# **Framework**

**I affirm the resolution Resolved: A just government ought to recognize the unconditional right of workers to strike.**

**There are two key concepts that I will define for the round:**

**first, the Merriam Webster Dictionary defines unconditional as:**

https://www.merriam-webster.com/dictionary/absolute

**not conditional** or limited **:** [**ABSOLUTE**](https://www.merriam-webster.com/dictionary/absolute), [UNQUALIFIED](https://www.merriam-webster.com/dictionary/unqualified) *unconditional* surrender **[as in] *unconditional* love**

**second, according to Oxford English Dictionary a strike is:**

https://languages.oup.com/dictionaries/

**a refusal to work organized by a body of employees as a form of protest**, typically in an attempt to gain a concession or concessions from their employer.

**Next, I have one observation about the resolution:**

**The word UNCONDITIONAL means the removal of restrictions that directly limit striking. In other words, strikes that break a law separate from striking, for example, if a strike threatens security from violence or violates protections for property, the right to strike in that case won’t be recognized. Instead, the affirmative only removes all of the restrictions for the actual right to strike. For this reason, ignore any arguments of my opponent that bring up violent strikes or strikes that break property; those are put down because they violate other laws.**

**Now onto my framework for this round.**

**The value is morality, as the word “ought” in the resolution implies a moral obligation.**

#### **Only through focusing on structural violence can morality be achieved.**

**Winter and Leighton 1999:**

Deborah DuNann Winter and Dana C. Leighton. Winter|[Psychologist that specializes in Social Psych, Counseling Psych, Historical and Contemporary Issues, Peace Psychology. Leighton: PhD graduate student in the Psychology Department at the University of Arkansas. Knowledgable in the fields of social psychology, peace psychology, and justice and intergroup responses to transgressions of justice] “Peace, conflict, and violence: Peace psychology in the 21st century.” Pg 4-5 ghs//VA

Finally, **to recognize** the operation of **structural violence forces us to ask questions about** how and **why we tolerate it,** questions **which** often **have painful answers for the privileged elite** who unconsciously support it. A final question of this section is how and why we allow ourselves to be so oblivious to structural violence. Susan Opotow offers an intriguing set of answers, in her article Social Injustice. She argues that **our normal perceptual** cognitive **processes divide people into in**-groups **and out-groups. Those outside our group lie outside our scope of justice. Injustice** that would be instantaneously confronted if it occurred to someone we love or know **is barely noticed if it occurs to** strangers or **those who are invisible** or irrelevant. We do not seem to be able to open our minds and our hearts to everyone, so we draw conceptual lines between those who are in and out of our moral circle. **Those who fall outside are morally excluded**, and become either invisible, or demeaned in some way so that we do not have to acknowledge the injustice they suffer. Moral exclusion is a human failing, but Opotow argues convincingly that it is an outcome of everyday social cognition. To reduce its nefarious effects, we must be vigilant in noticing and listening to oppressed, invisible, outsiders. Inclusionary thinking can be fostered by relationships, communication, and appreciation of diversity. Like Opotow, all the authors in this section point out that **structural violence is not inevitable if we become aware of its operation, and build systematic ways to mitigate its effects. L**earning about structural violence may be discouraging, overwhelming, or maddening, but these papers encourage us to step beyond guilt and anger, and begin to think about how to reduce structural violence. All the authors in this section note that the same structures (such as global communication and normal social cognition) which feed structural violence, can also be used to empower citizens to reduce it. In the long run, reducing structural violence by reclaiming neighborhoods, demanding social justice and living wages, providing prenatal care, alleviating sexism, and celebrating local cultures, will be our most surefooted path to building lasting peace.

**Thus, the value criterion is minimizing structural violence**

# **C1: The right to strike from a feminist perspective**

## **Subpoint A: Strikes are an important tool to protest against sexism**

**Strikes are fundamental tools used by feminists to advocate for rights and expose injustices.**

**Lett 17** [Phoebe Lett, "Why Women Are on Strike," New York Times, 3-8-2017, https://www.nytimes.com/2017/03/08/opinion/why-women-are-on-strike.html]

On Wednesday, protesters around the world will celebrate International Women’s Day by showing their economies what a day without women’s work, paid or unpaid, is like.

Inspired by two strikes last October — one successfully quashing a Polish parliament bill banning abortion, the other drawing tens of thousands to protest violence against women and girls in Argentina — organizers in more than 50 countries have coordinated a day of global action, including strikes, rallies and other gatherings.

The United States strike will focus on “broadening the definition of violence against women,” says Sarah Leonard, spokesperson for the strike. **In addition to protesting domestic, sexual and physical violence against women,** Tithi Bhattacharya, **a member of the strike’s organizing committee, says the strike on Wednesday focuses on rejecting the “systemic violence of an economic system that is rapidly leaving women behind.”**

“This is the day to emphasize the unity between work done in the so-called formal economy and the domestic sphere, the public sphere and the private sphere, and how most working women have to straddle both,” says Ms. Bhattacharya. “**Labor is understood to be work only at the point of production, but as women we know that both society and policy makers invisibilize the work that women do**.” The strike calls for women to withhold labor, paid or unpaid, from the United States economy to show how important their contributions are

**The platform of the strike seeks to elevate the demands of the majority of women, not simply the demands of the loudest or most privileged women.**

“The language of feminism in recent years has been used to talk about ‘Lean In’ feminism,” says Ms. Bhattacharya. “We do not want a world where women become C.E.O.s, we want a world where there are no C.E.O.s, and wealth is redistributed equally.” This, she explains, is why they decided to convey their “new international feminist movement” around the socialist philosophy of “Feminism for the 99 Percent.”

The slogan evokes the 2011 Occupy Wall Street movement intentionally. “We thought that Occupy had a wonderful resonance in being able to articulate that the problem with our lives was not just the one issue or the two issues,” Ms. Bhattacharya explains. “**The problem with our lives was the system of exploitation and oppression that affects the vast majority of people while a minority, the one percent, profited from it.”**

The strike organizers hope to channel the anger on display at the women’s marches around the world on Jan. 21 into action on behalf of some of the country’s most economically vulnerable women.

Like the marches (the strike is in solidarity with the January march and its “Day Without A Woman,” but the two are otherwise unaffiliated), the strike has been criticized for focusing too much on women of privilege. Some say that women with the job stability, financial security and physical ability to leave their workplaces for a protest will be the only ones who show up, and that marginalized women will be excluded. But the strike organizers say that Wednesday will offer an opportunity for those with resources to stand up for more marginalized women, who will bear the brunt of the economic decisions made by the Trump administration. “The women that are most vulnerable to this economy have been engaged in strikes or other forms of labor struggles all year long, whether that’s being involved in the prison strike, organizing their workplaces, or working with the Fight for Fifteen,” says Ms. Leonard. **This strike is a way of connecting feminist and labor movements** and educating new activists from the Women’s March about how they can get involved locally. Local labor unions, legal and immigrant organizations, and the Yemeni bodega strikers have all endorsed the strike and will participate. Because many people lack labor protections in this country, the organizers have made an effort to encourage participation in ways that will not jeopardize their jobs, suggesting that supporters who cannot strike consider wearing red, only spending money at minority or women-owned small businesses, or support local groups already working for social justice within their communities. “Everyone should do what they think is practical for them. That’s everyone’s choice to make in the context of their work environment,” says Ms. Leonard. Ultimately, the goal of the strike is to build a movement of women who agree that the wellbeing of a society stems from affordable child care and health care and an equal living wage. “Historically, when the state declines to provide things like health care and child care, those responsibilities are thrown back on the home and the family,” says Ms. Leonard. **“The people who usually do most of the work in the home to support the family are women. So women know. Women know what’s missing and women know what they need.”**

**Women’s strikes have historical and contemporary significance because the stoppage of work highlights the importance of women’s often-devalued labor.**

**Jaffe 18** [Sarah Jaffe, author of *Necessary Trouble: Americans In Revolt* and reporting fellow at The Nation Institute covering labor, social and economic justice and politics, “Women’s Strikes Are a Reminder That Women Produce Most of the Wealth in Society,” Truthout, 2-9-2018, accessed 10-26- 2021, https://truthout.org/articles/women-s-strikes-are-a-reminder-that-we-re-not-just-victims-of- violence-and-discrimination-we-produce-the-wealth-in-society]//GirlsDebate

Today we bring you a conversation with Cinzia Arruzza and Tithi Bhattacharya, two national organizers for the

International Women’s Strike. They discuss how the labor movement is inherently connected to the #MeToo movement and how women globally are preparing for another women’s strike on March 8. Let’s talk about the history of women’s strikes, because this is something that has been around for several decades in the women’s movement, but is coming back right now. Cinzia Arruzza: **Women’s strikes are not** entirely **a novelty** — although they are to the extent that now it has become a formal struggle that is international, widespread, and that is giving identity to this new feminist movement, they are a novelty. **The precedent** of the women’s strike **was in the 1970s, the Women’s Strike in Iceland for equal wages**. What happened is that two years ago, the Polish feminist movement decided to retrieve this form of struggle and to organize a women’s strike in Poland against the abortion ban. The same [happened] also in 2016 in Argentina, with the waves of women’s strikes and mobilizations against gender violence. **Women’s strikes make apparent not just the victimization of women, but also the power that women have.** Starting from there, and especially given the enormous success of these mobilizations and strikes in Argentina and Poland, there was the idea of trying to organize an International Women’s Strike on March 8.... Women’s strikes are [a] very powerful way of mobilizing for the feminist movement because they make apparent not just the victimization of women, but also the power that women have insofar as they are workers ... both in the formal labor market, but also in the social reproductive sphere, at home, and so on. So, **the idea that women can strike as women makes evident the kind of work ... that women perform, that is the level that sustains life on the planet.... [and] the power that women potentially have precisely because they do perform this labor. This labor is very often not recognized or valued as it should [be].** Tithi Bhattacharya: Even last year when this was declared, there was some pushback over the word “strike,” because the understanding of the word “strike” as it has come to be accepted is work stoppage at the point of production. That is a very, very important and powerful ... definition of “strike” or instantiation of strike. However, the word “strike” has several other historical applications.... I think one of the things that we found it very easy to talk about in the context of last year, as well as this year, is the difference between a workplace strike and a political strike. I think Women’s Strike was very, very important contribution to the legacy of a political strike because in the context of the neoliberal decline of union density globally, because of the active attack on unions since the 1970s and 1980s by the global ruling elite, I think working-class people have significantly lost the most powerful weapon to strike within the workplace, which is unions. That does not mean, as many people have assumed, that either the working class is dead ... or does not respond to continuous attacks upon its living conditions and working conditions. I think, in that context, a political strike is very, very important, because what happened on March 8 last year, just in the United States, it was called a strike. We were very, very dedicated to maintaining that identification of that word, but what happened as a result was that there was intense political discussion about the relationship between the workplace and the non-workplace kinds of mobilization.... We strongly believe that in a period where there is loss of power to take action in the workplace, the political strike is a useful way to restart that conversation and perhaps flow back that power into workplace mobilization. We have seen the revival of interest in the idea of the political strike, especially in the US since Trump was elected. There were several “Days Without an Immigrant” last year. There were things like the Yemeni Bodega Strike and the New York Taxi Workers’ Strike that were specifically in response to Trump policies. It is interesting in this moment that we are seeing a revival of the idea of the political strike even as unions — particularly in this country, but globally, as well — are struggling. Arruzza: I do think it is very important. Of course, ... these allusions to political strikes ... mark the fact that clearly, people living in the United States, and workers are deprived of one of the most crucial means of struggle and protest that is usually recognized in other liberal democracies. I am not even speaking about insurrectionary forms of struggle. Political strikes do take place in a number of countries. They are legal, they are recognized, and they are a very powerful tool whenever the government seems to be impossible — to challenge or to influence in another way.... I do hope that this appeal [that] these political strikes are having in this moment can actually reopen political conversation and a political campaign to reform labor laws and to really rethink in a very deep way what labor rights should look like in the United States, because clearly the United States has the most anti-democratic labor laws among liberal democracies. It is really a very exceptional situation. This relationship between life and work is often forgotten by union bureaucracies. Bhattacharya: In terms of the political strike, there are two things that are really, really important. The first is to claim ... the idea that striking is not just about ... “bread and butter” issues. Bread and butter issues would mean ... questions about working conditions, but only about wage struggles within the workplace or benefits that come with the job. One of the important things to remember, when questions of women’s labor and **women**’s strike is paramount ... is the reason people **strike** is **because of the poor conditions of their life.... It is because the job is a means to live their life, and when conditions of life are deteriorating, that is when people consider doing something about it in their workplace.** It is very simple, but it is important to keep in mind that actually, it is the lived conditions of working people that ... make them think about struggle against those deteriorating living conditions and also give them the confidence to fight because things become so dire that there is only one way left to live with any kind of dignity and that is to struggle. So, this relationship between life and work is often forgotten by union bureaucracies. Union bureaucracies like to treat the union as another kind of a salaried little space where job struggles are negotiated as simply contract negotiations. But, for working class people, it is not about the contract negotiation — it is in the literal sense — but it is about their lives and lived conditions. Political strikes are very important because in the case of either the lack of unions in the workplace or the kind of unions that bind you to that sort of contract negotiation, political strikes talk about a wider world of better living. In other words, a political strike brings back into focus “bread and roses” rather than “bread and butter” issues. It gives a wider, deeper context to the meaning of struggle and the gains to be had from struggle and solidarity. I think, particularly in this context, political strikes play that vital role of reminding people between lived conditions of workers and work conditions and how they are both connected and actually necessary to be connected. Just for people who might not know the history, tell us quickly where the term “bread and roses” comes from. Bhattacharya: It is from a poem and a song that was written during the Lawrence Strike ... which was a strike action by women workers, and a strike action that won.... But it also came in the wave of strikes and union organizing in the workplace by women, starting from the Triangle Shirtwaist Factory fire in New York down to the first labor unions that sprung up with women in them, organized by very young women immigrants in this country. That song is a very important reminder of both the power of this concept — that we strike for life and life conditions — but also a reminder of the role that women have played in workplace struggles. This strike is coming this year in the midst of the #MeToo movement. Talk about this context where there is this renewed conversation about sexual harassment and sexual violence and how that is playing into this year’s strike and organizing. Arruzza: I would say that I think we should also see a connection between the wave of feminist mobilizations around the world in the past year-and-a-half and ... the explosion of the #MeToo campaign.... The #MeToo moment has been a very important moment in the United States — and also internationally — because it has probably made apparent what a lot of women already knew, which is **that sexual harassment and violence are part of the everyday life of the majority of women** — either in the workplace or at home or in the streets. **Clearly, gender violence does require a collective response.** So, from this viewpoint, the Women’s Strike is not so much an alternative to #MeToo; it is rather one contribution or one attempt to try to give a collective response to the isolation that victimization produces. The lack of unionization, the lack of labor rights in the [US] clearly create further conditions for gender violence. The idea is that the step forward after #MeToo — after denouncing individually all the harassment and violence that we have suffered throughout our life — there must be, also, the moment of collective organizing and collective response. Otherwise, **the structural conditions that enable this gender violence to continue are not challenged.** One of the risks of the current attention on the issues of gender violence is that we will get rid of a few obnoxious harassers, some famous and some less famous, and this is all good, of course. I welcome this moment of catharsis, in a sense; but this is not going to solve any problem. In other words, the real problem is not individual nasty men. The real problems are the structural conditions that create the conditions and the impunity for gender violence and sexual violence. From this viewpoint and for the perspective of the strike, it is actually very important, because clearly now we have learned in the past months to what extent women are harassed and abused ... in the workplace, but this clearly has to do with the way the workplace is organized, and it has to do with labor relations, more generally. It has to do with the hierarchical nature of labor relations within the workplace, with the lack of power that the workers have. #MeToo has actually exposed how dictatorial and brutal the workplace is for most women. Also, from this viewpoint, the lack of unionization, the lack of labor rights in the [US] clearly create further conditions for gender violence because **women are going to be constantly afraid to speak up against the**ir **views of a colleague or of an employer**, precisely **because they don’t feel they have any kind of protection. They don’t feel that they have any kind of organizing, collective infrastructure that can actually protect their interests**. This is also why we are broadening the scope of what we mean by “gender violence” and addressing a set of issues with the strike that are not immediately commonly perceived as related to gender violence, but that for us are actually the structural social relations that do enable or even promote gender violence. Bhattacharya: I am just going to add actually three very specific things to the #MeToo moment that I think March 8 is concerned with. This is the beginning of why we addressed #MeToo in our organizing. The first is: When last do you remember seeing discussions of work conditions in The New York Times repeatedly? That is what #MeToo has done. We have never seen so many articles in major media outlets about working conditions of women. Yes, it has been mostly about sexual violence about women, but it has actually exposed how dictatorial and brutal the workplace is for most women, but also for most people. This is a tremendous discussion. I have not seen discussions of working conditions to this extent.... Of course, the liberal media doesn’t call it “working conditions,” but we all know that this is a discussion of workplace conditions. This is a very, very welcome development that for the first time in many, many years we are seeing questions being raised about what it means to be a worker in this country. The second is a realization that was limited first to socialists and radicals in this country, but has now begun to become common sense: That is, we all know that since the early part of the 20th century ... to now, there has been an undoubtedly marked increase in women’s rights and women’s participation in the public sphere and the sphere of work. It doesn’t matter that there has been tremendous backlash to those rights — to reproductive justice, to actual wages, and so on. But if we consider the lives of our great-grandmothers in any country and to our own lives, I think we can say we are in a better place. I certainly don’t want to go back to the 1890s as a woman in any part of the world. We have, in a way, through struggles improved our lives as women. But, on a parallel track, I think what has happened is the rights of workers have declined precipitously, particularly since the 1970s and 1980s with the rise of neoliberalism. Now we have a contradictory situation where our rights as women have improved over the years, in a certain sense, but the rights of workers as a whole have declined. Which means that in workplace situations, it becomes that women, particularly, are very vulnerable as workers because that is where the oppression as women and the declining conditions as workers come together.

## **Subpoint B: Strikes are effective**

**Strikes and unions increase the pay of women.**

**Budd 21** [John Budd, professor of work and organizations in the University of Minnesota’s Carlson School of Management, where he holds the Industrial Relations Land Grant Chair. "Can a Resurgence in Labor Unions Help Working Women?," 3-8-2021, https://genderpolicyreport.umn.edu/can-a- resurgence-in-labor-unions-help-working-women]//GirlsDebate

**First came the wave of teacher strikes led by women fighting the devaluing of their work, then Google employees walked out in protest of its handling of sexual harassment** and (later) formed the Alphabet Workers Union, and now racial justice is a central theme as Amazon warehouse workers in Alabama vote on whether to unionize. In between have been innumerable other actions of protest, solidarity, and collective action spurred by concerns with racial justice, the she-cession and other pandemic-induced inequalities, and feelings of powerlessness. Despite numerous obstacles, this newfound energy could lead to increased unionization. The prospects of a resurgence in labor unions would be dramatically magnified if Congress passes the Protecting the Right to Organize (PRO) Act. The PRO Act brings together pieces of failed legislation over the past three decades and would drastically re-shape labor law by removing numerous employer advantages over unions and workers, making it easier for workers to form unions and giving them greater bargaining power. **Greater unionization could result in important benefits for working women.** Here’s why. Perhaps the most obvious thing that unions typically do is negotiate for higher pay and better benefits. Recent research indicates that, **on average, unionized women earn 12 percent more than similar nonunion women in the U.S. private sector.** Unionization appears to increase pay for white women and Black women to a similar degree. Recent research indicates that, on average, unionized women earn 12 percent more than similar nonunion women in the U.S. private sector. **So if more women become unionized, we’d expect their pay, on average, to increase**. The union wage premium for women could even conceivably increase with the passage of the PRO Act because of its potential to increase union power. **There could also be spillover effects that increase the pay of other working women because the threat of unionization can cause[s] employers to preemptively increase pay**. Some **things that labor unions commonly do—such as raise pay more aggressively among lower-paid workers, negotiate standardized pay rates and strong grievance procedures, and combat pay secrecy—could also close the gender pay gap.** Indeed, when Wisconsin weakened teacher unions and allowed greater individual wage-setting, the gender pay gap increased.

**Feminist strikes are effective and are key to resisting violence against women – Poland, Korea, Italy, Mexico and Argentina prove**

**Majewska et al. 19** [Ewa Majewska, feminist philosopher of culture and activist, assistant professo at the University of Warsaw; Elżbieta Korolczuk, a sociologist, author, women’s and human rights activist, works at Södertörn University in Stockholm and at the University of Warsaw; Julia Kubisa, an assistant professor in the Institute of Sociology at the University of Warsaw and a feminist author; Katarzyna Rakowska, a PhD candidate in the Institute of Sociology at the University of Warsaw and a feminist labor union activist. “From the Women’s Strike to the Feminist International: In Struggle We Unite – Voices from Poland,” 06-18-2019, https://viewpointmag.com/2019/06/18/from-the-womens- strike-to-the-feminist-international-in-struggle-we-unite-voices-from-poland]//GirlsDebate

The situation has changed in 2016, when ultraconservative organizations put forward a citizen law proposal, including total ban on abortion in the country. Already today, access to legal abortion is severely limited, the

official amount of legally performed abortions in Poland is extremely low (around 200–600 cases yearly, which in a country of 38,000,000

inhabitants sounds ridiculous), and feminist organizations estimate that there are at least 100,000 illegal abortions per year. After the law proposal was officially presented in the media, women and men began to organize and network to oppose the ban.7 Already on April 1st, 2016 a group of 100,000 women and allies joined a social media group to resist this repressive law and local groups were formed (the main group, Dziewuchy-Dziewuchom – Gals for Gals – remains one of the core tools for discussing this issue and organizing protests). Existing feminist organizations and networks also intensified their activities. Initially, the coalition Get Back the Choice! was formed, and soon several groups prepared an alternative bill, liberalizing the abortion law. The Save the Women! proposal was supported by the signatures of 240,000 people and in September it was submitted to the parliament. The first wave of demonstrations came in April 2016, with some 50 events taking place in large and small towns all over Poland and in the cities with large Polish communities abroad. In September the two proposals were discussed in Polish parliament, which decided to reject the Save the Women! bill and continue to discuss the abortion ban. Poles responded with mass mobilization, and **the Polish Women’s Strike was formed** – an informal network gathering mostly women with no prior activist experiences**. On October 3rd, 2016** the Women’s Strike was organized, when **over 150,000 women in almost 100 cities and towns in Poland and abroad took to the streets**.8 **The protests dubbed “Black Monday” led to political success: the parliament finally stopped the proceedings on the abortion ban**. Important changes in discourse also occurred. Along with the liberal narrative focusing on choice, the question of economic (in)justice featured prominently in the public debate, highlighting that the ban on abortion is a tool for oppressing mainly poor and working class women. In late modern societies middle-class women have many ways of avoiding restrictions in reproductive care, thus the ban on abortion directly affects the poorest segments of society, becoming another capitalist tool of promulgating injustice and inequality. Inspired by the national women’s strike in Iceland in 1975, **the Polish strike encouraged women in other countries**. Already in October that year women from South Korea held demonstrations in Seoul contesting the restrictive abortion laws in their country under the banner “Black protests”. Activists from Italy, Mexico, and Argentina also initiated mass protests around this time, focusing mostly on combating violence against women and feminicide. Responding to different challenges**, the feminist wave was rising internationally**. Feminists across over 50 countries began to cooperate and on March 8th, 2017 **the first International Women’s Strike was organized in at least 60 countries across the globe**, including some cities in Poland.

## **Subpoint C: The impact of strikes**

1. **Organizing for strikes spills up to reproductive rights and other feminist movements.**

**SocialistWorker 19** ["When Women Workers Lead the Way,” 3-5-2019,

https://socialistworker.org/2019/03/05/when-women-workers-lead-the-way]//GirlsDebate **Such that** are where the future of the labor **DEMANDS** ies. And they **go beyond workplace concerns alone** movement offer the left an opportunity to link together struggles around class issues and oppression. **Women workers are right to demand living wages and better workplace conditions.** But **Those struggles can and should go hand in hand** — as women McDonald’s workers, first **organized** around the Fight for 15 campaign, showed when they walked out in 10 cities last September **to protest sexual harassment and assault in a coordinated #MeToo workplace action**. In fact, **organizing for that strike gained momentum after Similar concerns were highlighted** during last year’s multi-chain, multi-city hotel workers’ strikes, **which raised demands for higher wages and health care benefits alongside protections for immigrant and women workers** — including from the rampant sexual harassment that women hotel workers face on the job. Prior to the strike in Chicago, to win a city ordinance for . It was dubbed the “Hands Off, Pants On” ordinance. As Tina Graham, a UNITE HERE Local 1 shop steward who helped lobby for the ordinance, told Socialist Worker during the strike: “The best thing about it was that we won that for all hotel workers in Chicago, not just those in the union.”**— men and women — means also the urgent** this question can’t be siloed off as a “women’s issue.” The about when and under what conditions to have children — or to decide to not have children — . We should remember that the same reactionaries who would like to abolish the right to choose abortion are the same ones who want to see unions gutted and every state become “right to work.” **And just as for decades in protecting union and workplace rights, they’ve been of little use on reproductive rights.**

1. **Feminist strikes have increased equitable conditions in the economy and politics – Poland proves**

**Majewska et al. 19** [Ewa Majewska, feminist philosopher of culture and activist, assistant professor at the University of Warsaw; Elżbieta Korolczuk, a sociologist, author, women’s and human rights activist, works at Södertörn University in Stockholm and at the University of Warsaw; Julia Kubisa, an assistant professor in the Institute of Sociology at the University of Warsaw and a feminist author; Katarzyna Rakowska, a PhD candidate in the Institute of Sociology at the University of Warsaw and a feminist labor union activist. “From the Women’s Strike to the Feminist International: In Struggle We Unite – Voices from Poland,” 06-18-2019, https://viewpointmag.com/2019/06/18/from-the-womens- strike-to-the-feminist-international-in-struggle-we-unite-voices-from-poland]//GirlsDebate

those in largely female-dominated industries are just as familiar with the experience of sexual harassment and assault that sparked the #MeToo movement International Women’s Day — to highlight the company’s “commitment” to women’s lives. McDonald’s announced it was celebrating women hotel housekeeping workers organized “panic buttons ” if they faced threats on the job

**Fighting for the rights of all workers taking up fight for reproductive rights And not relying on politicians to protect it.** With abortion rights hanging in the balance ability of women to control their own bodies and make Decisions and liberation is central to the fight for full equality **backing Democratic politicians has proved fruitless** What are the consequences of the protests for the future of feminism in Poland? Today, there are definitely far more women from the working class joining the movement and identifying with feminist claims; however, the question whether the class composition of the movement changed much remains open. The mobilizational potential of the movement has increased: many feminist groups and organizations demonstrated on March 8th, 2018 and 2019, and we also had a huge protest on March 23rd, 2018, when another anti-abortion law was proposed in Parliament, with 90,000 women and allies demonstrating in Warsaw and much smaller protests all around the country and abroad. Definitely **more women from small towns are currently involved in the feminist movement, and there is more attention to economic and political issues, and the economic dimension of reproductive rights**. Nonetheless, the liberal individualist narrative focusing on choice and individual rights remains hegemonic. Regardless of the fact that the strike was chosen in 2016 as the main tactic, when Polish teachers began to protest law pay in 2019, they were not supported on a mass scale. **The recent women’s protests have definitely succeeded in stopping the abortion ban and changing the views of the Polish population at large**: in 2016 only 37% of respondents were of the opinion that the current law should be liberalized, but in 2019 over 50% of respondents declared that abortion should be available “on demand”. As this was the only clear victory of grassroots resistance against the current government, **it** obviously **has tremendous influence on the women’s situation in the country, making it difficult to argue that women are not an important political actor**. The massive scale of the mobilization was conducive to strengthening women’s voices in public debates: panel discussions without women are publicly ridiculed, there are several #metoo actions, 47% of candidates to European Parliament were women (while e.g. in Germany 35%), and there are more female leaders, commentators, and public intellectuals. However, women still suffer discrimination in the workplace and in medical care, there are huge inequalities in domestic labor, and domestic violence still affects some 30% of Polish women on daily basis.

So in conclusion, you should be voting for the affirmative because strikes are necessary for promoting equality

**Thus I affirm and stand ready for cross examination.**