions (DeBardeleben & Pammett, 2009; see also Putnam, Leonardi, &Nanetti, 1994; Schofer & Longhofer, 2011; Skocpol & Fiorina, 1999; de Tocqueville, 2002; see particularly Verba,Schlozman, & Brady, 1995). At the same time, digital technologies have been found to facilitate the spread of variousforms of activism while they connect countries and cultures (Bennett, 2013; Theocharis, Vitoratou, & Sajuria, 2017)

This paper reviews the specific ways that citizens have engaged civically around the issue of climate change, paying particular attention to the documented effects of these efforts on climate change itself. Our discussion provides a review of the range of direct and indirect forms of climate activism (for a general overview of the direct and indirect effects of social movements, see Snow & Soule, 2010). After this review, we present the case of school strikes as a specific tactic that has gained attention in recent years. In this section, we review the limited research that presents data collected from participants of climate strikes in 2019 to understand trends in the expansion of this popular tactic. As the world responds to the COVID-19 outbreak and activism (including climate strikes) move increasingly online, we discuss the potential implications of the pandemic on climate activism and engagement. The conclusion of this paper emphasizes that future research must pay more attention to the relationship between climate-related civic engagement and measurable environmental outcomes. It highlights the methodological challenges facing scholars who take on the difficult analytical task of assessing the outcomes of climate activism in a way that is scalable for a global movement aiming to stop a global crisis. 2 | ACTIVISM WITH DIRECT EFFECTS ON CLIMATE CHANGE There are limited forms of civic engagement that involve efforts to have a direct effect on individual greenhouse gas emissions. For example, some environmental movements and environmental groups encourage their members to make lifestyle changes that reduce their individual carbon footprints. These efforts focus on changing consumer behaviors, such as reducing car-use, flying, shifting to nonfossil fuel-based sources of electricity, and eating less dairy or meat (Büchs, Saunders, Wallbridge, Smith, & Bardsley, 2015; Cherry, 2006; Cronin, McCarthy, & Collins, 2014; Ergas, 2010; Haenfler, Johnson, & Jones, 2012; Middlemiss, 2011; Salt & Layzell, 1985; Saunders, Büchs, Papafragkou, Wallbridge, & Smith, 2014; Stuart, Thomas, Donaghue, & Russell, 2013; Wynes, Nicholas, Zhao, & Donner, 2018; for an overview on these measures, see Wynes & Nicholas, 2017). So far, there are only a limited number of case studies that measure the direct effect of participation in these types of movements as it relates to climate outcomes. In their study of the electricity use of 72 households in southern England, for example, Saunders and colleagues find an association between low levels of electricity use and contact with environmental organizations (Saunders et al., 2014). Similarly, in a longitudinal ethnographic study of a small number of participants in an environmental campaign in Sweden, Vestergren and colleagues conclude that participants in an environmental campaign sustained reductions in plastic use and meat consumption over the period of their study (Vestergren, Drury, & Chiriac, 2018, 2019). There is a clear need for research on the material outcomes of these movements that aim to have direct effects on consumption patterns that goes beyond single case studies. At the same time, measuring direct effects of these efforts in a way that scales up is extremely challenging, especially when crossing cultural and institutional contexts. 3 | ACTIVISM WITH INDIRECT EFFECTS ON CLIMATE CHANGE Most types of activism, however, do not aim to have direct effects on greenhouse gas emissions. Instead, they work to pressure economic and political actors to change policies and behaviors in a way that will lead to reductions in emissions. In other words, their goals are indirect: these forms of engagement target nodes of power—policymakers, regulators, and businesses—to change their behaviors and/or accelerate their efforts to reduce greenhouse gas emissions. These forms of civic engagement involve providing the labor and political will needed to pressure political and economic actors to enact the kinds of emission-reducing policies recommended by scientists working with the Intergovernmental Panel on Climate Change (IPCC) (Intergovernmental Panel on Climate Change & Edenhofer, 2014, pt. IV). Much of the research in this area looks at the role of internationally focused environmental Non-Governmental Organizations (NGOs), which tend to target international environmental negotiation processes (Betsill & Corell, 2008; Boli & Thomas, 1999; Fox & Brown, 1998). Within this research area, there are numerous studies that analyze 2 of 11 FISHER AND NASRIN quantitative data sets to understand the relationship between NGOs and a country's environmental impact comparatively (see also Frank, Hironaka, & Schofer, 2000; Grant, Jorgenson, & Longhofer, 2018; Jorgenson, Dick, & Shandra, 2011; Longhofer & Jorgenson, 2017; Schofer & Hironaka, 2005). Other studies focus specifically on the relationship between NGOs and environmental impact within nations (Dietz, Frank, Whitley, Kelly, & Kelly, 2015; Grant & Vasi, 2017; Shwom, 2011). In their quantitative analysis of the effects of world society on environmental protection outcomes in countries around the world, Schofer and Hironaka find clear evidence that the rise of an “international environmental regime,” which includes environmental NGOs, is associated with lower levels of environmental degradation, including reduced carbon dioxide emissions (Schofer & Hironaka, 2005). More recently, scholars have worked to understand this relationship within the context of development. For example, Longhofer and Jorgenson conclude that nations with the highest levels of membership in international environmental NGOs experience a moderate “decoupling” in the assocaition between economic development and carbon emissions (Grant et al., 2018; see also Jorgenson et al., 2011; Longhofer & Jorgenson, 2017) Although these studies provide a good first step in understanding this connection, more research is needed about how exactly the existence of NGOs bring about lower emissions. Beyond these studies that explicitly analyze the relationship between NGOs and carbon emissions, there is a small but growing literature that assesses the broader consequences of activism, which aims to pressure policymakers to take action across a range of issues (Amenta, Caren, Chiarello, & Su, 2010; Giugni, McAdam, & Tilly, 1999; Soule & Olzak, 2004). This research focuses specifically on the outcome of specific forms of engagement, or tactics (for an overview, see Caren, Ghoshal, & Ribas, 2011). Some of the most common tactics that activists are employing to reduce greenhouse gas emissions indirectly are summarized in the sections that follow. 3.1 | Activism through litigation Litigation is one of the tactics that citizens, local governments, NGOs, and even corporations are using to pressure governments. This tactic aims to work through the judicial system to take action or enforce existing legislation (McCormick et al., 2017; Peel & Lin, 2019; Peel & Osofsky, 2015; Setzer & Vanhala, 2019; see also Pfrommer et al., 2019). In May 2017, UN Environment reported that climate change-related cases had been filed in 24 countries plus the European Union (UN Environment, 2017). In some cases, this tactic is being used to pressure businesses and governments to meet their policy commitments (Setzer & Vanhala, 2019; UN Environment, 2017). So far, however, there remains insufficient evidence regarding what effect these judicial efforts are having on greenhouse gas emissions. 3.2 | Activism targeting business actors At the same time, some groups focus their attention on targeting the economic sector and specific businesses. These efforts employ shareholder activism and cooperative board stewardship, as well as protest (King & Soule, 2007; M.-D. P. Lee & Lounsbury, 2011; McDonnell, King, & Soule, 2015; Szulecki, 2018; Yildiz et al., 2015). Shareholder activism focuses on investors' response to corporate activities and performances (Gillan & Starks, 2007). It involves investors who are dissatisfied with the company's management or operation taking advantage of their role as shareholders to pressure the company to change (Bratton & Mccahery, 2015; Gillan & Starks, 2007). Cooperative board stewardship, in contrast, involves “jointly owned and democratically controlled businesses” that support renewable energy (Viardot, 2013, p. 757; see also Yildiz et al., 2015). Some of this business-focused activism involves working through transnational advocacy networks, which have been documented to target governments and corporations (Hadden & Jasny, 2017; Keck & Sikkink, 2014; McAteer & Pulver, 2009). In their comparative study of shareholder activism in the Amazon region, McAteer and Pulver come to mixed conclusions, finding that one of the shareholder advocacy networks in Ecuador was successful in limiting oil development, while the other was not (McAteer & Pulver, 2009). Other types of activism that target business practices involve environmental groups working as part of a campaign to pressure institutional investors and universities to divest from fossil fuels. Groups employ “a range of strategies to shame, pressure, facilitate, and encourage investors in general, and large institutional investors in particular, to relinquish their holdings of fossil fuel stocks in favour of climate-friendly alternatives” (Ayling & Gunningham, 2017, p. 131; Franta, 2017; Grady-Benson & Sarathy, 2016; Hestres & Hopke, 2019). Although research has yet to conclude FISHER AND NASRIN 3 of 11 that these efforts have a substantial effect on fossil fuel funding or greenhouse gas emissions (Tollefson, 2015; but see Bergman, 2018), a recent study of fossil fuel divestment and green bonds provides some evidence of success. In it, Glomsrød and Wei model green investment scenarios that include funding allocation constraints due to divestment around the world. The authors find that these efforts yield notable emissions reductions (Glomsrød & Wei, 2018, p. 7). 3.3 | Activism working within the political system Activism also frequently involves citizens working individually or in groups to take advantage of opportunities to pressure governmental actors from within the political system. These tactics involve lobbying elected officials or working to change political representation through democratic elections of candidates (for an overview, see Clemens, 1997; Schlozman, Verba, & Brady, 2012). Turning first to lobbying, there is some evidence that these efforts by civic groups have a positive effect on environmental outcomes. In their 2016 study, Olzak and colleagues find that the number of environmental lobbyist organizations has a positive effect on the enactment of environmental legislation (Olzak, Soule, Coddou, & Muñoz, 2016). Although the authors do not specifically document the effects of the legislation on material outcomes, more recent research has found climate laws to reduce carbon emissions (Eskander & Fankhauser, 2020). Even though groups representing both the general public and businesses engage in lobbying, research has found business groups have (and spend) more financial and human resources, which affords them “privileged access” to policymakers and policymaking (Freudenburg, 2005). In his study of the “climate lobby,” Brulle compares the amounts spent by different groups for lobbying around the climate issue in the U.S. Congress. He finds that the “major sectors involved in lobbying were fossil fuel and transportation corporations, utilities, and affiliated trade associations. Expenditures by these sectors dwarf those of environmental organizations and renewable energy corporations” (Brulle, 2018, p. 289; see also Farrell, 2016). In some cases, representatives from business interests that have been lobbying against environmental policies are given opportunities to join the government. This process leads to “Regulatory Capture” by the specific business interest and is found to be associated with substantial negative public and environmental health consequences (for a recent example, see Dillon et al., 2018). Activism within the political system also involves citizens working through the electoral process to affect all sorts of social change (for a discussion of engagement in electoral politics as activism, see Fisher, 2012, 2019a). In some cases, elections focus on the differences between candidates who are supportive of policies that include more aggressive climate change mitigation strategies. Although research has yet to analyze extensively the relationship between this type of election-related civic engagement and climate outcomes, there is already some evidence. For example, a 2019 study finds that individuals in the United States who installed solar panels participate more in elections (Mildenberger, Howe, & Miljanich, 2019). At the same time, other research has documented various forms of electoral backlash against climate policies, both individually (Stokes, 2016, 2020), as well as in combination with other progressive agenda items (Muradian & Pascual, 2020). In their study of the success of “far-right movements” around the world and the concurrent election of “far-right” candidates, Muradian and Pascual note that far-right-leaning elected officials tend to have low concern for environmental issues and to deny climate change and disregard scientific evidence (Muradian & Pascual, 2020). Although they do not specifically look at the environmental outcomes of these officials holding office, given their common values and the empirical evidence coming out of the early years of the Trump Administration (Bomberg, 2017; Fisher & Jorgenson, 2019), it is likely that these officials will contribute to the passage of policies that limit the effectiveness of climate-related plans, reduce enforcement of these plans, or block them outright. 3.4 | Activism outside the economic and political system At the same time, there is expansive research on the ways citizens with less access to resources and power participate by challenging the economic and political system from outside it (for an overview, see Meyer & Tarrow, 1997). These efforts include a range of more confrontational tactics, such as boycotting, striking, protesting, and direct action that target politics, policymakers, and businesses. Many studies have explained this type of activism using climate change as a case (Fisher, 2010; Hadden, 2015; Saunders, Grasso, Olcese, Rainsford, & Rootes, 2012; Swim, Geiger, & Lengieza, 2019; Wahlström, Wennerhag, & Rootes, 2013; see also Fisher, Stanley, Berman, & Neff, 2005; Walgrave, 4 of 11 FISHER AND NASRIN Wouters, Van Laer, Verhulst, & Ketelaars, 2012). So far, however, only a handful of studies have explored the effect of these tactics on climate-related outcomes (but see Muñoz, Olzak, & Soule, 2018; Olzak et al., 2016). In their research on the success of environmental legislation in the U.S. Congress, Olzak and colleagues find that some civic tactics have a more positive effect than others: while they conclude that the number of environmental lobbyist organizations is positively associated with the enactment of environmental legislation, which can lead to carbon emissions reductions, they also find that protest by constituents has no effect (Olzak et al., 2016; see also Olzak & Soule, 2009). In a 2018 piece, which uses more recent data to analyze the relationship between protest, policy, and greenhouse gas emissions across states in the United States, the authors come to different conclusions. They find that emissions in states decline when there is more pro-environmental protest (Muñoz et al., 2018).

A good deal of research has concluded that activism, including tactics such as protests or strikes played a large role in pressuring governments to create environmental laws and environmental agencies tasked with enforcing those laws around the world (Brulle, 2000; see also Longhofer, Schofer, Miric, & Frank, 2016; McCloskey, 1991; Rucht, 1999; Schreurs, 1997; Steinhardt & Wu, 2016; Wong, 2018). Moreover, research has documented how coalitions of activists achieved a degree of success when they protested environmentally damaging projects, including the Narmada Dam development in India (Khagram, 2004), and environmentally harmful nuclear power plants, dams, and airports in Japan (Aldrich, 2010). In her study of the campaign against coal mining and burning in South Africa, Cock finds that the campaign challenged inequality and generated solidarity (Cock, 2019).

4 | CLIMATE STRIKES AS A GROWING TACTIC

Climate strikes are a particular outsider tactic that aims to pressure both the political and economic system. On August 20, 2018, Greta Thunberg decided not to attend school and sit on the steps of the Swedish parliament to demand that the government take steps to address climate change (Gessen, 2018). Inspired by the national school walkout against gun violence in the United States that was organized after the Parkland School Shooting in Florida, the 15-year-old has spent her Fridays sitting with a hand-written sign protesting ever since. Fridays for Future—the name of the group coordinating this tactic of skipping school on Fridays to protest inaction on climate change—flourished due to its usage of digital technologies to engage young people and the tactic has spread.

In March 2019, the first global climate strike took place, turning out more than 1 million people around the world. Six months later in September 2019, young people and adults responded to a call by young activists to participate in climate strikes as part of the “Global Week for Future” surrounding the UN Climate Action Summit.1 The number of participants in this event globally jumped to an estimated 7.6 million people (Rosane, 2019). Figure 1 presents the growth in the tactic of climate strikes in terms of the numbers of nations where strikes have taken place and the total number of participants involved.

Even before this movement had mobilized millions to strike, a narrative synthesis of studies that focused on youth perceptions of climate change from 1993 to 2018 documented how youth voices on climate change had become much more prominent and more widely publicized (K. Lee, Gjersoe, O'Neill, & Barnett, 2020). Specific research on this movement and its consequences has yet to be published in peer-reviewed publications (but see Evensen, 2019; Fisher, 2019b; Wahlström et al., 2013). However, in a series of pieces published in the Washington Post, Fisher presents analyses of data collected from participants in climate strikes during 2019 to understand how this tactic and the movement have grown in the United States (Fisher, 2019c, 2019d).

As an outsider tactic by school-aged children that aims to pressure governments to implement more radical climate policies that will lead to emissions reductions, school strikes are a popular example of activism with the goal of having an indirect effect on climate change. Measuring the outcomes of these efforts, in terms of political outcomes and emissions reductions is extremely challenging given the indirect nature of this activism. Such calculations are made even more challenging given the scale and scope of the activism, which has mobilized millions of people to act locally to pressure governments at the local, national, and international levels. Although the overall numbers are large, most of these strikes involve relatively small proportions of overall populations.

#### UK seeking climate leadership now, and climate reform gets modeled by other T15 fossel fuel financiers

LaFortune 10/29 [Rachel, Researcher, Environment and Human Rights, “UK Needs to Provide Genuine Leadership on Fossil Fuel Financing”, 10-29-2021, https://www.hrw.org/news/2021/10/30/uk-needs-provide-genuine-leadership-fossil-fuel-financing]//pranav

In the leadup to the United Nations climate summit in Glasgow, COP26, the United Kingdom has sought to position itself as a leader in global efforts to end government support for fossil fuels. The UK’s Special Envoy to COP26, John Murton, announced earlier in October the United Kingdom’s intention to forge an alliance of governments and public-finance institutions to phase out international public finance for fossil fuels and increase support for renewables. There is no question that leadership on this critical issue is desperately needed to avert the worst climate outcomes. The question is whether the United Kingdom will do what’s necessary to deliver on this promise, and whether other top fossil fuel financers will likewise rise to the occasion. Governments should urgently be taking every possible measure to stop the flow of financial support to fossil fuels. Such support – through subsidies and public finance – artificially reduces the cost of fossil fuel exploration, production, and consumption, incentivizing further production and wasteful energy use. The International Energy Agency made clear in a 2021 report that all governments need to eliminate fossil fuel subsidies in the next few years and completely halt investment in new fossil fuel production this year to meet world climate targets. Ultimately, phasing out support for fossil fuels is a matter of governments meeting their human rights obligation to address the climate crisis. This move is key to reducing emissions and ensuring that governments can tap into their full resources to support communities bearing the brunt of climate impacts. Yet governments continue to provide billions of dollars in support for fossil fuels. From 2018 to 2020, G20 countries and the multilateral development banks they govern provided at least US$63 billion per year in international public finance for oil, gas, and coal projects, 2.5 times as much as for renewable energy. Looking at public finance along with domestic subsidies and other supports, G20 governments provided US$584 billion a year to support fossil fuels between 2017 and 2019. Positively, there is a growing movement to end international financing for coal, including a G7 commitment in June to phase out most public international finance for coal-fired power generation. The Chinese government – by far the world’s largest international public financer of coal – pledged several months later to stop building coal-fired power plants overseas, potentially signaling a significant shift. Now, with COP26 and the G20 summit just around the corner, the United Kingdom’s climate team has set the ambitious goal of eliminating not only public financing for coal, but for all fossil fuels. This is an important step, and everyone should join in. In particular, countries such as Canada – the top fossil fuel public financer – and Italy, Germany, and France – among the top 15 G20 fossil fuel financers – should embrace this commitment. But more is needed. International public finance is key, but governments should also end the billions more they provide in domestic subsidies and broader government support for fossil fuels, while protecting low-income households from associated price increases. And while joint commitments are a positive first step, they must be followed by concrete, timely action. Past commitments to phase out fossil fuel subsidies have stagnated. Despite repeated pledges, G20 governments have collectively achieved just a nine percent reduction in the billions in fossil fuel subsidies provided from the period of 2014-2016 to 2017-2019. The United Kingdom itself exhibits how commitments to eliminate government support for fossil fuels can fall short in important ways. On international public finance, the United Kingdom announced the immediate end to support for the fossil fuel sector overseas starting this year. But the plan has loopholes that will allow continued support for fossil fuels, particularly for gas. The United Kingdom is in fact continuing support for a massive gas project in Mozambique that it agreed to fund just months before its commitment to end support for fossil fuels abroad. As governments from around the world gather in Glasgow in November to chart a course forward on climate, with so much hanging in the balance, the United Kingdom and other big emitters need to break from the past and lead a new type of international collaboration to phase out support for fossil fuels. It should be marked by timely action, broad support, and clear commitments to prevent the worst climate outcomes and their impact on human rights the world over.

**Climate strikes spill over and cause corporate change – empirically proven in tech – that bypasses politicians & avoids legal disputes.**

**Ghaffary ’19** [Shirin Ghaffary, 9-20-2019, "Here’s why the Amazon climate walkout is a big deal," Vox, https://www.vox.com/recode/2019/9/20/20874497/amazon-climate-change-walkout-google-microsoft-strike-tech-activism]//pranav

On Friday, over 1,500 Amazon workers plan to walk out of work to protest their company’s environmental impact. It will be the first time in Amazon’s 25-year history that its corporate employees have participated in a walkout demonstration. **Employees are calling on Amazon to reduce its carbon footprint as part of a larger**, youth-led global **climate strike that has planned hundreds of events around the world**. **Even ahead of their walkout, protesters have already seen results.** On Thursday morning, Amazon CEO Jeff Bezos announced in Washington, DC, **that the company is making a pact to follow the Paris climate agreement — a cross-country pledge for nations to reduce greenhouse gas emissions — and it is also pledging to be carbon neutral by 2040.** But Amazon employees who plan to walk out of work say it’s not enough. Organizers told Recode they want to see Amazon set a more aggressive plan for the company to reduce its carbon emissions to zero; they want it to stop selling its cloud services to the oil and gas industry; and they want it to stop donating to politicians who deny climate change’s existence. (**Bezos said he would “take a hard look” at whether donations are going toward climate-change deniers** but made no promises.) Amazon declined to comment directly on the strike. “I would love to be in a meeting where one of the criteria or goals around the design that I’m proposing is, ‘How much carbon does this remove from our footprint?’” Weston Fribley, a software engineer at Amazon and one of the organizers of Amazon Employees for Climate Justice, the group organizing the walkout, told Recode. “Our work is interesting and challenging, and it’s tough to see the company not prioritizing things that are so important.” **Employees from several other major tech companies have joined Amazon’s lead, calling on their companies to change business practices to reduce climate change**. So far, 700 **Google** employees have pledged to walk out, along with others at several other major tech companies including **Microsoft, Facebook, and Twitter**. **(Google announced a day ahead of the walkout that it’s making a major investment in wind and solar energy.)** These employees’ **coordinated involvement is a sign of how far the growing tech labor movement has come since rank-and-file workers began organizing over the past several years**. In 2019, as public and political scrutiny of their companies increases, **these employees have mobilized to pressure their companies on political issues ranging from selling AI tech military use, providing products to oppressive governments, and discrimination and harassment in the workplace**. Several leaders of the Amazon protest say they were inspired by last year’s Google walkout in which 20,000 employees left work to protest the company’s payout of high-powered executives accused of sexually harassing employees. The walkout was a historic moment for tech activism and the largest-ever company protest by workers in the industry. **It’s remarkable that employees at Amazon, known for a grueling work culture in which employees put on a unified public front and are sworn to secrecy, are now leading a protest in their sector.** “**The tech climate strike is proof that tech workers across the industry are becoming more confident in our power to shape the future,”** the organizing group Tech Workers Coalition (TWC) said in a statement to Recode. TWC helped coordinate employees at major companies who planned to join Amazon workers in participating in the strike. “This is a historic milestone for our industry and shows that we will only continue getting stronger until tech treats everyone equitably.” **The walkout is indeed a sign of a growing, cross-industry movement by employees to move the needle on their employer’s business practices on social and political issues**. A few months ago, employees at e-commerce home decor giant Wayfair walked out of work to demand their employer stop providing beds to children in US immigration detention facilities. Similarly, employees at the advertising firm Ogilvy protested their company’s contract with US Border Patrol, prompting the CEO to hold a lengthy meeting addressing concerns to a room full of angry employees. (Neither Ogilvy nor Wayfair have said they will cancel their contracts.) And at Amazon, workers have also formed a “We Won’t Build It” organizing group to protest the company’s Amazon Web Services contracts with companies like Palantir, which provide a technological infrastructure that helps US immigration agencies enforce deportation policies. **At a time when many of these workers are feeling doubtful about politicians’ ability to pass laws enforcing changes they want to see, they’re increasingly calling on their employers to set the ethical standard**. “**It goes beyond climate change**,” one Amazon employee who plans to walk out and who requested anonymity told Recode. “It demonstrates that, ‘Hey, you guys can organize on something together that you feel strongly about that maybe your managers don’t like but that you think is the right thing to do.’

### 1AC – Method

**Policymaking and debating about climate policy solves their – current climate curriculum bad- we internal link turn all their activism, political future, and material praxis offense**

**Mehling et al. ’20** [Michael, Deputy Director, Center for Energy and Environmental Policy Research (CEEPR), Massachusetts Institute of Technology (MIT), Cambridge, MA, USA; Professor of Practice, University of Strathclyde, Glasgow, UK. (mmehling@mit.edu) Harro van Asselt, Professor of Climate Law and Policy, Centre for Climate Change, Energy and Environmental Law (CCEEL), University of Eastern Finland Law School, Joensuu, Finland. Kati Kulovesi, Professor of International Law, Centre for Climate Change, Energy and Environmental Law (CCEEL), University of Eastern Finland Law School, Joensuu, Finland. Elisa Morgera, Professor of Global Environmental Law, University of Strathclyde, Glasgow, UK, *“Teaching Climate Law: Trends, Methods and Outlook”*, Journal of Environmental Law, <https://advance.lexis.com/api/document?collection=analytical-materials&id=urn:contentItem:62H0-BSY1-JFSV-G3J9-00000-00&context=1516831>, 11/1/2020, LexisNexis, NDawson]

As the exploratory survey presented in this article has shown, climate change presents unique challenges for legal education. It is technically complex and normatively contested, evolves at a dynamic pace and freely crosses established boundaries between academic disciplines, branches of law and levels of jurisdiction. Academic instructors therefore face difficult choices when designing a climate law curriculum. As climate law moves closer to maturity, its academic instruction is displaying a tendency towards specialisation and consolidation, just as climate change becomes increasingly mainstream across the legal curriculum. The breadth, scale and variability of climate law caution against exhaustive coverage of legal doctrine and technical detail in climate law teaching. **Engagement with** central concepts and **debates,** instead, appears more apt to **support students in developing skills** for the continuous understanding of evolving climate law and its mutual interactions with other areas of law. Equally, experiential learning methods hold greater promise as ways to prepare students for the demands of climate law practice. Priorities in climate law education will change over time as policy responses progress and climate impacts grow; by contrast, the ability to integrate evolving sets of facts and rules, a capacity for **critical reasoning and systemic legal thinking**, and sound judgment will **remain decisive skills for future climate lawyers**. Going forward, further study-including, ideally, empirical research using structured interviews and questionnaires-will be warranted to refine our understanding of how climate law is being taught at universities, and how learning can be further improved to reflect evolving needs and circumstances

**Policy analysis is key to critical skills and real world policy change**

John **Hird 17**. Dean of the College of Social and Behavioral Sciences and Professor of Political Science and Public Policy, University of Massachusetts Amherst. “How Effective is Policy Analysis,” in D. Weimer & L. S. Friedman (eds.) Does Policy Analysis Matter? Exploring Its Effectiveness in Theory and Practice. University of California Press. 44-76.

Classical policy analysis, however absent from actual policy making, remains an important vehicle for teaching policy analysts the connections between their analysis and the policymaking world in which their recommendations would live. **Even if** it implies more power than analysts will ever have, classical **policy analysis** teaches that politics, law, implementation, social structures, organizational behavior, and other factors are **critical to policy outcomes** and must play key roles in **thinking through** possible ways to address policy problems. **Bringing policy ideas to fruition**, bridging the worlds of research and policy making, is a **critical skill** for analysts to develop. In addition, policy schools are instilling in prospective policy analysts the structure and habits of mind to engage successfully in the policy enterprise. 28 Teaching **disciplined thinking** for public service is important. Policy analysts not only have a **problem-oriented**, **interdisciplinary** approach to policy and the **ability to synthesize** and **bring policy relevance** to problems that social scientists are not trained for, but they understand the "rational lunacy of policy-making systems" (Weiss 2009). In the absence of written classical policy analyses, policy analysts become their human embodiment. Their training will provide a mental picture of how a classical policy analysis should be performed. They can derive elements of policy analysis from writing position papers, briefing policy makers, and controlling meetings. They **anticipate counterarguments** and frame their analyses recognizing alternative options. In short, the **mental map** of a policy analysis allows good policy analysts not only to be effective in their jobs but also to **advance** into the **public debate** the appropriate elements of a policy analysis. Further, the **problem orientation** of policy analysis **focuses** at least some **attention** on **social problems**, not just political expediency. The role of policy analysts is not merely to translate research for policy makers, but to use creative means to turn available knowledge about the implications of various policy options into actionable policy recommendations appropriate for their clients. This is a subtle skill requiring attention to both political realities and the best available research. Finally, prospective policy analysts are instructed repeatedly about the importance of their relationship to the client(s), yet far less attention is paid to the other part of the policy analyst's relationship: to the community of knowledge producers. Policy analysts play **critical roles as intermediaries** between "custodians of the knowable" and policy makers. Their training should include the ability to **understand** and **interpret** the academic literature on a topic at a **far deeper level** than most journalists have the time or, often, the analytic skill set to uncover. Identifying and **connect**ing **pertinent knowledge** and **analysis** with policy makers should be a core principle of a public policy education. Policy analysts may offer the central means to provide policy makers with the key elements of classical policy analysis, though not in the way, through written reports, it was originally conceived. Creating a profession for committed, accomplished, and well-trained individuals to participate in the world of public policy may be among the most important contributions of policy analysis education.

**[1] Using the state as a heuristic means we defend the state without being statist. It won’t inculcate dominant norms and is key to their movement working.**

**Zanotti 14.** Dr. Laura Zanotti is an Associate Professor of Political Science at Virginia Tech. Her research and teaching include critical political theory as well as international organizations, UN peacekeeping, democratization and the role of NGOs in post-conflict governance.“Governmentality, Ontology, Methodology: Re-thinking Political Agency in the Global World” – Alternatives: Global, Local, Political – vol 38(4):p. 288-304,. A little unclear if this is late 2013 or early 2014 – The Stated “Version of Record” is Feb 20, 2014, but was originally published online on December 30th, 2013. Obtained via Sage Database.

By questioning substantialist representations of power and subjects, inquiries on the possibilities of political agency are reframed in a way that focuses on power and subjects’ relational character and the contingent processes of their (trans)formation in the context of agonic relations. Options for resistance to governmental scripts are not limited to ‘‘rejection,’’ ‘‘revolution,’’ or ‘‘dispossession’’ to regain a pristine ‘‘freedom from all constraints’’ or an immanent ideal social order. It is found instead in multifarious and contingent struggles that are constituted within the scripts of governmental rationalities and at the same time exceed and transform them. This approach questions oversimplifications of the complexities of liberal political rationalities and of their interactions with non-liberal political players and nurtures a radical skepticism about identifying universally good or bad actors or abstract solutions to political problems. International power interacts in complex ways with diverse political spaces and within these spaces it is appropriated, hybridized, redescribed, hijacked, and tinkered with. Governmentality as a heuristic focuses on performing complex diagnostics of events. It invites historically situated explorations and careful differentiations rather than overarching demonizations of ‘‘power,’’ romanticizations of the ‘‘rebel’’ or the ‘‘the local.’’ More broadly, theoretical formulations that conceive the subject in non-substantialist terms and focus on processes of subjectification, on the ambiguity of power discourses, and on hybridization as the terrain for political transformation, open ways for reconsidering political agency beyond the dichotomy of oppression/rebellion. These alternative formulations also foster an ethics of political engagement, to be continuously taken up through plural and uncertain practices, that demand continuous attention to ‘‘what happens’’ instead of fixations on ‘‘what ought to be.’’83 Such ethics of engagement would not await the revolution to come or hope for a pristine ‘‘freedom’’ to be regained. Instead, it would constantly attempt to twist the working of power by playing with whatever cards are available and would require intense processes of reflexivity on the consequences of political choices. To conclude with a famous phrase by Michel Foucault ‘‘my point is not that everything is bad, but that everything is dangerous, which is not exactly the same as bad. If everything is dangerous, then we always have something to do. So my position leads not to apathy but to hyper- and pessimistic activism.’’84

**[3] A particularist approach is key- overarching theories ignore material injustice.**

**Pappas 16.** (Gregory Fernando Pappas [Texas A&M University] “The Pragmatists’ Approach to Injustice”, The Pluralist Volume 11, Number 1, Spring 2016, BE

The pragmatists’ approach should be distinguished from nonideal theories whose starting point seems to be the injustices of society at large that have a history and persist through time, where the task of political philosophy is to detect and diagnose the presence of these historical injustices in particular situations of injustice. For example, critical theory today has inherited an approach to social philosophy characteristic of the European tradition that goes back to Rousseau, Marx, Weber, Freud, Marcuse, and others. Accord- ing to Roberto Frega, this tradition takes society to be “intrinsically sick” with a malaise that requires adopting a critical historical stance in order to understand how the systematic sickness affects present social situations. In other words, this approach assumes that¶ a philosophical critique of specific social situations can be accomplished only under the assumption of a broader and full blown critique of soci- ety in its entirety: as a critique of capitalism, of modernity, of western civilization, of rationality itself. The idea of social pathology becomes intelligible only against the background of a philosophy of history or of an anthropology of decline, according to which the distortions of actual social life are but the inevitable consequence of longstanding historical processes. (“Between Pragmatism and Critical Theory” 63)¶ However, this particular approach to injustice is not limited to critical theory. It is present in those Latin American and African American political philosophies that have used and transformed the critical intellectual tools of ¶ critical theory to deal with the problems of injustice in the Americas. For instance, Charles W. Mills claims that the starting point and alternative to the abstractions of ideal theory that masked injustices is to diagnose and rectify a history of an illness—the legacy of white supremacy in our actual society.11 The critical task of revealing this illness is achieved by adopting a historical perspective where the injustices of today are part of a larger historical narrative about the development of modern societies that goes back to how Europeans have progressively dehumanized or subordinated others. Similary, radical feminists as well as Third World scholars, as reaction to the hege- monic Eurocentric paradigms that disguise injustices under the assumption of a universal or objective point of view, have stressed how our knowledge is always situated. This may seem congenial with pragmatism except the locus of the knower and of injustices is often described as power structures located in “global hierarchies” and a “world-system” and not situations.12¶ Pragmatism only questions that we live in History or a “World-System” (as a totality or abstract context) but not that we are in history (lowercase): in a present situation continuous with others where the past weighs heavily in our memories, bodies, habits, structures, and communities. It also does not deny the importance of power structures and seeing the connections be- tween injustices through time, but there is a difference between (a) inquiring into present situations of injustice in order to detect, diagnose, and cure an injustice (a social pathology) across history, and (b) inquiring into the his- tory of a systematic injustice in order to facilitate inquiry into the present unique, context-bound injustice. To capture the legacy of the past on present injustices, we must study history but also seek present evidence of the weight of the past on the present injustice.¶ If injustice is an illness, then the pragmatists’ approach takes as its main focus diagnosing and treating the particular present illness, that is, the particular situation-bound injustice and not a global “social pathology” or some single transhistorical source of injustice. The diagnosis of a particular injustice is not always dependent on adopting a broader critical standpoint of society in its entirety, but even when it is, we must be careful to not forget that such standpoints are useful only for understanding the present evil. The concepts and categories “white supremacy” and “colonialism” can be great tools that can be of planetary significance. One could even argue that they pick out much larger areas of people’s lives and injustices than the categories of class and gender, but in spite of their reach and explanatory theoretical value, they are nothing more than tools to make reference to and ameliorate particular injustices experienced (suffered) in the midst of a particular and unique re- lationship in a situation. No doubt many, but not all, problems of injustice are a consequence of being a member of a group in history, but even in these cases, we cannot a priori assume that injustices are homogeneously equal for all members of that group. Why is this important? The possible pluralism and therefore complexity of a problem of injustice does not always stop at the level of being a member of a historical group or even a member of many groups, as insisted on by intersectional analysis. There may be unique cir- cumstances to particular countries, towns, neighborhoods, institutions, and ultimately situations that we must be open to in a context-sensitive inquiry. If an empirical inquiry is committed to capturing and ameliorating all of the harms in situations of injustice in their raw pretheoretical complexity, then this requires that we try to begin with and return to the concrete, particular, and unique experiences of injustice.¶ Pragmatism agrees with Sally Haslanger’s concern about Charles Mills’s view. She writes: “The goal is not just a theory that is historical (v. ahistori- cal), but is sensitive to historical particularity, i.e., that resists grand causal narratives purporting to give an account of how domination has come about and is perpetuated everywhere and at all times” (1). For “the forces that cause and sustain domination vary tremendously context by context, and there isn’t necessarily a single causal explanation; a theoretical framework that is useful as a basis for political intervention must be highly sensitive to the details of the particular social context” (1).13¶ Although each situation is unique, there are commonalities among the cases that permit inquiry about common causes. We can “formulate tentative general principles from investigation of similar individual cases, and then . . . check the generalizations by applying them to still further cases” (Dewey, Lectures in China 53). But Dewey insists that the focus should be on the indi- vidual case, and was critical of how so many sociopolitical theories are prone to starting and remaining at the level of “sweeping generalizations.” He states that they “fail to focus on the concrete problems which arise in experience, allowing such problems to be buried under their sweeping generalizations” (Lectures in China 53).¶ The lesson pragmatism provides for nonideal theory today is that it must be careful to not reify any injustice as some single historical force for which particular injustice problems are its manifestation or evidence for its exis- tence. Pragmatism welcomes the wisdom and resources of nonideal theories that are historically grounded on actual injustices, but it issues a warning about how they should be understood and implemented. It is, for example, sympathetic to the critical resources found in critical race theory, but with an important qualification. It understands Derrick Bell’s valuable criticism as context-specific to patterns in the practice of American law. Through his inquiry into particular cases and civil rights policies at a particular time and place, Bell learned and proposed certain general principles such as the one of “interest convergence,” that is, “whites will promote racial advantages for blacks only when they also promote white self-interest.”14 But, for pragma- tism, these principles are nothing more than historically grounded tools to use in present problematic situations that call for our analysis, such as deliberation in establishing public policies or making sense of some concrete injustice. The principles are falsifiable and open to revision as we face situation-specific injustices. In testing their adequacy, we need to consider their function in making us see aspects of injustices we would not otherwise appreciate.15

**[4] Abstract questioning is useless – re-creates violence.**

**Bryant 12** [(EDITED FOR GENDERED LANGUAGE – the author said “she” and it was replaced with the word “to” – Levi Bryant is currently a Professor of Philosophy at Collin College. In addition to working as a professor, Bryant has also served as a Lacanian psychoanalyst. He received his Ph.D. from Loyola University in Chicago, Illinois, where he originally studied 'disclosedness' with the Heidegger scholar Thomas Sheehan. Bryant later changed his dissertation topic to the transcendental empiricism of Gilles Deleuze, “Critique of the Academic Left”, http://larvalsubjects.wordpress.com/2012/11/11/underpants-gnomes-a-critique-of-the-academic-left/)]

I must be in a mood today– half irritated, half amused –because I find myself ranting. Of course, that’s not entirely unusual. So this afternoon I came across a post by a friend quoting something discussing the environmental movement that pushed all the right button. As the post read, For mainstream environmentalism– conservationism, green consumerism, and resource management –humans are conceptually separated out of nature and mythically placed in privileged positions of authority and control over ecological communities and their nonhuman constituents. What emerges is the fiction of a marketplace of ‘raw materials’ and ‘resources’ through which human-centered wants, constructed as needs, might be satisfied. The mainstream narratives are replete with such metaphors [carbon trading!]. Natural complexity, mutuality, and diversity are rendered virtually meaningless given discursive parameters that reduce nature to discrete units of exchange measuring extractive capacities. Jeff Shantz, “Green Syndicalism” While finding elements this description perplexing– I can’t say that I see many environmentalists treating nature and culture as distinct or suggesting that we’re sovereigns of nature –I do agree that we conceive much of our relationship to the natural world in economic terms (not a surprise that capitalism is today a universal). This, however, is not what bothers me about this passage. What I wonder is just what we’re supposed to do even if all of this is true? What, given existing conditions, are we to do if all of this is right? At least green consumerism, conservation, resource management, and things like carbon trading are engaging in activities that are making real differences. From this passage– and maybe the entire text would disabuse me of this conclusion –it sounds like we are to reject all of these interventions because they remain tied to a capitalist model of production that the author (and myself) find abhorrent. The idea seems to be that if we endorse these things we are tainting our hands and would therefore do well to reject them altogether. The problem as I see it is that this is the worst sort of abstraction (in the Marxist sense) and wishful thinking. Within a Marxo-Hegelian context, a thought is abstract when it ignores all of the mediations in which a thing is embedded. For example, I understand a robust tree abstractly when I attribute its robustness, say, to its genetics alone, ignoring the complex relations to its soil, the air, sunshine, rainfall, etc., that also allowed it to grow robustly in this way. This is the sort of critique we’re always leveling against the neoliberals. They are abstract thinkers. In their doxa that individuals are entirely responsible for themselves and that they completely make themselves by pulling themselves up by their bootstraps, neoliberals ignore all the mediations belonging to the **social and material context** in which human beings develop that play a role in determining the vectors of their life. They ignore, for example, that George W. Bush grew up in a family that was highly connected to the world of business and government and that this gave him opportunities that someone living in a remote region of Alaska in a very different material infrastructure and set of family relations does not have. To think concretely is to engage in a cartography of these mediations, a mapping of these networks, from circumstance to circumstance (what I call an “onto-cartography”). It is to map assemblages, networks, or ecologies in the constitution of entities. Unfortunately, the academic left falls prey to its own form of **abstraction**. It’s good at carrying out critiques that **denounce** various social formations, yet very poor at **proposing** any sort of **realistic** constructions of **alternatives**. This because it thinks abstractly in its own way, ignoring how networks, assemblages, structures, or regimes of attraction would have to be remade to create a workable alternative. Here I’m reminded by the “underpants gnomes” depicted in South Park: The underpants gnomes have a plan for achieving profit that goes like this: Phase 1: Collect Underpants Phase 2: ? Phase 3: Profit! They even have a catchy song to go with their work: Well this is sadly how it often is with the academic left. **Our plan seems to be** as follows: **Phase 1:** Ultra-**Radical Critique Phase 2: ? Phase 3:** Revolution and complete **social transformation!** Our problem is that we seem perpetually **stuck** at phase 1 without ever explaining what is to be done at phase 2. Often the critiques articulated at phase 1 are right, but there are nonetheless all sorts of problems with those critiques nonetheless. In order to reach phase 3, we have to **produce** **new** **collectives**. In order for new collectives to be produced, people need to be able to **hear and understand** the critiques developed at phase 1. Yet this is where everything begins to fall apart. Even though these critiques are often right, we express them in ways that only an academic with a PhD in critical theory and post-structural theory can understand. How exactly is Adorno to produce an effect in the world if only PhD’s in the humanities can understand him? Who are these things for? We seem to always ignore these things and then look down our noses with disdain at the Naomi Kleins and David Graebers of the world. To make matters worse, we publish our work in expensive academic journals that only universities can afford, with presses that don’t have a wide distribution, and give our talks at expensive hotels at academic conferences attended only by other academics. Again, **who** are these things for? Is it an accident that so many activists look away from these things with contempt, thinking their more about an academic industry and tenure, than producing change in the world? If a tree falls in a forest and no one is there to hear it, it doesn’t make a sound! Seriously dudes and dudettes, what are you doing? But finally, and worst of all, us Marxists and anarchists all too often act like assholes. We denounce others, we condemn them, we berate them for not engaging with the questions we want to engage with, and we vilify them when they don’t embrace every bit of the doxa that we endorse. We are every bit as off-putting and unpleasant as the fundamentalist minister or the priest of the inquisition (have people yet understood that Deleuze and Guattari’s Anti-Oedipus was a critique of the French communist party system and the Stalinist party system, and the horrific passions that arise out of parties and identifications in general?). This type of “revolutionary” is the greatest friend of the reactionary and capitalist because they do more to drive people into the embrace of reigning ideology than to undermine reigning ideology. These are the people that keep Rush Limbaugh in business. Well done! But this isn’t where our most serious shortcomings lie. Our most serious shortcomings are to be found at phase 2. We almost never make **concrete proposals** for how things ought to be restructured, for what new **material infrastructures** and semiotic fields **need to be produced**, and when we do, our critique-intoxicated cynics and skeptics immediately jump in with an analysis of all the ways in which these things contain dirty secrets, ugly motives, and are doomed to fail.

### 1AC – Underview

#### [1] 1AR theory –

#### A. AFF gets it because otherwise the neg can engage in infinite abuse, making debate impossible.

#### B. Drop the debater – the short 1AR irreparably skewed from abuse on substance and time investment on theory.

#### C. No RVIs – the 6-minute 2nr can collapse to a short shell and get away with infinite 1nc abuse via sheer brute force and time spent on theory.

#### D. No new 2NR theory, paradigm issues, or recontextualizations – allows them to spam frivolous shells in the 2NR and prove why theirs outweighs which gives them a 6-3 structural skew where they can always win on uplayering or outspreading