**T – Workers**

**1NC**

**Interp: The aff must defend that a just government recognizes workers in general right to strike.**

**“Workers” is a generic bare plural since there are no words modifying “workers” in the text of the topic. Generics cannot be affirmed by particular instances, and bare plurals normally express generic generalization**

**Leslie 16–** (Sarah-Jane Leslie, Dean of the Graduate School and Class of 1943 Professor of Philosophy at Princeton University, where she is also affiliated faculty in the Department of Psychology, the University Center for Human Values, the Program in Gender and Sexuality Studies, and the Kahneman-Treisman Center for Behavioral Science and Public Policy. She is known for her work on the cognitive underpinnings of generic generalizations); "Generic Generalizations (Stanford Encyclopedia of Philosophy)," <https://plato.stanford.edu/entries/generics>. KD

Consider the following pairs of sentences:

* **(1) a. Tigers are striped.**
* **b. Tigers are on the front lawn.**
* (2) a. A tiger is striped.
* b. A tiger is on the front lawn.
* (3) a. The tiger is striped.
* b. The tiger is on the front lawn.

The sentence pairs above are *prima facie* syntactically parallel—both are subject-predicate sentences whose subjects consist of the same common noun coupled with the same, or no, article. However, the interpretation of first sentence of each pair is intuitively quite different from the interpretation of the second sentence in the pair. In the second sentences, we are talking about some particular tigers: a group of tigers in ([1b](https://plato.stanford.edu/entries/generics/#ex1b)), some individual tiger in ([2b](https://plato.stanford.edu/entries/generics/#ex2b)), and some unique salient or familiar tiger in ([3b](https://plato.stanford.edu/entries/generics/#ex3b))—a beloved pet, perhaps. **In the first sentences, however, we are saying something *general*.** **There is/are no particular tiger or tigers that we are talking about.**

The second sentences of the pairs receive what is called an existential interpretation. The hallmark of the existential interpretation of a sentence containing a bare plural or an indefinite singular is that it may be paraphrased with “some” with little or no change in meaning; hence the terminology “existential reading”. The application of the term “existential interpretation” is perhaps less appropriate when applied to the definite singular, but it is intended there to cover interpretation of the definite singular as referring to a unique contextually salient/familiar particular individual, not to a *kind*.

There are some tests that are helpful in distinguishing these two readings. For example, the existential interpretation is *upward entailing*, meaning that the statement will always remain true if we replace the subject term with a more inclusive term. Consider our examples above. In ([1b](https://plato.stanford.edu/entries/generics/#ex1b)), we can replace “tiger” with “animal” *salva veritate*, but in ([1a](https://plato.stanford.edu/entries/generics/#ex1a)) we cannot. **If “tigers are on the lawn” is true, then “animals are on the lawn” must be true.** However, **“tigers are striped” is true, yet “animals are striped” is false. (**[**1a**](https://plato.stanford.edu/entries/generics/#ex1a)**) does not entail that animals are striped,** but ([1b](https://plato.stanford.edu/entries/generics/#ex1b)) entails that animals are on the front lawn (Lawler 1973; Laca 1990; Krifka et al. 1995).

Another test concerns whether we can insert an adverb of quantification with minimal change of meaning (Krifka et al. 1995). For example, inserting “usually” in the sentences in ([1a](https://plato.stanford.edu/entries/generics/#ex1a)) (e.g., “tigers are usually striped”) produces only a small change in meaning, while inserting “usually” in ([1b](https://plato.stanford.edu/entries/generics/#ex1b)) dramatically alters the meaning of the sentence (e.g., “tigers are usually on the front lawn”). (For generics such as “mosquitoes carry malaria”, the adverb “sometimes” is perhaps better used than “usually” to mark off the generic reading.)

**Violation: They only defend incarcerated workers**

**That exempts this list of 95 types of workers and more**

**IET 21,** ("19 Types of Industry Sectors," Indeed Career Guide, Indeed Editorial Team, https://www.indeed.com/career-advice/finding-a-job/types-of-industry) KD

Types of industries There are many kinds of industries you can pursue based on your interests and preferred responsibilities. Here are some common types of industries to consider: Advertising and marketing Advertising and marketing industries typically focus on promoting products to audiences through paid and organic efforts. Employees understand how to attract audiences and publish campaigns using media and print outlets. Careers to consider include: **Creative director Copywriter Graphic designer Marketing coordinator Social media coordinator** Related: What Are Advertising Degrees? Aerospace In the aerospace industry, employees research, develop and manufacture flight vehicles. They aim to make flight—whether in helicopters, planes or rockets—safe for travelers and employees involved with aviation. Many elements go into this industry, like testing, selling, maintaining, repairing, building and designing various flight machines. Several small companies focus on making aircraft components and selling them to larger manufacturers. Careers to consider include: **Aeronautical engineer Aircraft designer Aircraft mechanic Aviation manager Pilot** Related: Aeronautics vs. Aerospace Engineering: Definitions and Differences Agriculture The agriculture industry typically focuses on cultivating plants, land and animals to make foods, drinks and other essential items. As technology grows, this industry continues to modernize, allowing farmers to naturally and safely grow more plants. Researchers and scientists within this industry regularly develop innovative ways to create a stronger ecosystem. Those who work in this industry usually produce, sell or export agricultural items and goods to various businesses. Careers to consider include: **Agronomist Farmer Food inspector Landscape designer Wildlife biologist** Related: How To Become an Agricultural Manager in 6 Steps Computer and technology The computer and technology industry typically focuses on fixing and repairing computer hardware systems, developing or updating new applications and enhancing business networking and software systems. The industry usually interacts with other industries to improve efficiency and productivity levels. For instance, the health care industry adapts many computer systems to store patient records and request medication orders from pharmacies. Careers to consider include: **Application developer Computer programmer Information security analyst Software engineer Web developer** Construction The construction industry consists of employees who build certain houses, buildings or other structures for residents, businesses or community members. It is regularly adapting to technology advancements to more efficiently build safe, quality structures. These advancements also help them complete more complex tasks like constructing skyscrapers or conducting inspections on areas of bridges or buildings that are difficult for construction workers to reach. There are different types of construction work that can fit into the construction industry sector. The three main categories include: General construction: Those who construct buildings, residential properties or houses are typically completing general construction projects. ​​ Specialized construction: This type of construction typically requires more expertise in a certain aspect of construction, such as woodworking, concrete or electrical construction. Heavy construction: Employees who build bridges or roads and construct other larger construction tasks typically fall into the heavy construction category. Careers to consider include: **Brickmason Concrete laborer Construction worker Electrician Equipment operator** Related: What Are the Different Types of Construction Jobs? Education Th education industry comprises all academic institutions including elementary schools, middle schools, high schools, colleges, universities, learning institutes and technical schools. It also includes both public and private institutions. Public institutes receive government funding while a single person or group of people run and fund private institutions. Careers to consider include: **Academic advisor Daycare teacher Professor Special education teacher Teacher** Related: Academic Curriculum Vitae (CV) Template (Plus Writing Tips) Energy The energy industry handles matters like renewable and nonrenewable energy to improve the environment and enhance the cost efficiencies of most businesses. Various operations within the energy field include manufacturing, refining and extraction. Other companies that may fall within the energy sector are nuclear power, coal energy and electric power, which are all an essential part of improving the environment. Extensive research is typically conducted by scientists within this industry to find innovative ways to conserve resources and use alternate energies, like wind, hydroelectric and solar energies. Careers to consider include: **Energy engineer Environmental technician Solar consultant Urban planner Wind turbine technician** Related: Careers in Electricity Entertainment The entertainment and music industry is one of the largest industries in the world. Different types of entertainment within this industry include sports, music, theater, movies, television and web series. This industry usually contains a mixture of performers, crew members and management working together to make the entire industry operate smoothly. Since there are so many employees in this industry, it can typically be more challenging to earn a job in this industry than others. Careers to consider include: **Actor Booking agent Film crew Photographer Theatre manager** Related: How To Work in the Entertainment Industry: Your Guide To Starting a Career Fashion Employees in the fashion industry focus on areas like marketing, supply chain, e-commerce, media and manufacturing clothing apparel, jewelry, accessories, cosmetics and footwear. They may sell products within the fashion industry to small business store owners, larger supply chains or popular department store locations. There are employees within this industry who may design these apparel and merchandise items while others focus on purchasing and reselling them. Careers to consider include: **Buyer Fashion designer Merchandiser Stylist Textile** designer Related: Courses To Pursue for Fashion Designing Finance and economic The finance and economic industries handle various aspects of money management and can include areas like banking, corporate finance, public finance, personal finance, investing and asset management. Some employees may work primarily in banks helping others responsibly handle their finances while others may focus solely on keeping businesses financially stable. Many employees in this industry must remain aware of economic conditions and trends to provide valuable financial advice to their clients. Careers to consider include: **Certified public accountant (CPA) Financial analyst Financial planner Investment banker Private equity associate** Related: 10 Jobs in Financial Securities (With Salaries and Duties Food and beverage The food and beverage industry involves preserving, processing and serving food items. This industry typically works with those in the agriculture industry to receive ingredients from them. They then use these ingredients to create different food and beverage items. Food and beverage employees may also take these food items and process them by adding chemicals and colors to preserve their taste. The food and beverage industry has significantly grown due to the high demand for quick and processed foods. Catering services, fine dining restaurants and bars also fall within the food and beverage industry. Careers to consider include: **Bartender Executive chef Line cook Restaurant manager Sommelier** Health care Employees who work in the health care industry focus on providing diagnostic, preventative, curative, therapeutic and rehabilitative care to patients to keep them in stable health conditions. The key objective of the health care industry is to prevent and treat any injuries, illnesses or sicknesses patients may have. Careers to consider include: **Biomedical engineer Dentist Physician Physician assistant Registered nurse** Related: 20 of the Fastest Growing Health Care Jobs Hospitality The hospitality industry works closely with customers to provide a satisfying and unique experience. Employees within this industry typically offer services to meet people's preferences rather than their needs like in the health care industry. The main categories within the hospitality industry are travel, tourism and food and beverage. Businesses like bed and breakfasts, hotels, motels, restaurants and travel agencies typically belong to the hospitality industry. Careers to consider include: **Event specialist Front-desk agent Hotel manager Spa manager Travel agent** Related: Hospitality Skills To Include on Your Resume by Job Type Manufacturing In the manufacturing industry, employees convert raw components and materials into final products which they sell to companies. Businesses will then take these products and market them to consumers for profits. There are several categories within the manufacturing sector, including wood, leather, paper, textile, transportation equipment and many other materials used to make products. Manufacturing employees usually work in plants, factories or mills. Careers to consider include: **Assembler Manufacturing technician Packaging engineer Welder Woodworker Media** and news The media and news industry aims to provide essential news to community members and individuals locally and worldwide. Employees typically publish these news stories in outlets like television, radio, online articles, websites, social media, newspapers or podcasts. As technology evolves, more forms of media will become available to consumers which means more jobs in this industry should continue to appear. Careers to consider include: **Broadcaster Journalist Producer Social media specialist Video editor** Mining The mining industry is an older industry that handles the location and extraction of metals and other natural resources from the earth's surface. This includes coal, oil and natural gas, rock, and other materials. Mining organizations operate all over the world to provide materials for jewelry and other commercial items. Careers to consider include: **Coal miner Geologist Mining engineer Petroleum engineer** Roustabout Pharmaceutical Pharmaceutical companies research, develop and sell medicine and other drugs to patients, physicians and insurance companies. This industry focuses heavily on research and development to create new and innovative medications to safely improve patients' health and well-being. Employees within this industry spend a significant amount of time researching, creating and selling drugs to cure diseases or treat symptoms for both people and animals. Those who create medical devices, like surgical equipment items, also work in the pharmaceutical industry. Careers to consider include: **Chemist Nuclear pharmacist Pharmaceutical manufacturer Pharmacist Pharmacologist** Related: Pharmacy Skills: What Are Employers Looking For? Telecommunication Companies in the telecommunications industry construct, install and repair common communication devices like cell phones, cable or internet. The telecommunication industry allows individuals to communicate with others and send information to and from several parts of the world using audio or visual devices. Many organizations within this industry are internet service providers, cable and satellite companies and wireless internet service providers. Careers to consider include: **Cable installer Data analyst Systems manager Telecommunications engineer Telecommunications operator** Related: Telecommunication: Definition, Types and Careers Transportation Transportation is a large industry handling the movement of people, items and animals using various modes of transportation like trains, trucks, planes and boats. The transportation industry continues to grow, and it includes a wide range of career opportunities for different skill levels, schedules, interests and abilities. Companies will always need to move goods and products and people will always have places they need to go. This makes the transportation industry a fairly secure industry to pursue a career in. Careers to consider include: **Distribution manager Supply chain specialist Traffic controller Transportation engineer Truck driver.**

**That applies to this topic a] Upward Entailment: “AJG ought to recognize an unconditional right of workers” doesn’t entail “AJG ought to recognize a right of all people” since all people are not inherently workers, eg. Unemployed, retirees, etc**

**b] Adverb of Quantification: Adding usually doesn’t produces a drastic change in meaning from the topic since aff solvency relies on recognizing all workers**

**Textuality outweighs – determines which interps your ballot can endorse by providing the only salient focal point for debates – if their interp is not premised on the text of the resolution, its benefits are irrelevant to the question of topicality since it fails to interpret the topic**

**Net Benefits –**

**[1] Limits – 95 workers plus limitless combinations and sub designations like workers makes negating impossible especially with no unifying disads against workers with entirety different negotiations – especially key for incarcerated workers which is not a designation for a worker but how they are – that’s a voting issue for extra-T since the aff can then solve every neg position – limits outweighs – aff gets infinite prep and sets terms for debate so DAs and PICs are inherently reactive and its absurd to say potential neg abuse justifies the aff being flat-out non-T**

**DTD on T – the debate shouldn’t have happened if they were abusive**

**Competing Interps on T since its binary and a question of models – Good enough isn’t good—there can be no reasonable interp of what the topic actually means**

**No RVIs on T – 1] Illogical—T is a gateway issue, winning T is meeting a baseline to have the debate to begin with 2] T is reactionary, they shouldn’t win for meeting their preround burden 3] Forcing the 1NC to go all in on theory kills substance education and neg flex—o/w on real world**

**Abolition K**

**THE ENTIRETY OF THE CRIMINAL JUSTICE SYSTEM IS RACIST—From stops to arrests, from juries to sentencing, EVEN AFTER RELEASE, the system is designed against black bodies. The entire system is a perpetuation of the caste system created by Jim Crow laws—a system used to disenfranchise and house the “unproductive” and “unwanted” blacks.**

**Quigley 10** - (Bill [Bill Quigley is a law professor and Director of the Stuart H. Smith Law Clinic and Center for Social Justice and the Gillis Long Poverty Law Center at Loyola University New Orleans. Bill calls himself HE on his own website (http://billquigley.wordpress.com/)]"Fourteen Examples of Racism in Criminal Justice System" http://www.huffingtonpost.com/bill-quigley/fourteen-examples-of-raci\_b\_658947.html) GHS//GB

**The biggest crime in the U.S. criminal justice system is that it is a race-based institution where African-Americans are directly targeted and punished** in a much more aggressive way than white people. Saying the US criminal system is racist may be politically controversial in some circles. But **the facts are overwhelming. No real debate about that**. Below I set out numerous examples of these facts. The question is - are these facts the mistakes of an otherwise good system, or are they evidence that the racist criminal justice system is working exactly as intended? Is the US criminal justice system operated to marginalize and control millions of African Americans? **Information on race is available for each step of the criminal justice system - from the use of drugs, police stops, arrests, getting out on bail, legal representation, jury selection, trial, sentencing, prison, parole and freedom**. Look what these facts show. One. The US has seen a surge in arrests and putting people in jail over the last four decades. Most of **the reason is the war on drugs**. Yet **whites and blacks engage in drug offenses**, possession and sales, **at roughly comparable rates - according to a report** on race and drug enforcement published **by Human Rights Watch** in May 2008. **While African Americans comprise 13% of the US population** and 14% of monthly drug users **they are 37% of the people arrested for drug offenses** - according to 2009 Congressional testimony by Marc Mauer of The Sentencing Project. Two. **The police stop blacks and Latinos at rates that are much higher than whites**. In New York City, where people of color make up about half of the population, **80% of the NYPD stops were of blacks and Latinos.** **When whites were stopped, only 8% were frisked. When blacks and Latinos are stopped 85% were frisked according to information provided by the NYPD.** The same is true most other places as well. **In a California study, the ACLU found blacks are three times more likely to be stopped than whites**. Three. Since 1970, drug arrests have skyrocketed rising from 320,000 to close to 1.6 million according to the Bureau of Justice Statistics of the U.S. Department of Justice. **African Americans are arrested for drug offenses at rates 2 to 11 times higher than the rate for whites** - according to a May 2009 report on disparity in drug arrests by Human Rights Watch. Four. **Once arrested, blacks are more likely to remain in prison awaiting trial than whites.** For example, the New York state division of criminal justice did a 1995 review of **disparities in processing felony arrests and found that in some parts of New York blacks are 33% more likely to be detained awaiting felony trials than whites facing felony trials**. Five. Once arrested, 80% of the people in the criminal justice system get a public defender for their lawyer. Race plays a big role here as well. Stop in any urban courtroom and look a the color of the people who are waiting for public defenders. Despite often heroic efforts by public defenders the system gives them much more work and much less money than the prosecution. The American Bar Association, not a radical bunch, reviewed the US public defender system in 2004 and concluded "All too often, defendants plead guilty, even if they are innocent, without really understanding their legal rights or what is occurring...The fundamental right to a lawyer that America assumes applies to everyone accused of criminal conduct effectively does not exist in practice for countless people across the US." Six. **African Americans are frequently illegally excluded from criminal jury service according to a June 2010 study released by the Equal Justice Initiative. For example in Houston County, Alabama, 8 out of 10 African Americans qualified for jury service have been struck by prosecutors from serving on death penalty cases**. Seven. Trials are rare. Only 3 to 5 percent of criminal cases go to trial - the rest are plea bargained. Most African Americans defendants never get a trial. Most plea bargains consist of promise of a longer sentence if a person exercises their constitutional right to trial. As a result, people caught up in the system, as the American Bar Association points out, plead guilty even when innocent. Why? As one young man told me recently, "Who wouldn't rather do three years for a crime they didn't commit than risk twenty-five years for a crime they didn't do?" Eight. **The U.S. Sentencing Commission reported** in March 2010 **that in the federal system black offenders receive sentences that are 10% longer than white offenders for the same crimes**. Marc Mauer of the Sentencing Project reports **African Americans are 21% more likely to receive mandatory minimum sentences than white defendants and 20% more like to be sentenced to prison than white drug defendants**. Nine. **The longer the sentence, the more likely it is that non-white people will be the ones getting it**. A July 2009 report by the Sentencing Project found that **two-thirds of the people in the US with life sentences are non-white**. In New York, it is 83%. Ten. As a result, **African Americans, who are 13% of the population and 14% of drug users, are** not only 37% of the people arrested for drugs but **56% of the people in state prisons for drug offenses.** Marc Mauer May 2009 Congressional Testimony for The Sentencing Project. Eleven**. The US Bureau of Justice Statistics concludes that the chance of a black male born in 2001 of going to jail is 32% or 1 in three. Latino males have a 17% chance and white males have a 6% chance.** Thus **black boys are five times and Latino boys nearly three times as likely as white boys to go to jail.** Twelve. So, **while African American juvenile youth is but 16% of the population, they are 28% of juvenile arrests, 37% of the youth in juvenile jails and 58% of the youth sent to adult prisons**. 2009 Criminal Justice Primer, The Sentencing Project. Thirteen. Remember that the US leads the world in putting our own people into jail and prison. The New York Times reported in 2008 that the US has five percent of the world's population but a quarter of the world's prisoners, over 2.3 million people behind bars, dwarfing other nations. **The US rate of incarceration is five to eight times higher than other highly developed countries and black males are the largest percentage of inmates according to ABC News**. Fourteen. **Even when released from prison, race continues to dominate. A study** by Professor Devah Pager of the University of Wisconsin **found that 17% of white job applicants with criminal records received call backs from employers while only 5% of black job applicants with criminal records received call backs.** Race is so prominent in that study that whites with criminal records actually received better treatment than blacks without criminal records! So, what conclusions do these facts lead to? **The criminal justice system, from start to finish, is seriously racist**. Professor Michelle Alexander concludes that **it is no coincidence that the criminal justice system ramped up its processing of African Americans just as the Jim Crow laws enforced since the age of slavery ended.** Her book, The New Jim Crow: Mass Incarceration in the Age of Colorblindness sees these facts as evidence of the new way the US has decided to control African Americans - a racialized system of social control. **The stigma of criminality functions in much the same way as Jim Crow - creating legal boundaries between them and us, allowing legal discrimination against them, removing the right to vote from millions, and essentially warehousing a disposable population of unwanted people.** She calls it **a new caste system. Poor whites and people of other ethnicity are also subjected to this system of social control. Because if poor whites or others get out of line, they will be given the worst possible treatment, they will be treated just like poor blacks.** Other critics like Professor Dylan Rodriguez see the criminal justice system as a key part of what he calls the domestic war on the marginalized. Because of globalization, he argues in his book Forced Passages, there is an excess of people in the US and elsewhere. **"These people", whether they are in Guantanamo or Abu Ghraib or US jails and prisons, are not productive, are not needed, are not wanted and are not really entitled to the same human rights as the productive ones.** They must be controlled and dominated for the safety of the productive**. They must be intimidated into accepting their inferiority or they must be removed from the society of the productive.** This domestic war relies on the same technology that the US uses internationally. More and more we see the militarization of this country's police. Likewise, **the goals of the US justice system are the same as the US war on terror - domination and control by capture, immobilization, punishment and liquidation.**

**Any instance of reform or change is inevitably justified through ivory tower theorizing the posits prisons as the ‘outside’ of civil society. What Trump and Pence won’t tell you is that those reforms will never be effective when they don’t start in the standpoint of the criminal. Prisons are manifestations of libidinal terror that always culminate in antagonistic war. Rodriguez 3**

[DYLAN RODRI´GUEZ University of California, Riverside. “State Terror and the Reproduction of Imprisoned Dissent”. Social Identities, Volume 9, Number 2, 2003. Ghs-az]

State terror, in its materiality, effect, and affect, generates an ensemble of performances that overshadow spaces while constituting them. Beyond reified conceptions of state repression and violence as episodic manifestations of the state’s presumed monopoly on legitimate violence, terror suggests the formation of a regime that renders such state practices inseparable from the subjects, discourses, and places that they constitute and reproduce. State terror is contingent because it is dependent on particular relations of power (structural and personal), and comprehensive as it folds back into itself and the people drawn into its sweep. The boundaries between terrorists and the terrorised often blur or dissolve, all the while reproducing a dichotomous relation of violence that reconstitutes the essential relation between master-slave, settlernative, guard-prisoner. Lewis Gordon, elaborating Fanon’s ‘tragic revolutionary violence’ in The Wretched of the Earth, suggests that the violent dialectic sustaining the relation between oppressors and oppressed is the institutionalisation of a state of war. For Gordon, the core conflict is an antagonism grounded in conditions of existence. The telos of conventional warfare and the assumptive rationality of political conflict fail this ontology of dehumanisation. The torturer’s violence pushes him directly into the face of human misery; the resistance-terrorist’s actions push him into the world of an irremediable fact. Even oppressors suffer. Both face an existential reality in the midst of which trembles the possibility of a human being. For despite the chains of command, despite the various decision-makers at play, what eventually confronts both the torturer and the resistance terrorist is the sheer anonymity of the Enemy. The enemy whom he has learned to hate is peculiarly absent from the shrieking flesh-and-blood reality in the torture chamber… The tragedy faced by any one seriously engaged in struggle against the institutional encouragement of dehumanisation is that institutionalised dehumanisation is fundamentally a state of war. In such a state, the ordinary anonymity of which we spoke earlier is saturated with a pathological consciousness that makes any feature of human beings beyond their typifications fall to the wayside. (Gordon, 1996, pp. 305–6) None can exist outside the regime of state terror because it is fundamentally the condition of a relation: in this case, we are concerned with how the ‘institutionalised dehumanisation’ manifesting in the prison works to categorically disappear the ‘inmate’s’ existence as a human while producing a regime for the constant re-inscription of state power. Terror, then, works beyond its institutional confines and often outside the will of its agents, instilling a mode of fearing that deploys the prisoner’s body as a literal and metaphoric point of departure for the allegory of state power/violence. Within the terrain produced by the prison’s peculiar ‘state of war’, viable opposition is impossible — where the Enemy’s accumulated bodies are being composted and dug as trenches, state power wages a war without recognisable opponents. Prisoners cannot be accorded the implicit political status of state antagonist, for to do so would subvert the ideological edifice of the prison industrial complex, in which convicts are only — and can only be — criminals. In the general absence of legitimate conflicts over state authority, the presumed conflict becomes pure contrivance, and the fantasy of opposition to state power must attempt a form of rupture from the very relation of terror itself. Sheldon’s exhortation (quoted above) to fellow prisoners to ‘dig deep’, searching for sources of opposition from within the heart of the gulag, resonates the open-ended and fearful nature of this political challenge. It is, essentially, a call to arms for categorical non-subjects to violate the logic of dehumanisation without the guarantees of a liberation (physical or existential) that awaits on the other side of revolt.

**The prison-industrial complex is intrinsically intertwined with dehumanization and violence – it’s the perfect environment for active suppression and state-sanctioned violence. Correctional officers become police officers and daily check-ups become physical brutality. Punishment comes without remorse, forcing inmates to submit through systematic torture.**

**Rodriguez 3** DYLAN RODRI´GUEZ University of California, Riverside. “State Terror and the Reproduction of Imprisoned Dissent”. Social Identities, Volume 9, Number 2, 2003. Accessed: 12/11/17. Ghs-az

A critical theory of the prison industrial complex potentially subverts this reification of the state and its presumptive monopoly on legitimate violence, illuminating the ways in which state power is imagined, invented, practised, embodied, realised. To the extent that manifest violence inscribes the presence and material reality of the state, it is possible to identify and theorise the linkages between subjects, places, and practices within the regimes of force encompassed by the prison industrial complex. Constructing a laboratory for new technologies of state violence, the prison forms a coercive centre of gravity within the contemporary social formation. Beyond the stereotypic conceptualisation of the US prison as an insular, alienated institution residing at the edge of civil society, it is the set of relations entangled in the practice of imprisonment that foregrounds the prison as a mode of social organisation. This particular embodiment of state power resonates through the unique enactment of punitive carcerality. Importantly, it is this articulation between punishment and incarceration — discrete terms often conflated in popular, academic, and state discourses — that constructs and naturalises the practice of imprisonment. Imprisoned activist D.A. Sheldon ruptures this articulation, speaking to the embodied relations that condition and reproduce a structure of dehumanisation: The first and main objective of prison administrators is to maintain emotional, mental and physical suppression by systematically dehumanising prisoners. The intimidation factor plays a large role in the attempt to break the will and independent thinking of the incarcerated, by making that person susceptible to suggestions that she or he is less than human unless they conform to the prisoncrats’ idea of an ‘inmate’. This involves the use of disciplinary sanctions, whereby every action taken by us, no matter how simple or ridiculous, is regulated under some institutional rule or policy. Once violated, severe punishment is usually handed out without a bit of remorse. This is done so we will become pliant and submit to every whimsical command of guards, staff and administrators no matter how perverted or criminal-directed. This is common practice at Iowa State Penitentiary, where over half the prison population is in some form of lock-up status. This puts the fear of God into the hearts of those prisoners out in the general population, who have become scared to challenge the brutal conditions here at what I call the ‘warehouse’, because they don’t want to get trapped into long-term isolation. (emphasis added) (Sheldon, 1998, pp. 58–59) Punitive carcerality thus enacts as social allegory, communicating ideas, commitments, borders, and limits through a stunning ritual of dehumanisation — State Terror and the Reproduction of Imprisoned Dissent 185 people (non-prisoners) are to learn from, take pleasure in, become obsessed with the spectacle of state authority in its moments of inscription. Prisoners, trapped in a dialectic of survival and spirit-breaking, are interpellated if not destroyed by the relations materialised on them as ‘inmates’. The brilliance of Sheldon’s critique is its deconstructive depiction of state punishment as drab routine, invented through and situated in a coercive, multi-dimensional set of relationships between the designated human stand-ins for ‘the state’ (hence the producers of state power) and those deemed non-people. ‘Inmate’, as a philosophical construction of embodied state power (guards, wardens, parole officials) stands for a form of non-existence — for Sheldon, the breaking of the prisoner’s spirit entails the death of the human (the repression or absence of will and independent thinking) and the production of a life-in-terror (living under the ‘fear of God’). This structure of imprisonment thrives off the prisoner’s inevitable disobedience — short of severe chemical sedation, the imprisoned person necessarily fails the necessarily impossible categorical imperative to become the inmate. Will, emotion, expression, speech, and movement constitute permanent threats to the prison’s coerced order — the spectre of sudden mutiny, mimetic reversals in the power relations of the prison, hovers beneath the strict rationality of the state’s bare authority. Correctional officers (prison guards) persistently, obsessively urge one another to remain vigilant against prisoners who refuse to act like inmates. J. McGhee-King of Pleasant Valley State Prison (California) writes in Peacekeeper, the monthly publication of the California Correctional Peace Officers Association, with no apparent irony that Manipulation is something that most of us, as human beings, do at some point in our lives in order to get the things we want and need. The difference between us correctional officers and a maladaptive manipulator is we do not use other people or harm others in order to meet those real or perceived needs. (emphasis added) State authority and its presumption of legitimate violence thus renders a banal hyper-rationality: prison guards, the embodiment of the state’s obligation to exert order on and extract security from the bodies of the unruly, are uniformed walking structures of innocent force. In their own terms, CO’s can only be heroic/tragic victims of the scheming, subversive prisoner whose ultimate purpose is to obtain, exploit, and capitalise. McGhee-King continues, A maladaptive manipulator is often an abuser of alcohol and/or other chemical substances, which obviously includes a high population of incarcerated persons. Regardless of the consequences, these professional manipulators go to great lengths to use various techniques in order to gain control over us and become ‘above the rules’. Some techniques are transparent. More familiar examples include, ‘If you don’t get me some pain medication, then I’ll just do a mandown’, or, ‘If I don’t get my psych medication tonight, I’ll just nut up.’ And there’s one we’ve all heard, ‘I’ll just call my lawyer, or 602 you’. … I would venture to say that probably most of us have been the 186 Dylan Rodrı´guez victim of inmate manipulation at some time or another…It is important to remember where we work and the kind of people we are working with. We must be vigilant at all times. Being human means we all have weaknesses. You can believe that day after day those inmates we deal with are constantly searching for an area in our personalities that they can use to attempt some control over us. (McGhee-King, 2000, p. 13) Security — the structure of feeling that fabricates safety amidst imminent danger — necessitates pre-emptive and aggressive state violence in order to fortify civilisation at the boundary of lawlessness and racialised savagery. The permanent missions of ‘peace-keeping’, ‘law-and-order’, and ‘policing’ constantly remind us that this frontier persists as it mutates in the movement of dangerous and unruly bodies, which require containment, repression, discipline, punishment, and extermination. This essay examines the production of terror that emerges from the state-sanctioned — and generally obscured — fortification of free world security through the contained, systematic reproduction of unmediated and comprehensive state violence in the prison world. The conspicuousness of the prison as a static landmark, accessible cultural icon, and age-old state institution belies its significance as a dynamic terror machine. The punishment of people imprisoned resonates beyond the empirical effect on bodies and laws, and defies the coerced invisibility of the prison’s ‘inside’. Marilyn Buck, a political prisoner from Dublin (CA) women’s prison, thus reconstructs imprisonment as a cultural, social, and political production that transforms an individualised regime — the punishment and persistent criminalisation of the woman prisoner — into a unique state province. Prisons function as small city-states or fiefdoms; the denizens — prisoners — are subject not only to society’s laws, but also to the ever-changing, arbitrary power of the overseers and keepers. Punishment is a province of the prison system, a policy of terror … Punishment begins the moment one is incarcerated: one is stripped of possessions, clothing, family, and both civil and human rights. The legal sentence is not only a judgment of guilt but also an assessment of normality. The first step in this process is to criminalise the individual and strip her of her long-held social and personal identity. The individual enters the prison gates as an offender. The repressive apparatus seeks to forge a ‘delinquent — the object of the apparatus’ out of the offender in order to expand capitalist industry (criminology, criminal justice programs in State Terror and the Reproduction of Imprisoned Dissent 187 academia, sociology, etc.). Some few who enter may readily accept the concept that they are criminals, bad girls, or ‘outlaws’. Most women know they are not criminals and struggle against the dehumanisation implicit in the process of criminalisation… What is normal and routine in this world would be a nightmare to one who has not had to experience such indignity: lack of control over one’s own self, censorship, punishment and even torture by the guards with license. The only comparable environments, besides mental institutions, are militarised, policed ‘ghettoes’ or ‘barrios’, state-of-seige arenas — situations that many white US-born people have never experienced unless one has been held hostage, as in abusive relationships. emphasis added (Buck, 2000) Buck’s conception of terror defies the theoretical and political impulse to render prison and imprisonment as discrete and self-contained institutions or apparatuses, insular to social formation and ‘away from’ or ‘outside’ civil society. As she would have it, the terror of punishment composes a constitutive logic of repression, permeating the space of the prison as well as the production of imprisonment. The prison’s ‘techniques of control’ — for Buck, ‘infantilisation’, ‘hypervigilance’, ‘racism in the name of diversity’, ‘defilement’, and ‘mortification’ — inscribe social formation on imprisoned women’s bodies, activities, and relations, sustaining impact beyond prison space, particularly as women prisoners re-enter the free world accompanied and constituted by the lasting terror of punishment. State terror constructs relationships and alters subjectivities, ultimately forming new contexts and agents for the radical rupturing of hegemonic knowledges and institutions, as well as state power itself. It is to the radical possibilities haunting the bleeding and suffering of punitive carcerality that this essay turns in a search for some way out, beyond that violent contact between civilisation and savagery, security and violence, that so consistently manufactures the frontiers that punish and kill.

**Thus, our alternative affirms abolitionist pedagogies as the precondition to authentic and liberatory social transformations. A world without war and genocide begins here—students and teachers are instrumental to the operative functions of the prison regime. You should vote negative to refuse the formulaic and state-oriented approach of the affirmative in favor of a revolutionary position of abolition.**

**Rodríguez 10** - Professor and Chair of Ethnic Studies @ UC Riverside Dylan Rodríguez, “The Disorientation of the Teaching Act: Abolition as Pedagogical Position,” Radical Teacher, Number 88 (Summer 2010) ghs-az

The (Pedagogical) Necessity of the Impossible A compulsory deferral of abolitionist pedagogical possibilities composes the largely unaddressed precedent of teaching in the current historical period. It is this deferral—generally unacknowledged and largely presumed—that both undermines the emergence of an abolitionist pedagogical praxis and illuminates abolitionism’s necessity as a dynamic practice of social transformation, over and against liberal and progressive appropriations of “critical/radical pedagogy.” Contrary to the thinly disguised ideological Alinskyism that contemporary liberal, progressive, critical, and “radical” teaching generally and tacitly assumes in relation to the prison regime, what is usually required, and what usually works as a strategy for teaching against the carceral common sense, is a pedagogical approach that asks the unaskable, posits the necessity of the impossible, and embraces the creative danger inherent in liberationist futures. About a decade of teaching a variety of courses at the undergraduate and graduate levels at one of the most demographically diverse research universities in the United States (the University End Page 12 of California, Riverside) has allowed me the opportunity to experiment with the curricular content, assignment form, pedagogical mode, and conceptual organization of coursework that directly or tangentially addresses the formation of the U.S. prison regime and prison industrial complex. Students are consistently (and often unanimously) eager to locate their studies within an abolitionist genealogy—often understanding their work as potentially connected to a living history of radical social movements and epistemological-political revolt—and tend to embrace the high academic demands and rigor of these courses with far less resistance and ambivalence than in many of my other Ethnic Studies courses. There are some immediate analytical and scholarly tools that form a basic pedagogical apparatus for productively exploding the generalized common sense that creates and surrounds the U.S. prison regime. In fact, it is crucial for teachers and students to collectively understand that it is precisely the circulation and concrete enactment of this common sense that makes it central to the prison regime, not simply an ideological “supplement” of it. Put differently, many students and teachers have a tendency to presume that the cultural symbols and popular discourses that signify and give common sense meaning to prisons and policing are external to the prison regime, as if these symbols and discourses (produced through mass media, state spokespersons and elected officials, right-wing think tanks, video games, television crime dramas, etc.) simply amount to “bad” or “deceptive” propaganda that conspiratorially hide some essential “truth” about prisons that can be uncovered. This is a seductive and self-explanatory, but far too simplistic, way of understanding how the prison regime thrives. What we require, instead, is a sustained analytical discussion that considers how multiple layers of knowledge—including common sense and its different cultural forms—are constantly producing a “lived truth” of policing and prisons that has nothing at all to do with an essential, objective truth. Rather, this fabricated, lived truth forms the template of everyday life through which we come to believe that we more or less understand and “know” the prison and policing apparatus, and which dynamically produces our consent and/or surrender to its epochal oppressive violence. As a pedagogical tool, this framework compels students and teachers to examine how deeply engaged they are in the violent common sense of the prison and the racist state. Who is left for dead in the common discourse of crime, “innocence,” and “guilt”? How has the mundane institutionalized violence of the racist state become so normalized as to be generally beyond comment? What has made the prison and policing apparatus in its current form appear to be so permanent, necessary, and immovable within the common sense of social change and historical transformation? In this sense, teachers and students can attempt to concretely understand how they are a dynamic part of the prison regime’s production and reproduction—and thus how they might also be part of its abolition through the work of building and teaching a radical and liberatory common sense (this is political work that anyone can do, ideally as part of a community of social movement). Additionally, **the abolitionist teacher can prioritize a rigorous—and vigorous—critique of the endemic complicities of liberal/progressive reformism** to the End Page 13 transformation, expansion, and ultimate reproduction of racist state violence and (proto)genocide; this entails a radical critique of everything from the sociopolitical legacies of “civil rights” and the oppressive capacities of “human rights” to the racist state’s direct assimilation of 1970s-era “prison reform” agendas into the blueprints for massive prison expansion discussed above.17 The abolitionist teacher must be willing to occupy the difficult and often uncomfortable position of political leadership in the classroom. To some, this reads as a direct violation of Freirian conceptions of critical pedagogy, but I would argue that it is really an elaboration and amplification of the revolutionary spirit at the heart of Freire’s entire lifework. That is, how can a teacher expect her/his students to undertake the courageous and difficult work of inhabiting an abolitionist positionality—even if only as an “academic” exercise—unless the teacher herself/himself embodies, performs, and oozes that very same political desire? In fact, it often seems that doing the latter is enough to compel many students (at least momentarily) to become intimate and familiar with the allegedly impossible. Finally, the horizon of the possible is only constrained by one’s pedagogical willingness to locate a particular political struggle (here, prison abolition) within the long and living history of liberation movements. In this context, “prison abolition” can be understood as one important strain within a continuously unfurling fabric of liberationist political horizons, in which the imagination of the possible and the practical is shaped but not limited by the specific material and institutional conditions within which one lives. It is useful to continually ask: on whose shoulders does one sit, when undertaking the audacious identifications and political practices endemic to an abolitionist pedagogy? There is something profoundly indelible and emboldening in realizing that one’s “own” political struggle is deeply connected to a vibrant, robust, creative, and beautiful legacy of collective imagination and creative social labor (and of course, there are crucial ways of comprehending historical liberation struggles in all their forms, from guerilla warfare to dance). While I do not expect to arrive at a wholly satisfactory pedagogical endpoint anytime soon, and am therefore hesitant to offer prescriptive examples of “how to teach” within an abolitionist framework, I also believe that rigorous experimentation and creative pedagogical radicalism is the very soul of this praxis. There is, in the end, no teaching formula or pedagogical system that finally fulfills the abolitionist social vision, there is only a political desire that understands the immediacy of struggling for human liberation from precisely those forms of systemic violence and institutionalized dehumanization that are most culturally and politically sanctioned, valorized, and taken for granted within one’s own pedagogical moment. To refuse End Page 14 or resist this desire is to be unaccountable to the historical truth of our moment, in which the structural logic and physiological technologies of social liquidation (removal from or effective neutralization within civil society) have merged with history’s greatest experiment in punitive human captivity, a linkage that increasingly lays bare racism’s logical outcome in genocide.18 Abolitionist Position and Praxis Given the historical context I have briefly outlined, and the practical-theoretical need for situating an abolitionist praxis within a longer tradition of freedom struggle, I contend that there can be no liberatory teaching act, nor can there be an adequately critical pedagogical practice, that does not also attempt to become an abolitionist one. Provisionally, I am conceptualizing abolition as a praxis of liberation that is creative and experimental rather than formulaic and rigidly programmatic. Abolition is a “radical” political position, as well as a perpetually creative and experimental pedagogy, because formulaic approaches cannot adequately apprehend the biopolitics, dynamic statecraft, and internalized violence of genocidal and proto-genocidal systems of human domination. As a productive and creative praxis, this conception of abolition posits the material possibility and historical necessity of a social capacity for human freedom based on a cultural-economic infrastructure that supports the transformation of oppressive relations that are the legacy of genocidal conquest, settler colonialism, racial slavery/capitalism,19 compulsory hetero-patriarchies, and global white supremacy. In this sense, abolitionist praxis does not singularly concern itself with the “abolition of the prison industrial complex,” although it fundamentally and strategically prioritizes the prison as a central site for catalyzing broader, radical social transformations. In significant part, this suggests envisioning and ultimately constructing “a constellation of alternative strategies and institutions, with the ultimate aim of removing the prison from the social and ideological landscape of our society.”20 In locating abolitionist praxis within a longer political genealogy that anticipates the task of remaking the world under transformed material circumstances, this position refracts the most radical and revolutionary dimensions of a historical Black freedom struggle that positioned the abolition of “slavery” as the condition of possibility for Black—hence “human”—freedom. To situate contemporary abolitionism as such is also to recall the U.S. racist state’s (and its liberal allies’) displacement and effective political criminalization of Black radical abolitionism through the 13th Amendment’s 1865 recodification of the slave relation through the juridical reinvention of a racial-carceral relation: Amendment XIII Section 1. Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.21 emphasis added Given the institutional elaborations of racial criminalization, policing, and massive imprisonment that have prevailed on the 13th Amendment’s essential authorization to replace a regime of racist chattel slavery with racist carceral state violence, it is incumbent on the radical teacher to assess the density of her/his entanglement in this historically layered condition of End Page 15 violence, immobilization, and capture. Prior to the work of formulating an effective curriculum and teaching strategy for critically engaging the prison industrial complex, in other words, is the even more difficult work of examining the assumptive limitations of any “radical pedagogy” that does not attempt to displace an epistemological and cultural common sense in which the relative order and peace of the classroom is perpetually reproduced by the systemic disorder and deep violence of the prison regime. In relation to the radical challenging of common sense discussed above, another critical analytical tool for building an abolitionist pedagogy entails the rigorous, scholarly dismantling of the “presentist” and deeply ahistorical understanding of policing and prisons. Students (and many teachers) frequently enter such dialogues with an utterly mystified conception of the policing and prison apparatus, and do not generally understand that 1) these apparatuses in their current form are very recent creations, and have not been around “forever”; and 2) the rise of these institutional forms of criminalization, domestic war, and mass-scale imprisonment forms one link in a historical chain of genocidal and proto-genocidal mobilizations of the racist state that regularly take place as part of the deadly global process of U.S. nation-building. In other words, not only is the prison regime a very recent invention of the state (and therefore is neither a “permanent” nor indestructible institutional assemblage), but it is institutionally and historically inseparable from the precedent and contemporaneous structures of large-scale racist state violence. Asserting the above as part of the core analytical framework of the pedagogical structure can greatly enable a discussion of abolitionist possibility that thinks of the critical dialogue as a necessary continuation of long historical struggles against land conquest, slavery, racial colonialism, and imperialist war. This also means that our discussions take place within a longer temporal community with those liberation struggles, such that we are neither “crazy” nor “isolated.” I have seen students and teachers speak radical truth to power under difficult and vulnerable circumstances based on this understanding that they are part of a historical record. I have had little trouble “convincing” most students—across distinctions of race, class, gender, age, sexuality, and geography—of the gravity and emergency of our historical moment. It is the analytical, political, and practical move toward an abolitionist positionality that is (perhaps predictably) far more challenging. This is in part due to the fraudulent and stubborn default position of centrist-to-progressive liberalism/reformism (including assertions of “civil” and “human” rights) as the only feasible or legible response to reactionary, violent, racist forms of state power. Perhaps more troublesome, however, is that this resistance to engaging with abolitionist praxis seems to also derive from a deep and broad epistemological and cultural disciplining of the political imagination that makes liberationist dreams unspeakable. This disciplining is most overtly produced through hegemonic state and cultural apparatuses and their representatives (including elected officials, popular political pundits and public intellectuals, schools, family units, religious institutions, etc.), but is also compounded through the pragmatic imperatives of many liberal and progressive nonprofit organizations and social movements that reproduce the political limitations of the End Page 16 nonprofit industrial complex. 22 In this context, the liberationist historical identifications hailed by an abolitionist social imagination also require that such repression of political-intellectual imagination be fought, demystified, and displaced. Perhaps, then, there is no viable or defensible pedagogical position other than an abolitionist one. To live and work, learn and teach, and survive and thrive in a time defined by the capacity and political willingness to eliminate and neutralize populations through a culturally valorized, state sanctioned nexus of institutional violence, is to better understand why abolitionist praxis in this historical moment is primarily pedagogical, within and against the “system” in which it occurs. While it is conceivable that in future moments, abolitionist praxis can focus more centrally on matters of (creating and not simply opposing) public policy, infrastructure building, and economic reorganization, the present moment clearly demands a convening of radical pedagogical energies that can build the collective human power, epistemic and knowledge apparatuses, and material sites of learning that are the precondition of authentic and liberatory social transformations. The prison regime is the institutionalization and systemic expansion of massive human misery. It is the production of bodily and psychic disarticulation on multiple scales, across different physiological capacities. The prison industrial complex is, in its logic of organization and its production of common sense, at least proto-genocidal. Finally, the prison regime is inseparable from—that is, present in—the schooling regime in which teachers are entangled. Prison is not simply a place to which one is displaced and where one’s physiological being is disarticulated, at the rule and whim of the state and its designated representatives (police, parole officers, school teachers). The prison regime is the assumptive premise of classroom teaching generally. While many of us must live in labored denial of this fact in order to teach as we must about “American democracy,” “freedom,” and “(civil) rights,” there are opportune moments in which it is useful to come clean: the vast majority of what occurs in U.S. classrooms—from preschool to graduate school—cannot accommodate the bare truth of the proto-genocidal prison regime as a violent ordering of the world, a primary component of civil society/school, and a material presence in our everyday teaching acts. As teachers, we are institutionally hailed to the service of genocide management, in which our pedagogical labor is variously engaged in mitigating, valorizing, critiquing, redeeming, justifying, lamenting, and otherwise reproducing or tolerating the profound and systemic violence of the global-historical U.S. nation building project. As “radical” teachers, we are politically hailed to betray genocide management in order to embrace the urgent challenge of genocide abolition. The short-term survival of those populations rendered most immediately vulnerable to the mundane and spectacular violence of this system, and the long-term survival of most of the planet’s human population (particularly those descended from survivors of enslavement, colonization, conquest, and economic exploitation), is significantly dependent on our willingness to embrace this form of pedagogical audacity. End Page 17 pg. 12-17