## Part 1: Policing Education

#### [UNICEF] SCHOOLS HAVE DECLARED A WAR ON WOMEN: gender-unequal education is rampant globally.

UNICEF: United Nations Children’s Fund [United Nations agency responsible for providing humanitarian and developmental aid to children worldwide]. “Girls’ education: Gender equality in education benefits every child.” UNICEF.org, 2021. unicef.org/education/girls-education CH

Despite evidence demonstrating how central girls’ education is to development, gender disparities in education persist. Around the world, 129 million girls are out of school, including 32 million of primary school age, 30 million of lower-secondary school age, and 67 million of upper-secondary school age. In countries affected by conflict, girls are more than twice as likely to be out of school than girls living in non-affected countries. Only 49 per cent of countries have achieved gender parity in primary education. At the secondary level, the gap widens: 42 per cent of countries have achieved gender parity in lower secondary education, and 24 per cent in upper secondary education. The reasons are many. Barriers to girls’ education – like poverty, child marriage and gender-based violence – vary among countries and communities. Poor families often favour boys when investing in education. In some places, schools do not meet the safety, hygiene or sanitation needs of girls. In others, teaching practices are not gender-responsive and result in gender gaps in learning and skills development. Gender-equitable education systems empower girls and boys and promote the development of life skills – like self-management, communication, negotiation and critical thinking – that young people need to succeed. They close skills gaps that perpetuate pay gaps, and build prosperity for entire countries. Gender-equitable education systems can contribute to reductions in school-related gender-based violence and harmful practices, including child marriage and female genital mutilation. An education free of negative gender norms has direct benefits for boys, too. In many countries, norms around masculinity can fuel disengagement from school, child labour, gang violence and recruitment into armed groups. The need or desire to earn an income also causes boys to drop out of secondary school, as many of them believe the curriculum is not relevant to work opportunities.

They add: United Nations Children’s Fund [United Nations agency responsible for providing humanitarian and developmental aid to children worldwide]. “Girls’ education: Gender equality in education benefits every child.” UNICEF.org, 2021. unicef.org/education/girls-education CH

Investing in girls’ education transforms communities, countries and the entire world. Girls who receive an education are less likely to marry young and more likely to lead healthy, productive lives. They earn higher incomes, participate in the decisions that most affect them, and build better futures for themselves and their families. Girls’ education strengthens economies and reduces inequality. It contributes to more stable, resilient societies that give all individuals – including boys and men – the opportunity to fulfil their potential. But education for girls is about more than access to school. It’s also about girls feeling safe in classrooms and supported in the subjects and careers they choose to pursue – including those in which they are often under-represented.

#### [ROJ] As exclusion threatens our ability to gain anything from debate, the Role of the Judge is to Promote Gender-Equitable Education, meaning they must make this space accessible to people of all gender identities.

#### [ROB & Thomas & Davies 1] The Role of the Ballot is to Promote Micropolitical Feminist Resistance, which means giving debaters a platform to call out gender inequities both within and outside the debate space. This form of resistance is key, since it has personal value beyond its potential impact on larger power structures.

Thomas & Davies 1: Thomas, Robyn [Honorary Professor of Management at Cardiff Business School, UK] and Annette Davies [Professor in Organisational Analysis, Cardiff University, UK]. “What Have the Feminists Done for Us? Feminist Theory and Organizational Resistance.” *Organization*, Volume 12 (5): 711–740, 2005. <https://journals.sagepub.com/doi/10.1177/1350508405055945> CH

When Resistance Counts The contribution of ‘new’ knowledges into organizational theory, notably feminist theory, has increased the focus and appreciation of micropolitical resistance within organizations. However, a key tension with this form of resistance, for feminists, has been its transformational and political potential. Traditionally, feminist theorizing and resistance studies have had at their core not only an understanding of social and structural relations, but also an ideological imperative to change them, removing inequalities and injustices. The emphasis, especially in the early days of feminism, was on a practical politics and on the development of theory that would be committed to ending female oppression and to promoting emancipation and progress. Feminist resistance, therefore, to have any meaning must make a difference, arising from a commitment to a political position as well as political action. Microprocesses of resistance, although often discounted within a totalizing ‘revolution or nothing’ conceptualization (Fleming and Sewell, 2002) can still maintain a political project which, although they may not result in radical rupture or apocalyptic change, may nevertheless have effects. Therefore, whilst the examples of resistance cited in this study might seem small and somewhat constrained, they work to reduce tension and discomfort offering a more autonomous and empowered self. As Faith (1994) argues, ‘resistance weakens processes of victimization, and generates personal and political empowerment through the act of naming violations and refusing to collaborate with oppressors’ (1994:39). Reading the texts of social worker professionals/managers does not present images of victimization. Relating to a theme raised by individuals in the research, the ‘new’ social worker professional/manager is required to be unthinking, procedural, dispassionate and above all, unquestioning and obedient. However, Simon the ‘maverick’ manager of a day care centre, argues that he revels in ‘being awkward’ and challenging a compliant and docile subject position. In his text, he creates a highly positive sense of self, even though he accepts that his career progression has been negatively affected: ‘Well I’m still a day centre manager, not a team manager or a service manager.’ He tells how he is too dynamic for the service and of the importance of ‘being yourself’.

## Part 2: Work from Home

#### [White] ALL THE WORK, NONE OF THE PAY: currently, women do three to four hours of unrecognized labor every day.

**White:** White, Gillian B. [Gillian B. White is a contributing writer at The Atlantic] “The Invisible Work That Women Do Around the World” 2015. JP

Over the past 25 years, according to the United Nations, about 2 billion people have seen improvements in health care, sanitation, and job opportunities. That’s tremendous progress, but, as UN researchers note in a new report, paying attention to how those jobs are divvied up and compensated is important, especially from the perspective of making sure that poor and marginalized groups are getting their fair share. Women, in particular, are continually excluded from some of these economic improvements. **For the most part, the work associated with everyday life, such as cooking, cleaning, and looking after children, continues to fall to women.** In poorer nations, these time-consuming (and uncompensated) tasks can include long journeys to gather water or firewood, but similar gender gaps are prevalent in developed nations, too. In the **U.S., where the division of labor has moved toward equality in the past 50 years, women still perform several hours of unpaid labor every week in the form of care taking or housekeeping. “Women work more than men, even if a large part is relatively invisible,” the report concludes. In total, the UN finds, women do three out of every four hours of unpaid labor, while men do two-thirds of work that is paid. And, by and large, women are more likely to be employed in more vulnerable and tenuous occupations than men, working informal jobs where they can be taken advantage of or dismissed without legal protections. (Even when women do get paid for their labor, they aren’t making as much as men: Globally, women’s wages are on average 24 percent less than men’s.)**

#### [Smith] And COVID has drastically worsened this situation – 42 percent of women say that they’re burned out from the extra work they’ve been *expected* to take on.

**Smith:** Smith, Morgan. [Morgan Smith is a work reporter with CNBC Make It] “1 in 3 women are considering leaving the workforce or changing jobs—here’s why” *Make It,* September 2021. JP

As the pandemic stretches into its 18th month, the burnout that comes with a surge in coronavirus cases and uncertainty about returning to the office has pushed many employees to their limits. New data from Lean In and McKinsey & Company, however, shows that the gap between women and men who feel burned out has nearly doubled — and that disparity is driving more women to consider downshifting their career or leaving the workforce altogether. **In its annual “Women in the Workplace” report, Lean In and McKinsey & Company found that 1 in 3 women have considered changing or leaving their jobs in the past year, compared with 1 in 4 women who were surveyed in 2020**. **While both men and women are reporting higher rates of burnout this year compared with last year, the gap between men and women who feel overwhelmed has nearly doubled: 42% of women and 35% of men say they are burned out, compared with 32% of women and 28% of men last year**. “It’s really concerning,” Rachel Thomas, co-founder and CEO of Leanin.org, tells CNBC Make It. “**Women are continuing to do a disproportionate amount of housework and child care throughout the pandemic compared to men, but on top of these obvious drivers of burnout, we see that women are taking on more work in the office around employee well-being, as well as advancing diversity, equity and inclusion (DEI) efforts, which means their workloads just going up and up and up.”** Women are doing more underrecognized, underpaid work than men Between 2019 and 2020, the share of women in C-suite roles grew slightly, and more women of color were promoted to managerial roles. Despite these gains, women are still thwarted by the “broken rung,” which is a woman’s first promotion to manager. For every 100 men promoted to manager in 2020, 89 white women and 85 women of color were promoted, compared with 89 white women and 79 women of color in 2019, according to Lean In and McKinsey & Company’s newest data. While companies have signaled their commitment to DEI efforts amid increased calls for racial justice across the country, women leaders have shouldered DEI efforts more often than their male colleagues — but they are not getting formal recognition for this work. The Women in the Workplace report found that women leaders are more likely than men at the same level to champion DEI efforts outside of their normal job responsibilities: 1 in 5 women senior leaders spend a substantial amount of time on DEI work that is not central to their job, compared with fewer than 1 in 10 men senior leaders. The report notes that these efforts are at risk of becoming “the new office housework.” While companies say they support DEI initiatives, most do not recognize this work in performance reviews and it usually isn’t compensated. “It’s mission critical to the organization, yet if it goes unrewarded and unrecognized, what happens?” Thomas says. “Not only are women not getting credit, and it’s hindering their advancement in the workplace, but if you signal this work isn’t important, it’s less likely to get done.” This pattern has broader implications for companies beyond feeding burnout among working women, Jess Huang, a partner at McKinsey & Company and one of the report’s authors, tells CNBC Make It. “Companies are really at risk of losing the leadership that’s helped them weather the storm of the last few years,” she says. “Many companies have performed well during the pandemic, and that’s thanks to the women that have stepped up to do more to ensure their colleagues are working effectively and investing in DEI efforts.” Between the ongoing caregiving crisis women face and overwhelming demands at work, many working women are reaching a breaking point, Huang adds. “**They’re doing more at home, they’re doing more in the workplace, and they’re really burned out,” she says. “If companies don’t address the unrecognized work that women are putting in that has a very real, positive impact on their performance and the broader burnout problem, they’re going to lose the leaders that are making a huge difference for them at this critical moment.”**

#### [Rudan] That’s why women want to strike for a multitude of reasons that aim to combat the neoliberal order.

**Rudan:** Rudan, Paola. [Writer at Critical Times] “The Strike that Made a Difference” *Critical Times,* April 2018. JP

**The strike made a difference because it allowed feminism to go beyond the borders of the “woman question,” to become both a mass political practice and a means by which to** question the whole neoliberal order at the very moment in which patriarchal violence had begun to be recognized as fundamental to it. Yet in Italy this step has been neither immediate nor easy. The organization of the strike through local initiatives and coordination at the national level, including a huge assembly held in Bologna at the beginning of February, was accompanied by an intense debate, one that had already arisen in response to the November demonstration. Should the movement be constituted by women only? Should men, identified as the agents of patriarchy and violence, be allowed to participate in assemblies, demonstrations, and in the strike itself? This debate mainly involved activists and did not take into account the strike's many other participants, for some of whom this question of separatism was irrelevant. Women went on strike and occupied public squares in order to refuse sexual harassment and violence in workplaces, streets, and houses. **They went on strike to oppose the burden of the sexual division of labor. They went on strike to oppose institutional racism and the use of residential permits to turn migrants into a fully disposable workforce and to expose migrant women to sexual violence, often imposed as something that they must accept silently in order to avoid deportation. Women also went on strike to oppose cuts to social benefits and services, cuts that put renewed pressure on women to perform domestic labor and that thus form part of a broader exploitation of sex and gender roles for the sake of profit**. Women demonstrated that their oppression plays a fundamental role in the dismantling and monetization of welfare, the precarization of labor, the government of mobility and the maintenance of borders, and the reproduction of relationships of power and domination. In this way, the strike swept away all sorts of “identity politics”: it went beyond the denunciation of specific conditions experienced by women as actual or potential victims of male violence. The strike was thus also an effort to refuse the position of victims and the disposability of lives, labor, and bodies imposed through violence. **By participating in the strike, women drew attention to the neoliberal relationships between patriarchal violence and the violence of capitalist global society, and they pointed to the possibilities of radically questioning a whole system whose reproduction is based on their subordinatio**n. This is why the strike managed to mobilize not only women, but also men, precarious workers of all genders, and migrants. Women were the leading force in the organization of the strike, but it marked a horizon for all those who aim to take back their power and effectively fight against oppression and exploitation.

#### [Jackson & Pederson] And Black women face the brunt of this overburdening, as they’re deemed “essential.”

**Jackson & Pederson:** Jackson, Brandi. [Co-founding director of the Institute for Antiracism], Pederson, Aderonke. [Aderonke B. Pederson is a researcher funded by the National Institute] “Opinion: Facing both covid-19 and racism, Black women are carrying a particularly heavy burden” *Washington Post,* 2020. JP

Recently, former first lady Michelle Obama spoke about experiencing ”low-grade depression” caused by the double pandemic of covid-19 and racial strife. It was a striking admission from a woman regarded as a strong role model. But as Black female psychiatrists, we know that even the healer needs healing sometimes. We and our colleagues are well versed in diagnosing depression and anxiety. Some of us suffer from it ourselves. But what all Black women are facing today is something different, something additional. **Black women sit squarely at the confluence of multiple systems of oppression, and are experiencing a disproportionate loss of life and livelihood in the era of covid-19.** Lately we have seen an unusual number of Black women exhibit symptoms that would normally be attributed to depression, including fatigue, sleep disturbances and hopelessness. According to the Diagnostic and Statistical Manual of Mental Disorders Fifth Edition (DSM-5), our profession’s handbook of mental disorders, consideration of any diagnosis of major depressive disorder must take into account any “underlying cause.” If one exists, it must be treated first. In the case of Black women, the symptoms are the inevitable result of the pandemic’s impact on human psyches that are already systematically oppressed and battered. Our current mental health systems over-pathologize Black women’s experience of pain and trauma without first affirming the source of the stress: ongoing delayed justice for our community. **The pressures are easily seen: According to a report by the nonprofit organization Lean In, Black women are nearly twice as likely as White men to say that they’ve been laid off, furloughed, or had their hours and/or pay reduced because of the pandemic**. Black women are more likely than White workers to work outside the home as essential workers. **Black women are also taking on more responsibility as caregivers, the study shows**. Almost half of Black households with children are headed by single women, and so must face issues of child care and virtual schooling on their own. Black women report spending three times as many hours per week caring for elderly or sick relatives as do White women. In June, a Washington Post-Ipsos poll found that 31 percent of Black adults personally knew someone who had died of covid-19, compared to 9 percent of Whites. An online survey of more than 1,000 Black women by Essence magazine had similar findings, and also noted that 63 percent of respondents felt their mental health was being affected by the pandemic. Full coverage of the coronavirus pandemic As Black female psychiatrists, we recognize the feeling of being overwhelmed. There aren’t many of us: Roughly 2 percent of practicing physicians in the United States identify as Black women. Of those, only a small number choose psychiatry as their specialty. Like our male counterparts, many of us choose to practice in Black communities because we know firsthand how the mental health profession overlooks Black people. We think often of the fact that only one in three African Americans who need mental health care receive it. We know that compared with the general population, African Americans who seek mental health care are less likely to be offered either evidence-based medications or talk therapy. Even if we all saw patients 24/7, we Black female psychiatrists could never meet the mental health needs of Black women. On the rare occasion that we meet, we speak freely about the anguish we feel. We tell each other how we cried when our own therapists asked how we were holding up. We let our shoulders slump from the weight of it. We admit that we have no answers, and at times feel hopeless. And then we get up again, and we do our jobs. Without doubt, all Americans are at an elevated risk of mental health problems because of the stress of the pandemic. However, the tremendous social, psychological and economic load placed on Black women in particular warrants dedicated attention. As psychiatrists, and as Black women, we believe it is imperative that our mental health is a national priority**. Black women uphold households and serve the country as essential workers**. We are strong. We are resilient. We persevere. But what we really need to maintain mental health is societal change, at all levels.

## Thus, I affirm:

#### [Howard] Resolved: A just government ought to recognize the right of women workers to strike. To clarify, the aff refers to laborers who identify as women. The aff is a form of negative state action – we aim to prevent the state from cracking down on women when they choose to strike, modeled after the “Women’s Day Off” in Iceland.

**Howard**: Howard Sally [Master's in Gender Studies from SOAS, The University of London] “How can women get equality? Strike!” The Guardian, 2021. MB

Yet domestic labour has always been a tricky injustice to protest against. It takes place in the privacy of the home, making it difficult for women to see each other doing this work and to collectively acknowledge that men do not share equally in its burden (and they don’t: the average British woman still contributes 60% more washing, wiping and childcare a week than the average British man, even as the pandemic has increased this work to around nine hours per day). And there can also be dire consequences if we withdraw this labour: children uncared for and vulnerable relatives unfed. “A women’s strike is impossible; that is why it is necessary,” claims Women’s Strike Assembly (WSA), an activist alliance that, to mark last week’s International Women’s Day, called for a series of banner memorials to be erected around the UK to declare why #westrike as women (or, just as importantly, why we can’t). In a manifesto published in November, WSA wrote: “We strike because we are tired of our labour being taken for granted. We strike because we now have to do a triple shift: our paid work, our unpaid domestic labour and educating our children during the pandemic.” In Liverpool, Bristol and Edinburgh women gathered, last Monday, in socially distanced clusters toting their banner memorials. “#westrike because we are tired. Very, very tired,” a banner in Liverpool read and a memorial painted by Bristol Sisterhood stated, simply: “Fuck macho bullshit, women on fire.” Many of the social media protests, however, indicated why last Monday saw no wholesale abandonment of women’s posts. “I am a freelancer and I would not get paid (or lose my client!). But I’m striking with my compañeras in mind and spirit,” one IWD banner read, and another: “I cannot strike but I lit a candle in solidarity.” Recent years have seen a flowering of strikes against gendered labour in Spain and South America. In 2018, six million women joined Spain’s 2018 “Dia Sin Mujeres’ (day without women), including Madrid’s Manuela Carmena and actress Penelope Cruz, as “feminist men in solidarity” staffed a network of collective nurseries. Old-fashioned mother’s aprons, the symbol of the strikes, were stitched in solidarity workshops and strung from balconies. But, in Britain, women’s general labour strikes have been conspicuously absent. Selma James, the cofounder of 70s marxist activist project Wages for Housework, has a theory to account for this lack. She points out that as the power of unions dwindles, the climate in Anglo-Saxon countries is less hospitable to gestures of withdrawn labour, even as feminist identity marches gain broader support. Without union protection, British and north American women who strike from paid work risk losing their jobs; to the single mum on the breadline in a pandemic, strikes, in this context, seem the preserve of privileged white feminists. For all this, calling political attention to the pandemic’s third shift is an urgent project. Only 36% of British women have been able to continue working full time alongside their caring responsibilities during the pandemic, compared to 66% of men, and mothers are more likely to have quit or lost their job. As the pandemic recedes over a nation of shattered women, there will be opportunities for direct action. Women’s March, Pregnant Then Screwed and Women’s Strike Assembly, among others, are calling for protests and marches to highlight the structural sexism that’s left women bearing the brunt of reproductive labour during this year of crisis. James, in the meantime, advocates a daily constellation of “small resistances”: banging pots and pans at your window; stringing up a banner and apron; radically lowering domestic standards. Forty-five years after the Women’s Day Off, Iceland has ranked top in the World Economic Forum’s Global Gender Gap Report– an index that examines educational opportunities, life expectancy, pay equity and the average time spent on housework – in 13 of the past 16 years. Yes, it’s impossible for many women to strike; but can we afford not to?

## Part 3: Requiring Recourse

#### [Brewer] Strikes forces men to bear some of the responsibility women deal with daily – Iceland proves.

**Brewer:** Brewer, Kirstie. [Writer at BBC News] “The day Iceland's women went on strike” *BBC News,* 2015. JP

**Forty years ago, the women of Iceland went on strike - they refused to work, cook and look after children for a day. It was a moment that changed the way women were seen in the country and helped put Iceland at the forefront of the fight for equality**. When Ronald Reagan became the US President, one small boy in Iceland was outraged. "He can't be a president - he's a man!" he exclaimed to his mother when he saw the news on the television. It was November 1980, and Vigdis Finnbogadottir, a divorced single mother, had won Iceland's presidency that summer. The boy didn't know it, but Vigdis (all Icelanders go by their first name) was Europe's first female president, and the first woman in the world to be democratically elected as a head of state. Many more Icelandic children may well have grown up assuming that being president was a woman's job, as Vigdis went on to hold the position for 16 years - years that set Iceland on course to become known as "the world's most feminist country". **But Vigdis insists she would never have been president had it not been for the events of one sunny day - 24 October 1975 - when 90% of women in the country decided to demonstrate their importance by going on strike.** **Instead of going to the office, doing housework or childcare they took to the streets in their thousands to rally for equal rights with men**. It is known in Iceland as the Women's Day Off, and Vigdis sees it as a watershed moment. "What happened that day was the first step for women's emancipation in Iceland," she says. "It completely paralysed the country and opened the eyes of many men." **Banks, factories and some shops had to close, as did schools and nurseries - leaving many fathers with no choice but to take their children to work. There were reports of men arming themselves with sweets and colouring pencils to entertain the crowds of overexcited children in their workplaces.** Sausages - easy to cook and popular with children - were in such demand the shops sold out. It was a baptism of fire for some fathers, which may explain the other name the day has been given - the Long Friday. **"We heard children playing in the background while the newsreaders read the news on the radio, it was a great thing to listen to, knowing that the men had to take care of everything," says Vigdis.**

#### [Crockett 1] And recognizing this action as a strike is key to emphasizing the need for change.

**Crockett 1:** Crockett, Emily. [Writer at Vox] “The "Day Without a Woman" strike, explained” *VOX,* 2017. JP

Calling this action a “strike” does have both practical and symbolic significance, even though strikes can be difficult to do well. **For instance, strikes are about pushing for change in the workplace. But in every workplace, whether it’s the home or the corporate boardroom, women’s work is often taken for granted.** Women tend to take on more chores and child care duties at home than men, and women are more likely than men to take on tasks at work that nobody else wants to do. Meanwhile, women tend to get paid less for all that trouble, or not get paid at all. **The idea behind a women’s general strike is that if women refuse to do all of their typical work for a day, it will force people to notice how important and under-appreciated that work is.** The “International Women’s Strike” might still end up working more like a protest or a boycott than a bona fide general strike, Elisabeth Clemens, professor of sociology at the University of Chicago, told Vox. But it can still be a very effective way to draw attention and energy to women’s rights. “**The name does project a sense of global solidarity, and that’s a really powerful move,” Clemens said. Sometimes, if it’s clear that a large number of people share your grievances — that if you show up to a protest, you won’t be alone and thousands of others will join you — it can create a virtuous cycle that attracts more and more new activists who are fired up for women’s rights.**

#### [Crockett 2] And striking united women, shedding light on work that goes unnoticed.

**Crockett 2:** Crockett, Emily. [Writer at Vox] “The "Day Without a Woman" strike, explained” *VOX,* 2017. JP

In an article for Elle about the historical context of the strike, writer Sady Doyle asked what it really means for women to go on strike in 2017 — when all women still face discrimination, but some women have opportunities that previous generations only dreamed of. **This inequality, Doyle writes, can make it harder for women to really empathize with each other’s struggles when it comes to work: In an earlier era of highly segregated career paths, a "women's strike" had a specific, tangible effect: It made invisible work visible.** No women meant no food on the table, no mysteriously emptied trashcans, no one to change diapers or type letters. No women meant no sex. (Yes, going Lysistrata is a real thing—and it occasionally works.) Forcing men to handle "women's work" was the only way to get those men to admit that it existed. Today women have better access to education and high-paying jobs than ever. But because of these changes it's harder than ever to define women's precise relationship to "work," or to pinpoint a specific problem that female workers can address through striking. Sure, we can walk out of our jobs—but we won't all be walking out of the same jobs, for the same reasons, and some of us can walk out much more safely than others. Then again, Magally A. Miranda Alcazar and Kate D. Griffiths argued at the Nation, it’s a little strange to think of a strike as “privileged” when strikes are usually a tool of last resort for the least privileged workers. They say that our current situation is closer than we might think to the dire 1908 origins of International Women’s Day, when a group of women garment workers went on strike to demand suffrage and the right to form a union: Unions were virtually nonexistent then, to say nothing of the brutal working conditions that resulted from their absence (146 people, mostly women, died in the Triangle Shirtwaist Factory Fire of 1911). Union membership today is at a historic low (10.7 percent and decreasing in 2016**). Was it a privilege for garment workers to strike then? Would it be a privilege for us to strike now? And just because the strike could reflect elite concerns, Alcazar and Griffiths said, doesn’t mean it has to; it can also be a powerful chance for more elite women to connect with more marginalized women, and for both groups to develop more kinship and solidarity with each other. Bland puts it another way: “Those of us who are able to strike on March 8 are striking on behalf of those who can't,” she said. “We have to be there to represent each other.”**

#### [Crockett 3] Further, the aff is NOT white fem – women’s strikes demand change for intersectional causes.

**Crockett 3:** Crockett, Emily. [Writer at Vox] “The "Day Without a Woman" strike, explained” *VOX,* 2017. JP

**But while some women’s strikes have a very specific political purpose women have also gone on strike in countries from Argentina to Iceland to protest a range of different issues: violence against women, restrictions on reproductive rights, and gender-based inequality of all kinds. They often protest many of these issues at once**. “There is no question that the framework of organizing as women has been incredibly important and effective,” Clemens said. The category of “women” may be a big one, but it also covers a lot of ground. For instance, when we think of combatting “violence” against women, strike organizers argue that we shouldn’t limit our imagination to things like domestic violence or sexual violence. We should also think about “the violence of the market, of debt, of capitalist property relations, and of the state; the violence of discriminatory policies against lesbian, trans and queer women; the violence of state criminalization of migratory movements; the violence of mass incarceration; and the institutional violence against women’s bodies through abortion bans and lack of access to free healthcare and free abortion.” **This intersectional way of thinking about feminism — paying attention to how different problems connect to one another, and how they can combine to harm different groups of people in different ways — was quite successful at the Women’s March**. Dana Fisher, a sociologist at the University of Maryland, told Vox she surveyed Women’s March attendees with a team of researchers. **They found that an unusually high number of marchers were first-time protesters — and that they came out for a wide variety of intersectional reasons. Most marchers (about 60 percent) said they decided to protest because of “women’s rights,” which wasn’t surprising. But more than a third of respondents said they were also motivated by either the environment, racial justice, or LGBTQ rights, and 21 percent said they were motivated by immigration**. “We’re all part of the movement, we’re all part of the resistance,” Bland said. “As opposed to only working with the partners we're familiar with, what the Women’s March did was really break down silos between a lot of the different groups, and allow us all to collaborate and cooperate with each other at a magnitude not previously seen.”

#### [Thomas & Davies 2] And small-scale resistance, like strikes, undermine institutional power.

**Thomas & Davies 2:** Thomas, Robyn. [Cardiff University, UK] Annette, Davis. [Cardiff University, UK] “What Have the Feminists Done for Us? Feminist Theory and Organizational Resistance” *Organization,* 2015. JP

Thus, we see how social worker professionals/managers are adapting and/or drawing on alternative subjectivities to those offered in the dominant discourse. **This invoking of difference is a form of resistance in itself as well as the catalyst for resistant behaviours and acts, and further discursive challenge**. In other words, challenging one subject position involves drawing on an alternative or subverting the original, in a process of reinterpreting dominant discourses. Resistance is therefore not only oppositional and a negative kicking back against the subjectivity offered but also a critical and ultimately generative reflexive process (McNay, 2000; Thomas and Davies, 2005). These forms of resistance are often small-scale in nature, centring on destabilizing truths, challenging subjectivities and normalizing discourses. In particular, the work of Foucauldian feminists has drawn attention to resistance in reinscribing and rewriting dominant organizational discourses (Kondo, 1990; Holmer-Nadesan, 1996; Dick, 2004; Katila and Meril¨ainen, 2002; Thomas and Davies, 2005; Brewis, 2004). **In debating the difficulties surrounding the loss of a collective oppression, feminists have focused attention on more situated and contingent forms of resistance and agency**. Therefore, rather than essentializing resistance and treating it as an established set of acts and behaviours, pre-defined by academics (with some special access to knowledge), we need to appreciate its constitution ‘emerging out of the multiple interpretations of both workplace actors and academic researchers’ (Prasad and Prasad, 1998: 251). **This form of resistance is intentional and identified and defined as resistance by the individuals concerned.** The constitutive process of owning resistance (Prasad and Prasad, 2000) transforms acts and behaviours that are not overtly or visibly resistant into the realm of the subversive, thus broadening what counts as resistance. **We see within this understanding of ‘what counts as resistance’, the promotion of multipolitics and local struggles that recognizes difference and is focused on undermining institutional power where it is found. However, the political adequacy of these forms of resistance and their ability to transcend the local to impact and transform collective norms, is a constant tension within feminism. It is to this issue of the ‘effects’ of resistance that we now turn.**