# GBX R3 – 1NC v Peninsula AY

## 1

#### 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

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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 healthcare 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

## 2

#### The only ethical demand available to modern politics is that of the Slave, the demand for the end of the world itself. The grammar of the 1AC is inadequate and parasitic on Blackness as a sentient object and distances itself from the articulation of the gratuitous violence that positions blackness as the anti-human and the structural antagonism that undergirds political life.

**Wilderson 10** (Frank B. Wilderson III is American writer, dramatist, filmmaker and critic. He is a full professor of Drama and African American studies at the University of California, Irvine. He received his BA in government and philosophy from Dartmouth College, his MA in fine arts from Columbia University and his PhD in Rhetoric and Film Studies from the University of California, Berkeley), *Red, White, & Black: Cinema and the Structure of U.S. Antagonisms*, Duke University Press, Pg. 74-78. KD

In the Introduction and the preceding chapter, we have seen how the aporia between Black *being* and political ontology has existed since Arab and European enslavement of Africans, and how the need to craft an ensemble of questions through which to arrive at an unflinching paradigmatic analysis of political ontology is repeatedly thwarted in its attempts to find a language that can express the violence of *slave-making*, a violence that is both structural and performative. Humanist discourse, the discourse whose epistemological machinations provide our conceptual frameworks for thinking political ontology, is diverse and contrary. But for all its diversity and contrariness it is sutured by an **implicit rhetorical consensus that violence accrues to the Human body as a result of transgressions, whether real or imagined, within the Symbolic Order**. That is to say, **Humanist discourse** can only think a subject’s relation to violence as a contingency and not as a matrix that positions the subject. Put another way, Humanism has no theory of the slave because it imagines a subject who has been either alienated in language (Lacan) and/or alienated from his/her cartographic and temporal capacities (Marx). It **cannot imagine an object who has been positioned by gratuitous violence and who has no cartographic and temporal capacities to lose**—a sentient being for whom recognition and incorporation is impossible. In short, political ontology, as imagined through Humanism, can only produce discourse that has as its foundation alienation and exploitation as a grammar of suffering, when what is needed (for the Black, who is always already a slave) is an ensemble of ontological questions that has as its foundation accumulation and fungibility as a grammar of suffering (Hartman). The violence of the Middle Passage and the slave estate (Spillers), technologies of accumulation and fungibility, recompose and reenact their horrors upon each succeeding generation of Blacks. This violence is both gratuitous, that is, it is not contingent upon transgressions against the hegemony of civil society; and structural, in that it positions Blacks ontologically outside of humanity and civil society. Simultaneously, it renders the ontological status of humanity (life itself) wholly dependent on civil society’s repetition compulsion: the frenzied and fragmented machinations through which civil society reenacts gratuitous violence upon the Black—that civil society might know itself as the domain of humans— generation after generation. Again, we need a new language of abstraction to explain this horror. The explanatory power of Humanist discourse is bankrupt in the face of the Black. It is inadequate and inessential to, as well as parasitic on, the ensemble of questions which the dead but sentient *thing*, the Black, struggles to articulate in a world of living subjects. My work on film, cultural theory, and political ontology marks my attempt to contribute to this often fragmented and constantly assaulted quest to forge a language of abstraction with explanatory powers emphatic enough to embrace the Black, an accumulated and fungible object, in a human world of exploited and alienated subjects. The imposition of Humanism’s assumptive logic has encumbered Black film studies to the extent that it is underwritten by the assumptive logic of White or non-Black film studies. This is a problem of Cultural Studies writ large. In this chapter, I want to offer a brief illustration of how we might attempt to break the theoretical impasse between, on the one hand, the assumptive logic of Cultural Studies and, on the other hand, the theoretical aphasia to which Cultural Studies is reduced when it encounters the (non)ontological status of the Black. I will do so not by launching a frontal attack against White film theory, in particular, or even Cultural Studies broadly speaking, but by interrogating Jacques Lacan— because Lacanian psychoanalysis is one of the twin pillars that shoulders film theory and Cultural Studies.i My problem with Cultural Studies is that when it theorizes the interface between Blacks and Humans it is hobbled in its attempts to (a) expose power relationships and (b) examine how relations of power influence and shape cultural practice. Cultural Studies insists upon a *grammar of suffering* which assumes that we are all positioned essentially by way of the Symbolic Order, what Lacan calls the wall of language—and as such our potential for stasis or change (our capacity for being oppressed or free) **is overdetermined by our “universal” ability or inability to seize and wield discursive weapons.** This idea corrupts the explanatory power of most socially engaged films and even the most radical line of political action because it produces a cinema and a politics that cannot account for the grammar of suffering of the Black—the Slave. To put it bluntly, the *imaginative labor* (Jared Sexton 2003) of cinema, political action, and Cultural Studies are all afflicted with the same theoretical aphasia. They are speechless in the face of gratuitous violence. This theoretical aphasia is symptomatic of a debilitated ensemble of questions regarding political ontology. At its heart are two registers of imaginative labor. The first register is that of description, the rhetorical labor aimed at explaining the way relations of power are named, categorized, and explored. The second register can be characterized as prescription, the rhetorical labor predicated on the notion that everyone can be emancipated through some form of discursive, or symbolic, intervention. But emancipation through some form of discursive or symbolic intervention is wanting in the face of a subject position that is not a subject position—what Marx calls “a speaking implement” or what Ronald Judy calls “an interdiction against subjectivity.” In other words, the Black has *sentient* capacity but no *relational* capacity. As an accumulated and fungible object, rather than an exploited and alienated subject, the Black is openly vulnerable to the whims of the world; and so is his/her cultural “production.” What does it mean— what are the stakes—when the world can whimsically transpose one’s cultural gestures, the stuff of symbolic intervention, onto another worldly good, a commodity of style? Fanon echoes this question when he writes, “I came into the world imbued with the will to find a meaning in things, my spirit filled with the desire to attain to the source of the world, and then I found that I was an object in the midst of other objects” (*BSWM* 109). Fanon clarifies this assertion and alerts us to the stakes which the optimistic assumptions of Film Studies and Cultural Studies, the counter-hegemonic promise of alternative cinema, and the emancipatory project of coalition politics cannot account for, when he writes: “Ontology— once it is finally admitted as leaving existence by the wayside—does not permit us to understand the being of the black...” (110). This presents a challenge to film production and to film studies given their cultivation and elaboration by the imaginative labor of Cultural Studies, underwritten by the assumptive logic of Humanism; because if everyone does *not* possess the DNA of culture, that is, (a) time and space transformative capacity, (b) a relational status with other Humans through which one’s time and space transformative capacity is recognized and incorporated, and (c) a relation to violence that is contingent and not gratuitous, then how do we theorize a sentient being who is positioned not by the DNA culture but by the structure of gratuitous violence? How do we think outside of the conceptual framework of subalternity—that is, outside of the explanatory power of Cultural Studies—and think beyond the pale of emancipatory agency by way of symbolic intervention? I am calling for a different conceptual framework, predicated not on the subject- effect of cultural performance but on the structure of political ontology; one that allows us to substitute *a politics of culture for a culture of politics.* The value in this rests not simply in the way it would help us re-think cinema and performance, but in the way it can help us theorize what is at present only intuitive and anecdotal: the unbridgeable gap between Black being and Human life. To put a finer point on it, such a framework might enhance the explanatory power of theory, art, and politics by destroying and perhaps restructuring, the ethical range of our current ensemble of questions. This has profound implications for non-Black film studies, Black film studies, and African American Studies writ large because they are currently entangled in a multicultural paradigm that takes an interest in an insufficiently critical comparative analysis—that is, a comparative analysis which is in pursuit of a coalition politics (if not in practice then at least as an theorizing metaphor) which, by its very nature, crowds out and forecloses the Slave’s grammar of suffering.

#### Anti-black and colonial structures overdetermine international conceptions of care, allowing people to conflate care with violence, causing the 1AC’s inability to think of Blackness as anything ‘otherwise’ than dependent on colonial powers for care in the wake – Sierra Leone during the Ebola epidemic proves. Their examples of Kabul and South Africa prove colonial paternialistic motives drive the aff.

Hirsch 19 (Lioba Assaba Hirsch, I am a qualitative and archival researcher with an interest in the colonial and antiblack entanglements of Western biomedicine and global health management. My research has focused on the historical development, contemporary management and colonial aftermath of British health interventions in West Africa. My PhD thesis analysed the British-led international Ebola response in Sierra Leone in the wake of British colonialism and the transatlantic slave trade. I have a BA in Political Sciences from Sciences Po Paris and an MSc in Political Sociology from the London School of Economics and Political Sciences (LSE). After completing my MSc I joined the field of international development by working for GIZ, the German government's international development agency in Zambia (2014-15) on a project seeking to strengthen Zambian civil society organisations. Between late 2015 and 2019 I worked towards a PhD at UCL's Department of Geography and Institute for Global Health. I joined the Centre for History in Public Health in November 2019.), “Antiblackness and global health: placing the 2014 - 15 Ebola response in the colonial wake”, University College London, Department of Geography Institute for Global Health, September 2019, pg. 219-223, <https://discovery.ucl.ac.uk/id/eprint/10089879/1/Lioba%20Hirsch%20PhD%20thesis.pdf> NT

8.2.2 Thinking the response otherwise Building on from the previous section I further explore care and turn to what Sharpe (2016) calls ‘the inability to think Blackness otherwise’. I show how care can be analysed as being linked to the inability to think the Ebola response otherwise. In order to show this, I analyse two instances during my fieldwork in which people involved in the response analysed and reacted to being challenged on the neo-colonial implications of the response. I suggest that the inability or unwillingness to think the response and medical care that was provided outside of the normalised reality of colonialism and the structures of (post-)colonial dependency between Sierra Leone and the UK, illustrates the epistemic hold of the wake on thinking care and thinking the Ebola response. At the same time this inability/unwillingness further shows how colonial conflations of care and colonial/antiblack violence were epigrammatic in conversations about the response. **Care here becomes an expression of continued dependency that extends, rather than counteracts the colonial present.** 219 Sharpe writes about teaching a course on memory and trauma. She describes structuring her course around the trans-Atlantic slave trade and the Holocaust and narrates how her students reserved their empathy and care for discussions on the Holocaust, rather than the trans-Atlantic slave trade and enslavement. She (2016, p.11) analyses their reactions as follows: [...] students would say things about the formerly enslaved like, “Well, they were given food and clothing; there was a kind of care there. And what would the enslaved have done otherwise?” The “otherwise” here means: What lives would Black people have had outside of slavery? How would they have survived independent of those who enslaved them? Sharpe’s description of students’ lack of care and her subsequent analysis of this reaction is important on several levels. It reaffirms that in her work care has multiple meanings and that it can be violence. But she also introduces a discussion on her students’ capacity to imagine Black life outside of enslavement and colonialism. As Sharpe (2016) states, her students’ **‘inability to think blackness otherwise’ is a fundamental characteristic of being in the wake**. Some responders displayed a similar inability or unwillingness to think the response and African-ness ‘otherwise’. As I have shown in the previous chapter, antiblackness and the relevance of the colonial past to the development of the West African Ebola epidemic and subsequent international response was largely epigrammatic in the discussions I observed or had with experts and responders to the Ebola epidemic in Sierra Leone. Rather postcolonial dependencies were taken for granted, left unquestioned and used to reinforce ideas of British care for Sierra Leoneans. In order to illustrate how this inability to think otherwise manifested in my research, I return to the expert panel discussion on the Ebola response that I analysed in 7.2.1. I focus here on just one of the statements made during this discussion, which was, as I described, hosted at the Royal Society in London. Towards the end of the discussion in which a panel of global health experts reacted to a question posed on the neo-colonial nature of the Ebola response, I presented the words of a senior fellow, who was not part of the panel, but joined the discussion from the side of the room. In the previous chapter I focused largely on his remarks on Liberia-US relations and his assertion that they could not be qualified as neo-colonialism. I take my analysis up where I left off and focus in the following analysis on his statement on godparents. [senior fellow]: Look the Americans at the beginning of September said “We really want to help Liberia”, which was never an American colony, so you can’t describe that as neo-colonialism. And president Obama 220 contacted President Johnson- Sirleaf and said “What do you want?” She said what she wanted, the Americans responded. They said to us “We have to work inside a multilateral envelope, we created the biggest health mission we’ve ever done, we’ve never done one before”. The British came along very quickly afterwards, particularly Philip Hammond and together with the Prime Minister said, “We have to help Sierra Leone”. The French came in after that with Guinea. Again very strong. Thank Goodness! Supposing this had been in countries that did not have godparents like these, who just take these amazing decisions... (LSHTM, 2017) (emphasis added). The statement “Supposing this had been in countries that did not have godparents like these, who just take these amazing decisions...” exemplifies, I argue, what Sharpe (2016) calls an ‘inability to think blackness otherwise’. The speaker does not detail what the response would have looked like in countries that do not have ‘godparents’ as do Liberia, Guinea and Sierra Leone, nor does he go into detail on the nature of the godparents he refers to. His “supposing” is open ended and it is this open-endedness that signals most of all his inability or unwillingness to think the Ebola response otherwise. This inability to think the response otherwise is reminiscent of Sharpe’s description of her students’ inability to think blackness otherwise. Here I take “what would the enslaved have done otherwise?” (Sharpe, 2016, p.11) and “supposing this had been countries that did not have godparents like these” (LSHTM, 2017) to illustrate how our thinking and imagination is framed by being in the wake. The underlying question asked by the senior fellow, reminiscent of Sharpe’s students, is: **how would Sierra Leoneans, Guineans and Liberians have survived independent of those who colonised them? The violence of the colonial past is in this reasoning obscured to make way for an interpretation of colonialism as care and colonialism as blessing.** At the same time, the fellow’s choice of words is an (unanswered) invitation to imagine a non-colonised Africa. “Supposing this had been countries that did not have godparents like these [...]” (LSHTM, 2017) invites us to think of Sierra Leone, Guinea and Liberia without ‘godparents’, that is to say without the experience of colonisation and colonial violence as care. To think the international Ebola response in a non-colonised setting requires care, as does the realisation that our ability to think and theorise postcolonial Africa is constrained by being in the wake. An inability to think the response otherwise was also present in the following account. Anton, whom I have quoted previously and who worked for Organisation X and I had the following exchange when I relayed the senior fellow’s remarks: 221 Anton: [flinches] I think it is really, it is a very difficult one. And so, our understanding of Ebola comes from a bit of colonial history like Peter Piot going out into Congo, even though that wasn't a British colony - Lioba: [interjects] Yeah but he's Belgian. Anton: yeah you know [it] comes from colonial aspects of that. I don't know how these decisions were made in terms of how these countries were gonna get involved there. I mean it's really interesting to see the differences of how that happened really. The US came in and just took over Liberia, they just took over and that's the US way of doing things, but also they have this strange paternalistic relationship with Liberia [...] they kind of care what's going on, but it’s odd. It's a little bit odd. The British relationship with Sierra Leone is something that I get very conflicted about. Now Sierra Leone is one of the few countries in the world that like genuinely loves Tony Blair. [Lioba laughs] No! People call their children Tony Blair, they think he's wonderful because he ended the civil war. It was one of the few scenarios in which British military involvement ended up with something relatively near to good. I don't know if I can say that [looks hesitant], relatively good. So really bizarrely like actually quite made sense for the British government and the British military to get involved and actually there were people who wanted - there were newspaper columns, and I don't know if I could find them but I could try - there were newspaper columns in Sierra Leone calling for Sierra Leone to be recolonised by the British. It got to that kind of level. [...] On the one hand I'm like, oh did it really have to do it [did the UK really have to get involved]? If it's against everything that I believed, that you have these colonial [relations]...on the other hand it's like, where else is it [help] going to come from? In the situation? Anton’s physical reaction when I summarised the moment at the expert panel discussion is telling. He flinched when I recounted the characterisation of British-Sierra Leonean relations. Anton was fully aware of the colonial aspects of the discovery of Ebola and they made him uncomfortable. As the quote shows, he was also aware of the long history of British post-colonial involvement in Sierra Leone. He hesitated when stating that the UK should get involved in Sierra Leone and seemed uncomfortable (“So really bizarrely like actually quite made sense for the British government [...] to get involved”). Anton’s narration finishes, like the quote I asked him to comment on, with the inability to think the response otherwise: “On the other hand it’s like, where else is it [help] going to come from? In the situation?” Anton’s questions are open-ended. His relation to colonialism and the role it played in the development of the international Ebola response is radically different from that of the senior fellow speaking at the expert panel event on the Ebola response. In comparison to him, Anton recognises the colonial implications of the past for the present and recognises the problematic reproduction of dependencies. **Yet his analysis ends with a similar inability to think the response otherwise, to think Sierra 222 Leonean life otherwise in the wake of British colonialism. Here, caring and thinking about care with regards to the Sierra Leonean Ebola epidemic are suggestive of the epistemic constraints of the wake**. In both accounts the meaning of care displays colonial relations of dependency. In the senior fellow’s remarks this dependency is lauded and the colonial past interpreted as the reason for European and North American involvement in the West African epidemic. Anton views this relationship much more critically, but similarly finds himself unable to think the response outside of the constrains of the colonial wake. Again, I argue that **how global health practitioners and analysts think about care and the wake has implications for how they conceptualise epidemic responses.** In this part I have explored the epistemological dimensions of thinking care in the wake. Drawing on Sharpe’s (2016; 2018) writings about thinking and practicing care, I have argued that **the way international responders and experts conceptualised care and understood it in relation to the Sierra Leonean Ebola epidemic was symptomatic of how they related to the reality of the wake.** Though antiblackness and the wake still remained largely epigrammatic, I have started to show that some responders had awareness of the colonial implications of Britain’s intervention in Sierra Leone, a theme that I further explore in the second part of this chapter. The wake manifested, for international responders, in Sierra Leonean communities’ association of institutional care with violence and their subsequent hesitation to seek care in government and international treatment centres. As James suggested during his interview, **rather than seeing communities’ attitudes as a problem, care should take their realities into account.** I argue that Sharpe’s approaches to care offer a useful starting point to think about **broader definitions of care** in epidemic interventions. I have further argued that an unwillingness and/or inability to think the Ebola response otherwise hinged on responders and experts’ un/awareness of the wake and thereby placed the response and analyses thereof firmly in the wake. Here (white) unawareness of continuous antiblackness becomes a feature of the wake. The inescapable nature of the colonial wake is not only due to the historical fact of colonialism, which I have described in previous chapters, but also due to our inability to think the present and the future otherwise.41

#### The medical industrial complex and biomedicine are built on colonialism and the exploitation of black bodies for experimentation

Wallace 20 (Gwendolyn Wallace (she/her) is a senior at Yale University pursuing a BA in the History of Science and Medicine, concentrating in Gender, Reproduction, and the Body. Her research interests include histories of community health activism, reproductive justice, and the intersections between race-making, science, and medicine. Gwendolyn enjoys working with young children, gardening, and searching for used bookstores to explore.), “To Abolish the Medical industrial Complex”, Black Agenda Report, 7-8-20, <https://www.blackagendareport.com/abolish-medical-industrial-complex> NT

“Our systems of medical “care” have been built on carceral logics.” Black health disparities are not an incidental feature of the healthcare system. The coronavirus pandemic has further demonstrated that the medical industrial complex is so deeply deleterious to Black people that reforms like increasing the number of Black doctors or unconscious bias training for healthcare professionals are not enough to ensure Black people’s live. The values of the medical industrial complex run in contradiction to the well-being of all Black people. In her essay The Death Toll , Saidiya Hartman writes, “the health-care system is routinely indifferent to black suffering, doubting the shared sentence of bodies in pain, uncertain if the human is an expansive category or an exclusive one, if indeed a human is perceived at all.” The pledge to “do no harm” has little meaning when Black people are still excluded from the human. **Ultimately, Black “health” is an impossibility in a system built and sustained by anti-black violence and logics.** From its inception, the medical industrial complex has been in service of white supremacy and capitalism. In Frantz Fanon’s essay “Medicine and Colonialism,” he writes, “The colonial situation does not only vitiate the relations between doctor and patient. We have shown that the doctor always appears as a link in the colonialist network, as a spokesman for the occupying power.” **The ruling class continues to claim that biomedicine is simply abused occasionally for evil purposes, which purposefully detracts from addressing that it has always been a child of slavery and European colonialism**. “Black ‘health’ is an impossibility in a system built and sustained by anti-black violence and logics.” It is no coincidence that today, many health studies continue to act as though race is a biological category that exists without racism. Race-making has always been a crucial mission of the medical industrial complex. In his 1851 “Report on the Diseases and Physical Peculiarities of the Negro,” Samuel Cartwright, a prominent physician, writes about a mental illness called drapetomania which compels slaves to run away. Twenty-four years after Cartwright’s report, Oliver Wendell Holmes Sr., dean of Harvard Medical School and an avid eugenicist, wrote an 1875 essay about mechanisms of crime. He writes, “If genius and talent are inherited...why should not deep-rooted moral defects and obliquities show themselves, as well as other qualities, in the descendants of moral monsters?” Theories of genetic inferiority created by physicians were the same that Prudential, one of the largest insurers of Black people at the time, used to justify their announcement in 1881 that insurance policies held by Black adults would be worth only one third those of white people’s. Their weekly premiums, however, would be the same. It should come as no surprise then, that a 2020 paper published in the Journal of Internal Medicine was entitled, “Obesity in African-Americans: is physiology to blame?” before public outcry forced a change in title. Experimentation on Black people has also created the foundation for medical knowledge. People often reference the Tuskegee Syphilis Study, but there are also a plethora of other studies that were conducted on Black people, like the “Acres of Skin” experiments done by dermatologist Albert M. Kligman on incarcerated Black men in Philadelphia from 1951 to 1974. “Race-making has always been a crucial mission of the medical industrial complex.” **White doctors even abused Black people after their deaths**. In her book Medical Apartheid, scholar Harriet Washington explores the histories of medical schools stealing the bodies of Black people for dissection practice into the 20th century, even going do far as to rob Black cemeteries. Of course, medical history is also rife with examples of doctors abusing Black people’s reproductive freedoms. From J Marion Sims’ experimental surgeries on enslaved Black women in 1845, to George Gey’s 1951 theft of Henrietta Lacks cells which still power the medical industrial complex, biomedical encounters have always been a threat to Black women’s health. The Eugenics Board of North Carolina didn’t cease operations until 1977, and of the almost 8,000 people sterilized in the state, about 5,000 were black. While medical and research institutions make sure to target Black people for experimentation and abuse, they also systematically deny Black people healthcare resources. Chicago’s Southside neighborhood lacked an adult trauma center until 2018, despite its high rates of gun violence. This is just a part of a long history of medical facilities being intentionally built far away from predominantly Black neighborhoods. Framing any of the cases above as an exceptional misuse of science is a dangerous way of avoiding the conversation that they are all expected outcomes of a system that was never made to ensure the health of Black people. **Science and medicine have not simply absorbed the racism of other institutions, they are institutional violence themselves.** The state continues to discredit Black peoples’ legacies of healing through granny midwives, root workers, and conjurers because they are a threat to white supremacist capitalist medicine. **Black people have been, and continue to be, the enemies of medicine. In the end, white people are only able to secure their own health when they can place it next to the unwavering illness of black people that they create and re-create.**

**The alternative is an unflinching paradigmatic analysis that poses the question of whether civil society is ethical or not**

**Wilderson 10** (Frank B. III, “Red, White, & Black: Cinema and the Structure of U.S. Antagonisms, pg. ix-x) \*\*we reject author’s use of ableist language

STRANGE AS it might seem, this book project began in South Africa. During the last years of apartheid I worked for revolutionary change in both an underground and above-ground capacity, for the Charterist Movement in general and the ANC in particular. During this period, I began to see how **essential an unflinching paradigmatic analysis is to a movement dedicated to the complete overthrow of an existing order. The neoliberal compromises that the radical elements of the Chartist Movement made with the moderate elements were due, in large part, to our inability or unwillingness to hold the moderates' feet to the fire of a political agenda predicated on an unflinching paradigmatic analysis. Instead, we allowed our energies and points of attention to be displaced by and onto pragmatic considerations. Simply put, we abdicated the power to pose the question—and the power to pose the question is the greatest power of all.** Elsewhere, I have written about this unfortunate turn of events (Incognegro: A Memoir of Exile and Apartheid), so I'll not rehearse the details here. Suffice it to say, this book germinated in the many political and academic discussions and debates that I was fortunate enough to be a part of at a historic moment and in a place where the word revolution was spoken in earnest, free of qualifiers and irony. For their past and ongoing ideas and interventions, I extend solidarity and appreciation to comrades Amanda Alexander, Franco Barchiesi, Teresa Barnes, Patrick Bond, Ashwin Desai, Nigel Gibson, Steven Greenberg, Allan Horowitz, Bushy Kelebonye (deceased), Tefu Kelebonye, Ulrike Kistner, Kamogelo Lekubu, Andile Mngxitama, Prishani Naidoo, John Shai, and S'bu Zulu.

#### The 1AC and any perm forecloses the possibility of radical questioning about the ethicality of civil society by structurally adjusting the black body through the “political action” that ceases to be “inclusive” – the aff’s starting point places the black body upon a psychologically traumatic, dielectric state of abandonment that forecloses black liberation – if we win that their scholarship produces this structural violence that is an independent reason to vote negative

**Wilderson ‘10** (Frank B Wilderson III- Professor at UC irvine- Red, White and Black- p.  **8-10)**

I have little interest in assailing political conservatives. Nor is my ar- gument wedded to the disciplinary needs of political science, or even sociology, where injury must be established, first, as White supremacist event, from which one then embarks on a demonstration of intent, or racism; and, if one is lucky, or foolish, enough, a solution is proposed. If the position of the Black is, as I argue, a paradigmatic impossibility in the Western Hemisphere, indeed, in the world, in other words, if a Black is the very antithesis of a Human subject, as imagined by Marxism and psy- choanalysis, then his or her paradigmatic exile is not simply a function of repressive practices on the part of institutions (as political science and sociology would have it). This banishment from the Human fold is to be found most profoundly in the emancipatory meditations of Black people's staunchest "allies," and in some of the most "radical" films. Here—not in restrictive policy, unjust legislation, police brutality, or conservative scholarship—is where the Settler/Master's sinews are most resilient. The polemic animating this research stems from (1) my reading of Native and Black American meta-commentaries on Indian and Black subject positions written over the past twenty-three years and ( 2 ) a sense of how much that work appears out of joint with intellectual protocols and political ethics which underwrite political praxis and socially engaged popular cinema in this epoch of multiculturalism and globalization. The sense of abandonment I experience when I read the meta-commentaries on Red positionality (by theorists such as Leslie Silko, Ward Churchill, Taiaiake Alfred, Vine Deloria Jr., and Haunani-Kay Trask) and the meta-commentaries on Black positionality (by theorists such as David Marriott, Saidiya Hartman, Ronald Judy, Hortense Spillers, Orlando Patterson, and Achille Mbembe) against the deluge of multicultural positivity is overwhelming. One suddenly realizes that, though the semantic field on which subjec- tivity is imagined has expanded phenomenally through the protocols of multiculturalism and globalization theory, Blackness and an unflinching articulation of Redness are more unimaginable and illegible within this expanded semantic field than they were during the height of the F B I ' S repressive Counterintelligence Program ( C O I N T E L P R O ) . On the seman- tic field on which the new protocols are possible, Indigenism can indeed lO become partially legible through a programmatics of structural adjust- ment (as fits our globalized era). In other words, for the Indians' subject position to be legible, their positive registers of lost or threatened cultural identity must be foregrounded, when in point of fact the antagonistic register of dispossession that Indians "possess" is a position in relation to a socius structured by genocide. As Churchill points out, everyone from Armenians to Jews have been subjected to genocide, but the Indigenous position is one for which genocide is a constitutive element, not merely an historical event, without which Indians would not, paradoxically, "exist." 9 Regarding the Black position, some might ask why, after claims suc- cessfully made on the state by the Civil Rights Movement, do I insist on positing an operational analytic for cinema, film studies, and political theory that appears to be a dichotomous and essentialist pairing of Masters and Slaves? In other words, why should we think of today's Blacks in the United States as Slaves and everyone else (with the exception of Indians) as Masters? One could answer these questions by demonstrat- ing how nothing remotely approaching claims successfully made on the state has come to pass. In other words, the election of a Black president aside, police brutality, mass incarceration, segregated and substandard schools and housing, astronomical rates of H I V infection, and the threat of being turned away en masse at the polls still constitute the lived expe- rience of Black life. But such empirically based rejoinders would lead us in the wrong direction; we would find ourselves on "solid" ground, which would only mystify, rather than clarify, the question. We would be forced to appeal to "facts," the "historical record," and empirical markers of stasis and change, all of which could be turned on their head with more of the same. Underlying such a downward spiral into sociology, political sci- ence, history, and public policy debates would be the very rubric that I am calling into question: the grammar of suffering known as exploitation and alienation, the assumptive logic whereby subjective dispossession is arrived at in the calculations between those who sell labor power and those who acquire it. The Black qua the worker. Orlando Patterson has already dispelled this faulty ontological grammar in Slavery and Social Death, where he demonstrates how and why work, or forced labor, is not a constituent element of slavery. Once the "solid" plank of "work" is removed from slavery, then the conceptually coherent notion of "claims against the state"—the proposition that the state and civil society are elastic enough to even contemplate the possibility of an emancipatory project for the Black position—disintegrates into thin air. The imaginary of the state and civil society is parasitic on the Middle Passage. Put an- other way, No slave, no world. And, in addition, as Patterson argues, no slave is in the world. If, as an ontological position, that is, as a grammar of suffering, the Slave is not a laborer but an anti-Human, a position against which Hu- manity establishes, maintains, and renews its coherence, its corporeal in- tegrity; if the Slave is, to borrow from Patterson, generally dishonored, perpetually open to gratuitous violence, and void of kinship structure, that is, having no relations that need be recognized, a being outside of re- lationality, then our analysis cannot be approached through the rubric of gains or reversals in struggles with the state and civil society, not unless and until the interlocutor first explains how the Slave is of the world. The onus is not on one who posits the Master/Slave dichotomy but on the one who argues there is a distinction between Slaveness and Blackness. How, when, and where did such a split occur? The woman at the gates of Columbia University awaits an answer.

#### Thus, the ROB is to vote for the debater who best methodologically challenges anti-blackness.

## Case

#### The right to strike gets utilized against black laborers, forcing them to be strikebreakers marshalling white workers while workers unions remain exclusive to non-blacks

Arnesen 03 (Eric Arnesen is an American historian. He is currently the James R. Hoffa Professor of Modern American Labor History at George Washington University. He was a Fulbright Scholar, and is a member of the Organization of American Historians.), “Specter of the Black Strikebreaker: Race, Employment, and Labor Activism in the Industrial Era”, Labor History, Vol. 44, No. 3, 2003, pg. 320-322, <https://library.fes.de/libalt/journals/swetsfulltext/18650602.pdf> NT

The image of the black male strikebreaker in the late 19th and early 20th centuries was a powerful and broadly provocative one,4 arousing the concern, albeit in opposing ways, of white trade unionists and black elites alike. That image haunted organized white labor. The black strikebreaker appeared, alternately, ignorant and aggressive, manipulated and defiant, docile and violent. In both their reflections and their policies, **white trade unionists exaggerated black strikebreakers’ role and deemed them a greater threat to white labor’s interests than other groups of non-black strikebreakers.** But over the closing decades of the 19th century, many, perhaps most, whites would scarcely have questioned the characterization of African Americans as a “scab race.” After all, too many strikes in too many trades and industries—including mining, meat packing, longshoring, team driving, and even textile and iron and steel manufacturing—had been weakened, at times decisively, by employers’ deployment of black labor. Although in reality blacks constituted only a small if ultimately undeterminable percentage of strikebreakers in the history of American industrial relations—white native-born and immigrant workers constituted a clear majority—white trade unionists and, indeed, much of American society **would express little hesitation in hanging the charge, like a proverbial lynching rope, around the neck of the race**.5 If white workers perceived African Americans as a threat to their economic well being, they made little attempt to understand the motivations and goals of the black workers they confronted on the industrial battlefield. **Instead, they depicted black strikebreakers as depraved and dangerous threats to their livelihoods and collective power**. Viewing black workers as ignorant, depraved, largely unassimilable, and the dupes of capital, they drew the line at admitting blacks into membership in the labor movement with little apology. Black strikebreakers, AFL official John Roach insisted in 1904, were “huge strapping fellows, ignorant and vicious, whose predominating trait was animalism.”6 In response to the arrival of southern black strikebreakers during the 1894 Chicago packinghouse strike white stockyard workers even hung the effigy of a black roustabout from a telegraph pole. “A black false face of hideous expression had been fixed upon the head of straw,” a Chicago white daily paper reported, “and a placard pinned upon the breast of the figure bore the skull and cross-bones with the word ‘nigger scab’ above and below in bold letters.”7 A decade later, another influx of southern black laborers—perhaps as many as 5800—was met by outrage and widespread racial violence on the part of white workers and their sympathizers in the teamsters’ conflict. “It was the niggers that whipped you in line,” the rabidly anti-black southern politician Ben Tillman informed white Chicago stockyard workers after the collapse of their strike. “They were the club with which your brains were beaten out.”8 The number of examples could easily be expanded. Again and again, white workers drew similar connections between black strikebreakers and the failure of their strikes. At their most charitable, white workers tended to dismiss black strikebreakers as misguided, ill-informed pawns of capital. Had they inquired further into their opponents’ motives, many of their fears would have undoubtedly been confirmed. Certainly some **black strikebreakers were recruited under false pretenses or were honestly unaware that they were being used as weapons against white labor**, as whites occasionally claimed. “The reason I left the camp,” explained black strikebreaker Daniel Webster during the 1891 Washington state mining strike, “was that matters had been misrepresented to us. We were told there was no strike, but that we were going to a new mine.”9 But others knew exactly what they were doing: the Negro “fairly aches for the opportunity to scab against whites,” one white union journal insisted.10 Daniel Webster was only one of a small handful of defectors from the ranks of black strikebreakers brought to the mines of Franklin, Washington; the vast majority, numbering as many as 600, clung to their new jobs despite white harassment and racial violence. Given the racially exclusionary barriers erected by many white unions and the racial division of labor that confined blacks to inferior positions, strikebreaking by African Americans could naturally serve as the threat white unionists perceived it to be. It also represented something that most white workers, as well as black leaders, were scarcely prepared to comprehend: black strikebreaking was nothing less than a form of working-class activism designed to advance the interests of black workers and their families. In many instances a collective strategy as much as trade unionism, strikebreaking afforded black workers the means to enter realms of employment previously closed to them and to begin a long, slow climb up the economic ladder. As a strategy, of course, strikebreaking was not without its drawbacks, as many contemporaries, white and black, pointed out. The strikebreaking option was always a calculated risk. **Black workers’ value to white employers rested largely on their ability to check the power of white workers; they remained highly vulnerable in the labor market, often subject to the harsh—or even harsher—conditions that had prompted whites to organize in the first place**. They also exposed themselves to potential or real violence at the hands of strikers and their sympathizers, who bitterly resented their intrusion into local industrial conflicts. Many white workers rejected outright the legitimacy of black workers’ grievances about racial exclusion from unions and employment. Choosing instead to blame the victim, they not only refused to see strikebreaking as a form of working-class activism, but often proved resistant to recognizing or appreciating more familiar forms of activism—namely, labor organizing—in which black workers might engage.

#### Nursing strikes result in poor patient care and increased patient mortality.

Masterson 17, Les. [Journalist at Fox News and Healthcare Dive] “Nursing Strikes Can Cause Harm Well beyond Labor Relations.” *Healthcare Dive*, 15 Aug. 2017, <https://www.healthcaredive.com/news/nursing-strikes-can-cause-harm-well-beyond-labor-relations/447627/>. [GHS-AA]

A study on nurses’ strikes in New York found that labor actions have a temporary negative effect on a hospital’s patient safety. Study authors Jonathan Gruber and Samuel A. Kleiner found that nurses’ strikes increased in-patient mortality by 18.3% and 30-day readmission by 5.7% for patients admitted during the strike. Patients admitted during a strike got a lower quality of care, they wrote. “We show that this deterioration in outcomes occurs only for those patients admitted during a strike, and not for those admitted to the same hospitals before or after a strike. And we find that these changes in outcomes are not associated with any meaningful change in the composition of, or the treatment intensity for, patients admitted during a strike,” they said. They said a possible reason for the lower quality is fewer major procedures performed during a strike, which could lead partially to diminished outcomes. The study authors found that patients that need the most nursing care are the ones who make out worst during strikes. “We find that patients with particularly nursing-intensive conditions are more susceptible to these strike effects, and that hospitals hiring replacement workers perform no better during these strikes than those that do not hire substitute employees,” they wrote. Allina Health’s Abbott Northwestern Hospital in Minneapolis faced a patient safety issue during a strike last year that resulted in the CMS placing the hospital in “immediate jeopardy” status after a medication error. A replacement nurse administered adrenaline to an asthmatic patient through an IV rather than into the patient’s muscle. The patient, who was in the emergency room (ER), wound up in intensive care for three days because of the error. Allina said the error was not the nurse’s fault, but was the result of a communication problem. The CMS accepted the hospital plan of correction, which included having a nurse observer when needed and retraining ER staff to repeat back verbal orders.