# Glenbrooks R5 vs Loyola IB

## 1NC

#### Framing strikes as a “right” to be granted instead of a “freedom” cements state power over the working class and destroys class solidarity.

Dimick 19

Matthew Dimick, Professor @ University at Buffalo School of Law, 12-13-2019, "Labor Rights Will Not Save the Labor Movement," Jacobin, <https://jacobinmag.com/2019/12/labor-rights-movement-freedom-nlra-nlrb-mass-picketing> //MLT

Everyone agrees that labor law is broken. Under the auspices of the National Labor Relations Act (NLRA) — which was passed in 1935 at the height of the New Deal and laid the foundation for our current regime of collective bargaining — union membership rates have declined to existentially low levels. Though the weaknesses in labor law have been glaringly apparent for some time, and intermittent attempts have been made to reform it, discussion about labor law reform is now reaching a critical mass. Labor law reform has been central to the campaign promises of both Bernie Sanders and Elizabeth Warren. There is much in common between the Sanders and Warren plans, though the level of detail in the Warren plan burnishes her reputation as a technocrat. Liberal think tanks have jumped on board. Left-leaning publications have also directed their attention to labor law reform. What unites most of these proposals is the idea of strengthening labor rights. I wrote an essay recently in Catalyst arguing that this approach is wrong. The labor movement should be wary of labor rights and instead seek to expand labor freedoms. A right is some legally enforceable claim, backed through the coercive machinery of the state (fines, injunctions, imprisonment, etc.), that one legal subject has against another because of some interference caused or threatened by that other. A freedom, in contrast, is the absence of a legally enforceable duty to refrain from some action. A “right to strike,” for example, means that workers are protected from any interference an employer might take against an employee for engaging in a strike. During a strike, hiring permanent replacement workers counts as the most obvious form of interference, and indeed such replacements have had a devastating impact on the effectiveness of strikes. A fully recognized right to strike would prohibit the hiring of permanent replacements and legally compel employers to discharge their replacements when striking workers decide to call off the strike and return to work. All well and good, except that this rights approach overlooks the most important reason employers get away with hiring permanent replacements: labor law effectively bans mass picketing, the picketing of large numbers of workers near the struck business. Before mass picketing was banned, it was the most potent weapon in labor’s arsenal in the 1940s, and its repeated use established an “unofficial norm” against hiring permanent replacements, a norm that lasted until employers started defying it in the 1980s. Elimination of the ban on mass picketing would give workers a labor freedom rather than a labor right. With the labor freedom, it is workers themselves, through mass picketing, who enforce their strike power; with the labor right, it is the state, through the ban on permanent replacements, that does the enforcement. One might ask, “What’s the difference, if workers win the strike in the end?” Part of the answer comes from asking yourself, “Which of the two will build stronger and longer-term working-class solidarity?” The other part of the answer is that in numerous other cases, the effect of labor rights has been far more insidious. Labor rights, unfortunately, have been frequently used by judges, politicians, and bureaucrats as reasons for prohibiting or eliminating protection for strikes and other forms of collective activity. One example of this is the NLRA’s ban on organization and recognition picketing. Labor law prohibits any picketing (or even threats of picketing) “where an object thereof is forcing or requiring an employer to recognize or bargain with a labor organization as the representative of his employees.” This provision exists not because of some cynical, ideologically motivated, anti-union impulse. Rather, it exists because the NLRA already provides workers with a “fair” and “neutral” administrative method for choosing a bargaining representative and establishing a bargaining relationship: the National Labor Relations Board’s election procedure. In practice, however, these provisions virtually compel workers to make use of the board’s election procedure, which is characterized by legal-bureaucratic delay and employer intimidation.

#### Off their 1AC Spiegelaere card- Inevitable economic crises from capitalism are the root cause of populism – history proves the aff misdiagnoses the problem

Kaletsky 17

([Anatole Kaletsky, BA in Mathematics@King's CollegeCambridge, Econ@Harvard University,], “The role of capitalism in the rise of populism”, January 12, 2017, https://www.weforum.org/agenda/2017/01/the-role-of-capitalism-in-the-rise-of-populism)//HW-CC

LONDON – The biggest political surprise of 2016 was that everyone was so surprised. I certainly had no excuse to be caught unawares: soon after the 2008 crisis, I wrote a book suggesting that a collapse of confidence in political institutions would follow the economic collapse, with a lag of five years or so. We’ve seen this sequence before. The first breakdown of globalization, described by Karl Marx and Friedrich Engels in their 1848 The Communist Manifesto, was followed by reform laws creating unprecedented rights for the working class. The breakdown of British imperialism after World War I was followed by the New Deal and the welfare state. And the breakdown of Keynesian economics after 1968 was followed by the Thatcher-Reagan revolution. In my book Capitalism 4.0, I argued that comparable political upheavals would follow the fourth systemic breakdown of global capitalism heralded by the 2008 crisis. When a particular model of capitalism is working successfully, material progress relieves political pressures. But when the economy fails – and the failure is not just a transient phase but a symptom of deep contradictions – capitalism’s disruptive social side effects can turn politically toxic. That is what happened after 2008. Once the failure of free trade, deregulation, and monetarism came to be seen as leading to a “new normal” of permanent austerity and diminished expectations, rather than just to a temporary banking crisis, the inequalities, job losses, and cultural dislocations of the pre-crisis period could no longer be legitimized – just as the extortionate taxes of the 1950s and 1960s lost their legitimacy in the stagflation of the 1970s. If we are witnessing this kind of transformation, then piecemeal reformers who try to address specific grievances about immigration, trade, or income inequality will lose out to radical politicians who challenge the entire system. And, in some ways, the radicals will be right. The disappearance of “good” manufacturing jobs cannot be blamed on immigration, trade, or technology. But whereas these vectors of economic competition increase total national income, they do not necessarily distribute income gains in a socially acceptable way. To do that requires deliberate political intervention on at least two fronts. First, macroeconomic management must ensure that demand always grows as strongly as the supply potential created by technology and globalization. This is the fundamental Keynesian insight that was temporarily rejected in the heyday of monetarism during the early 1980s, successfully reinstated in the 1990s (at least in the US and Britain), but then forgotten again in the deficit panic after 2009. A return to Keynesian demand management could be the main economic benefit of Donald Trump’s incoming US administration, as expansionary fiscal policies replace much less efficient efforts at monetary stimulus. The US may now be ready to abandon the monetarist dogmas of central-bank independence and inflation targeting, and to restore full employment as the top priority of demand management. For Europe, however, this revolution in macroeconomic thinking is still years away. At the same time, a second, more momentous, intellectual revolution will be needed regarding government intervention in social outcomes and economic structures. Market fundamentalism conceals a profound contradiction. Free trade, technological progress, and other forces that promote economic “efficiency” are presented as beneficial to society, even if they harm individual workers or businesses, because growing national incomes allow winners to compensate losers, ensuring that nobody is left worse off. This principle of so-called Pareto optimality underlies all moral claims for free-market economics. Liberalizing policies are justified in theory only by the assumption that political decisions will redistribute some of the gains from winners to losers in socially acceptable ways. But what happens if politicians do the opposite in practice? By deregulating finance and trade, intensifying competition, and weakening unions, governments created the theoretical conditions that demanded redistribution from winners to losers. But advocates of market fundamentalism did not just forget redistribution; they forbade it.

#### The aff’s strike-focused politics privatizes and atomizes worker struggle – it channels it towards specific employers rather than class domination as a whole while ensuring the dictatorship of the bourgeoisie by privileging alternative modes of settlement outside and in spite of the specifics of the law itself.

Feldman, 94

[George, Assistant Prof. @ Wayne State Law: “Unions, Solidarity, and Class: The Limits of Liberal Labor Law,” Berkeley Journal of Employment and Labor Law, Volume 15, No. 2, 1994. https://heinonline.org/HOL/Page?handle=hein.journals/berkjemp15&div=14&g\_sent=1&casa\_token=&collection=journals#]//AD

In other ways, however, the liberal vision of labor law that Justice Brennan exemplified has been severely limited. 19 One obvious limitation, for instance, has been the Court's preference for arbitration.20

\*\*\*FOOTNOTE 20 STARTS HERE\*\*\*

20. The Court's tendency to privilege arbitration has led it to impose legal limitations on the right to strike that are unsupported by the language, policy, or history of the labor laws. See Boys Mkts., Inc. v. Retail Clerks Union, Local 770, 398 U.S. 235 (1970); Gateway Coal Co. v. United Mine Workers of Am., 414 U.S. 368 (1974), discussed infra at part III.C. For criticism of the Court's weakening of the right to strike, see Matthew W. Finkin, Labor Policy and the Enervation of the Economic Strike, 1990 U. ILL. L. REV. 547, 548-49; JAMES B. ATLESON, VALUES & AssuMiPTIONS IN AMERICAN LABOR LAW

\*\*\*FOOTNOTE 20 ENDS HERE\*\*\*

(1983). Yet a different kind of limit also has been present in the labor jurisprudence of the Court's liberal wing-a limit that is less obvious, usually has less immediate impact, but that is perhaps more deeply seated. The Court's privileging of arbitration restricts the means by which unions legally may act in response to concerns that are concededly legitimate. The limits discussed here, by contrast, define the legitimate boundaries of collective actions and collective concerns. The cases discussed here reflect the liberal doctrine that labor law protects unions only insofar as they limit their role to that of representative of the employees of an individual employer, and that the law will resist any union attempt to move beyond this limitation. That doctrine rejects protection when the underlying issue implicates the proper role of unions in American society.

That question emerges in a variety of contexts. In some, a broad definition of unions' societal function may require, or may seem to require, limiting individual rights;21 in others, the Court's conclusion, or something very similar to it, is so clearly required by statute that the conclusion cannot be ascribed to the conscious or unconscious ideological views of the Justices.22

\*\*\*FOOTNOTE 21 STARTS HERE\*\*\*

21. When such a conflict is actually present, the proper place to draw the line is fairly subject to debate; a judge determined to protect both strong unions and individual employee rights might resolve apparent conflicts between the two in different ways without forfeiting a claim of taking each seriously. See infra notes 237-41; cf Emporium Capwell Co. v. Western Addition Community Org., 420 U.S. 50 (1975).

\*\*\*FOOTNOTE 21 ENDS HERE\*\*\*

At other times, however, liberal members of the Court have narrowed the range of permissible union concerns and therefore of unions' social role in contexts in which the law would have allowed a broader understanding, and in which the danger of conflict with individual rights was either absent or too attenuated to serve as a reasonable justification. In some cases this desire to narrow the sphere of union activity is central to the Court's reasoning; in others, it is a subsidiary theme, or is present only as an underlying assumption, unstated and perhaps unconscious, whose presence helps account for the result reached.

This article examines what the members of the Supreme Court who have been identified with its liberal wing have said explicitly or by necessary implication about what is the legitimate sphere of union activity in American life. This vision of the role that unions should play in society has both practical and ideological consequences. Modern labor law, faithful to the Wagner Act's premises, aims to particularize rather than generalize workers' struggles; it directs them towards their specific relationship to their employer, rather than to the larger relationship of their class to employers and to work; it privatizes and depoliticizes those struggles.23

\*\*\*FOOTNOTE 23 STARTS HERE\*\*\*

23. It is in this sense that I think the frequently voiced point of authors associated with the Critical Legal Studies movement is correct. It is not that workers' struggles are channeled to arbitration rather than to a public body like the National Labor Relations Board (NLRB), see Katherine Van Wezel Stone, The Post-War Paradigm in American Labor Law, 90 YALE L.J. 1509 (1981). but rather that whatever method workers employ-even including a strike or other collective job actions-the locus of the struggle remains the particular workplace or employer. It is in this sense that workers' struggles are channeled away from "political" dimensions.

\*\*\*FOOTNOTE 23 ENDS HERE\*\*\*

Given the contextual limitations mentioned, this analysis necessarily must be cautious. It must take account of the constraints of statutory language and congressional intent and, where applicable, of judicial deference to the decisions of the NLRB. 24 This analysis also must recognize the presence of other policy or ideological considerations that are unrelated to the theme of limiting the breadth of union concerns. Nonetheless, this theme is demonstrably present in a wide variety of legal settings, transecting the doctrinal categorizations that abound in labor law.

#### Class consciousness is the single and easiest possible solution to inequality and insatiable consumption under capitalism

Edles 15

Edles, Laura Desfor,  (PhD, University of California, Los Angeles, 1990 is Professor of Sociology at California State University, Northridge.)

2015, “Sociological theory in the classical era : text and readings,” ISBN 978-1-4522-0361-4 // Comrade AW

This was precisely the purpose of Marx’s political activities: he sought to generate class consciousness—an awareness on the part of the working class of its common relationship to the means of production and common source of the workers’ oppressive conditions. Marx believed that this awareness was a vital key for sparking a revolution that would create a “dictatorship of the proletariat,” transforming it from a wage-earning, propertyless mass into the ruling class. Unlike all previous class-based revolutions, however, this one would be fought in the interests of the vast majority of the population and not for the benefit of a few, because the particular class interests of the proletariat had come to represent the universal interests of humanity. The epoch of capitalism was a necessary stage in this evolution—and the last historical period rooted in competitive class conflict (see Figure 2.2). Capitalism, with its unleashing of immense economic productivity, had created the capital and technology needed to sustain a communist society—the final stage of history —capable of providing for the needs of all of its inhabitants

#### Our critique independently outweighs the case - neoliberalism causes extinction and massive social inequalities – the affs single issue legalistic solution is the exact kind of politics neolib wants us to engage in so the root cause goes unquestioned – and treat this as a no long-term solvency argument – the inequalities of labor relations are fundamental to capitalism. **F**

Farbod 15

( Faramarz Farbod , PhD Candidate @ Rutgers, Prof @ Moravian College, Monthly Review, http://mrzine.monthlyreview.org/2015/farbod020615.html, 6-2)

Global capitalism is the 800-pound gorilla. The twin ecological and economic crises, militarism, the rise of the surveillance state, and a dysfunctional political system can all be traced to its normal operations. We need a transformative politics from below that can challenge the fundamentals of capitalism instead of today's politics that is content to treat its symptoms. The problems we face are linked to each other and to the way a capitalist society operates. We must make an effort to understand its real character. The fundamental question of our time is whether we can go beyond a system that is ravaging the Earth and secure a future with dignity for life and respect for the planet. What has capitalism done to us lately? The best science tells us that this is a do-or-die moment. We are now in the midst of the 6th mass extinction in the planetary history with 150 to 200 species going extinct every day, a pace 1,000 times greater than the 'natural' extinction rate.1 The Earth has been warming rapidly since the 1970s with the 10 warmest years on record all occurring since 1998.2 The planet has already warmed by 0.85 degree Celsius since the industrial revolution 150 years ago. An increase of 2° Celsius is the limit of what the planet can take before major catastrophic consequences. Limiting global warming to 2°C requires reducing global emissions by 6% per year. However, global carbon emissions from fossil fuels increased by about 1.5 times between 1990 and 2008.3 Capitalism has also led to explosive social inequalities. The global economic landscape is littered with rising concentration of wealth, debt, distress, and immiseration caused by the austerity-pushing elites. Take the US. The richest 20 persons have as much wealth as the bottom 150 million.4 Since 1973, the hourly wages of workers have lagged behind worker productivity rates by more than 800%.5 It now takes the average family 47 years to make what a hedge fund manager makes in one hour.6 Just about a quarter of children under the age of 5 live in poverty.7 A majority of public school students are low-income.8 85% of workers feel stress on the job.9 Soon the only thing left of the American Dream will be a culture of hustling to survive. Take the global society. The world's billionaires control $7 trillion, a sum 77 times the debt owed by Greece to the European banks.10 The richest 80 possess more than the combined wealth of the bottom 50% of the global population (3.5 billion people).11 By 2016 the richest 1% will own a greater share of the global wealth than the rest of us combined.12 The top 200 global corporations wield twice the economic power of the bottom 80% of the global population.13 Instead of a global society capitalism is creating a global apartheid. What's the nature of the beast? Firstly, the "egotistical calculation" of commerce wins the day every time. Capital seeks maximum profitability as a matter of first priority. Evermore "accumulation of capital" is the system's bill of health; it is slowdowns or reversals that usher in crises and set off panic. Cancer-like hunger for endless growth is in the system's DNA and is what has set it on a tragic collision course with Nature, a finite category. Secondly, capitalism treats human labor as a cost. It therefore opposes labor capturing a fair share of the total economic value that it creates. Since labor stands for the majority and capital for a tiny minority, it follows that classism and class warfare are built into its DNA, which explains why the "middle class" is shrinking and its gains are never secure. Thirdly, private interests determine massive investments and make key decisions at the point of production guided by maximization of profits. That's why in the US the truck freight replaced the railroad freight, chemicals were used extensively in agriculture, public transport was gutted in favor of private cars, and big cars replaced small ones. What should political action aim for today? The political class has no good ideas about how to address the crises. One may even wonder whether it has a serious understanding of the system, or at least of ways to ameliorate its consequences. The range of solutions offered tends to be of a technical, legislative, or regulatory nature, promising at best temporary management of the deepening crises. The trajectory of the system, at any rate, precludes a return to its post-WWII regulatory phase. It's left to us as a society to think about what the real character of the system is, where we are going, and how we are going to deal with the trajectory of the system -- and act accordingly. The critical task ahead is to build a transformative politics capable of steering the system away from its destructive path. Given the system's DNA, such a politics from below must include efforts to challenge the system's fundamentals, namely, its private mode of decision-making about investments and about what and how to produce. Furthermore, it behooves us to heed the late environmentalist Barry Commoner's insistence on the efficacy of a strategy of prevention over a failed one of control or capture of pollutants. At a lecture in 1991, Commoner remarked: "Environmental pollution is an incurable disease; it can only be prevented"; and he proceeded to refer to "a law," namely: "if you don't put a pollutant in the environment it won't be there." What is nearly certain now is that without democratic control of wealth and social governance of the means of production, we will all be condemned to the labor of Sisyphus. Only we won't have to suffer for all eternity, as the degradation of life-enhancing natural and social systems will soon reach a point of no return**.**

#### New radical party politics are key—we need a new political ecology of class.

#### Class consciousness on the rise globally – workers are hype to revolutionize and fight

Ackerman 10-25-21

Seth Ackerman (excecutive editor @ jacobin), 10-25-2021, "Class Politics in America Is Far From Dead," No Publication, [https://www.jacobinmag.com/2021/10/class-politics-democrats-gop-materialism-david-shor-eric-levitz //](https://www.jacobinmag.com/2021/10/class-politics-democrats-gop-materialism-david-shor-eric-levitz%20//) AW

It can’t be stressed enough that the public opinion data Inglehart analyzed in his initial works, in which he discovered the existence of a sharp and growing materialist/postmaterialist cleavage in rich countries, reflected the divergence in values between a generation that had been raised in the most cataclysmic era of modern history and a generation raised in what was, on average, probably the least threatening of all time. But that is no longer true today. The end of rising security has, as Inglehart’s theory always predicted it would, brought the postmaterialist tide to a halt in country after country. In Inglehart’s cowritten book on the Trump-Brexit populism phenomenon, again with Pippa Norris, the authors trace out the underlying reasons for the reversal. They note that while intergenerational population replacement is still taking place, in recent years it seems to have been offset by powerful period-effects linked with declining economic security. Millennials face greater risk of unemployment, stagnant wages, welfare cuts, and growing levels of student debt, so they are no longer growing up under dramatically more secure conditions than their elders. The declining strength of organized labor, economic liberalization, and the opening of borders to the free flow of labor, goods, trade, and services, has brought falling real income and the loss of job security to unskilled workers and the less educated populations in Western societies. And what would a true believer in postmaterialism expect to happen under those conditions? What else, if not a return of class struggle? In a 2016 article in Foreign Affairs, Inglehart laid out the reasons he believed the political shifts caused by postmaterialism’s ascent, which he’d been documenting uninterruptedly for virtually the whole of his long career, would go into reverse. What had happened, he explained, was that the success of the modern welfare state made further redistribution seem less urgent. . . . Globalization and deindustrialization underm

ined the strength of unions. And the information revolution helped establish a winner-take-all economy. Together these eroded the political base for redistributive policies, and as those policies fell out of favor, economic inequality rose once more. Today, large economic gains are still being made in developed countries, but they are going primarily to those at the very top of the income distribution, whereas those lower down have seen their real incomes stagnate or even diminish. The rich, in turn, have used their privilege to shape policies that further increase the concentration of wealth, often against the wishes and interests of the middle and lower classes. The “crucial questions for future politics in the developed world,” he reflected, were “how and when that majority develops a sense of common interest.” Would a sufficient number of “today’s dispossessed” come to “develop what Marx might have called ‘class consciousness’” and transform themselves into “a decisive political force?” It wouldn’t happen overnight, he suspected, given how “crosscutting cultural divisions still exist and can still divert attention from common economic interests.” But Inglehart saw clear signs that cultural issues were already losing their potency — pointing to the unexpected implosion of the anti-same-sex-marriage crusade, whose comprehensive defeat no one would have predicted just a few years earlier. Moreover, this time the fight would be “between a tiny elite and the great majority of citizens,” so that “the more current trends continue, the more pressure will build up to tackle inequality once again.” “The signs of such a stirring are already visible,” wrote the father of postmaterialism, a few years before he died, “and in time, the practical consequences will be as well.” This might seem sudden and unexpected; just a few years earlier, the idea of class struggle returning to the center of politics would have seemed absurd. But the story Inglehart tells is a tale as old as time. “Postmaterialism,” he concluded, “eventually became its own gravedigger.”

#### The alternative is to affirm the model of the Communist Party – only party organizing. That solves 100% of labor problems, the environment, and imperialism.

Elyson 18

Escalante, Philosophy @ UOregon, 18

[Alyson, M.A., is a Marxist-Leninist, Materialist Feminist and Anti-Imperialist activist. “PARTY ORGANIZING IN THE 21ST CENTURY” September 21st, 2018 <https://theforgenews.org/2018/09/21/party-organizing-in-the-21st-century/>] rVs

I would argue that within the base building movement, there is a move towards party organizing, but this trend has not always been explicitly theorized or forwarded within the movement. My goal in this essay is to argue that base building and dual power strategy can be best forwarded through party organizing, and that party organizing can allow this emerging movement to solidify into a powerful revolutionary socialist tendency in the United States. One of the crucial insights of the base building movement is that the current state of the left in the United States is one in which revolution is not currently possible. There exists very little popular support for socialist politics. A century of anticommunist propaganda has been extremely effective in convincing even the most oppressed and marginalized that communism has nothing to offer them. The base building emphasis on dual power responds directly to this insight. By building institutions which can meet people’s needs, we are able to concretely demonstrate that communists can offer the oppressed relief from the horrific conditions of capitalism. Base building strategy recognizes that actually doing the work to serve the people does infinitely more to create a socialist base of popular support than electing democratic socialist candidates or holding endless political education classes can ever hope to do. Dual power is about proving that we have something to offer the oppressed. The question, of course, remains: once we have built a base of popular support, what do we do next? If it turns out that establishing socialist institutions to meet people’s needs does in fact create sympathy towards the cause of communism, how can we mobilize that base? Put simply: in order to mobilize the base which base builders hope to create, we need to have already done the work of building a communist party. It is not enough to simply meet peoples needs. Rather, we must build the institutions of dual power in the name of communism. We must refuse covert front organizing and instead have a public face as a communist party. When we build tenants unions, serve the people programs, and other dual power projects, we must make it clear that we are organizing as communists, unified around a party, and are not content simply with establishing endless dual power organizations. We must be clear that our strategy is revolutionary and in order to make this clear we must adopt party organizing. By “party organizing” I mean an organizational strategy which adopts the party model. Such organizing focuses on building a party whose membership is formally unified around a party line determined by democratic centralist decision making. The party model creates internal methods for holding party members accountable, unifying party member action around democratically determined goals, and for educating party members in communist theory and praxis. A communist organization utilizing the party model works to build dual power institutions while simultaneously educating the communities they hope to serve. Organizations which adopt the party model focus on propagandizing around the need for revolutionary socialism. They function as the forefront of political organizing, empowering local communities to theorize their liberation through communist theory while organizing communities to literally fight for their liberation. A party is not simply a group of individuals doing work together, but is a formal organization unified in its fight against capitalism. Party organizing has much to offer the base building movement. By working in a unified party, base builders can ensure that local struggles are tied to and informed by a unified national and international strategy. While the most horrific manifestations of capitalism take on particular and unique form at the local level, we need to remember that our struggle is against a material base which functions not only at the national but at the international level. The formal structures provided by a democratic centralist party model allow individual locals to have a voice in open debate, but also allow for a unified strategy to emerge from democratic consensus. Furthermore, party organizing allows for local organizations and individual organizers to be held accountable for their actions. It allows criticism to function not as one independent group criticizing another independent group, but rather as comrades with a formal organizational unity working together to sharpen each others strategies and to help correct chauvinist ideas and actions. In the context of the socialist movement within the United States, such accountability is crucial. As a movement which operates within a settler colonial society, imperialist and colonial ideal frequently infect leftist organizing. Creating formal unity and party procedure for dealing with and correcting these ideas allows us to address these consistent problems within American socialist organizing. Having a formal party which unifies the various dual power projects being undertaken at the local level also allows for base builders to not simply meet peoples needs, but to pull them into the membership of the party as organizers themselves. The party model creates a means for sustained growth to occur by unifying organizers in a manner that allows for skills, strategies, and ideas to be shared with newer organizers. It also allows community members who have been served by dual power projects to take an active role in organizing by becoming party members and participating in the continued growth of base building strategy. It ensures that there are formal processes for educating communities in communist theory and praxis, and also enables them to act and organize in accordance with their own local conditions. We also must recognize that the current state of the base building movement precludes the possibility of such a national unified party in the present moment. Since base building strategy is being undertaken in a number of already established organizations, it is not likely that base builders would abandon these organizations in favor of founding a unified party. Additionally, it would not be strategic to immediately undertake such complete unification because it would mean abandoning the organizational contexts in which concrete gains are already being made and in which growth is currently occurring. What is important for base builders to focus on in the current moment is building dual power on a local level alongside building a national movement. This means aspiring towards the possibility of a unified party, while pursuing continued local growth. The movement within the Marxist Center network towards some form of unification is positive step in the right direction. The independent party emphasis within the Refoundation caucus should also be recognized as a positive approach. It is important for base builders to continue to explore the possibility of unification, and to maintain unification through a party model as a long term goal. In the meantime, individual base building organizations ought to adopt party models for their local organizing. Local organizations ought to be building dual power alongside recruitment into their organizations, education of community members in communist theory and praxis, and the establishment of armed and militant party cadres capable of defending dual power institutions from state terror. Dual power institutions must be unified openly and transparently around these organizations in order for them to operate as more than “red charities.” Serving the people means meeting their material needs while also educating and propagandizing. It means radicalizing, recruiting, and organizing. The party model remains the most useful method for achieving these ends. The use of the party model by local organizations allows base builders to gain popular support, and most importantly, to mobilize their base of popular support towards revolutionary ends, not simply towards the construction of a parallel economy which exists as an end in and of itself. It is my hope that we will see future unification of the various local base building organizations into a national party, but in the meantime we must push for party organizing at the local level. If local organizations adopt party organizing, it ought to become clear that a unified national party will have to be the long term goal of the base building movement. Many of the already existing organizations within the base building movement already operate according to these principles. I do not mean to suggest otherwise. Rather, my hope is to suggest that we ought to be explicit about the need for party organizing and emphasize the relationship between dual power and the party model. Doing so will make it clear that the base building movement is not pursuing a cooperative economy alongside capitalism, but is pursuing a revolutionary socialist strategy capable of fighting capitalism. The long term details of base building and dual power organizing will arise organically in response to the conditions the movement finds itself operating within. I hope that I have put forward a useful contribution to the discussion about base building organizing, and have demonstrated the need for party organizing in order to ensure that the base building tendency maintains a revolutionary orientation. The finer details of revolutionary strategy will be worked out over time and are not a good subject for public discussion. I strongly believe party organizing offers the best path for ensuring that such strategy will succeed. My goal here is not to dictate the only possible path forward but to open a conversation about how the base building movement will organize as it transitions from a loose network of individual organizations into a unified socialist tendency. These discussions and debates will be crucial to ensuring that this rapidly growing movement can succeed.

#### K First - There is no material world that we can separate from the lens through which we view it. Deconstructing the AFF scholarship is a prior question that has material effects.

#### Therefore the ROB is one of deconstruction – vote for the side which best challenges neoliberal scholarship

#### Springer ‘12

Simon Springer - Department of Geography, University of Otago. “Neoliberalism as discourse: between Foucauldian political economy and Marxian poststructuralism.” Routledge. May 2012. JJN from file \*bracketing in original

Conclusion In arguing for an understanding of neoliberalism as discourse, I do not presume that comprehending neoliberalism separately as a hegemonic ideology, a policy and program, a state form, or as a form of governmentality is wrong or not useful. Rather I have simply attempted to provoke some consideration for the potential reconcilability of the different approaches. My argument should accordingly be read as an effort to destabilize the ostensible incompatibility that some scholars undertaking their separate usage seem keen to assume. Without at least attempting to reconcile the four approaches we risk being deprived of a coherent concept with which to work, and thus concede some measure of credibility to Barnett’s (2005) claim that ‘there is no such thing as neoliberalism’. Such a position renders the entire body of scholarship on neoliberalism questionable, as scholars cannot be sure that they are even discussing the same thing. More perilously, to accept such a claim throws the project of constructing solidarities across space into an uneasy quandary, where the resonant violent geographies of our current moment may go unnoticed, a condition that plays perfectly into the ideological denial maintained by the current capitalist order (Zizek, 2011). In ignoring such relational possibilities for resistance to the contemporary zeitgeist, Barnett (2005) seems keen to engage in disarticulation ad nauseam. Yet deconstruction is meant to be interruptive not debilitating. As Spivak (1996, p. 27) contends, ‘Deconstruction does not say there is no subject, there is no truth, there is no history. ... It is constantly and persistently looking into how truths are formed’. It is about noticing what we inevitably leave out of even the most searching and inclusive accounts of phenomena like neoliberalism, which opens up and allows for discursive understandings. Rather than making nice symmetrical accounts of the ‘real’ at the meeting point of representational performance and structural forces, neoliberalism understood as a discourse is attuned to processual interpretation and ongoing debate. While there are inevitable tensions between the four views of neoliberalism that are not entirely commensurable, their content is not diametrically opposed, and indeed a considered understanding of how power similarly operates in both a Gramscian sense of hegemony and a Foucauldian sense of governmentality points toward a dialectical relationship. Understanding neoliberalism as discourse allows for a much more integral approach to social relations than speech performances alone. This is a discourse that encompasses material forms in state formation through policy and program, and via the subjectivation of individuals on the ground, even if this articulation still takes place through discursive performatives. By formulating discourse in this fashion, we need not revert to a presupposed ‘real-world’ referent to recognize a materiality that is both constituted by and constitutive of discourse. Instead, materiality and discourse become integral, where one cannot exist without the other. It is precisely this understanding of discourse that points to a similitude between poststructuralism and Marxian political economy approaches and their shared concern for power relations. I do not want to conclude that I have worked out all these tensions, my ambition has been much more humble. I have simply sought to open an avenue for dialogue between scholars on either side of the political economy/ poststructuralist divide. The importance of bridging this gap is commensurate with ‘the role of the intellectual ... [in] shaking up habits, ways of acting and thinking, of dispelling commonplace beliefs, of taking a new measure of rules and institutions ... and participating in the formation of a political will’ (Foucault, quoted in Goldstein, 1991, pp. 11– 12). Such reflexivity necessarily involves opening ourselves to the possibility of finding common ground between the epistemic and ontological understandings of political economy and poststructuralism so that together they may assist in disestablishing neoliberalism’s rationalities, deconstructing its strategies, disassembling its technologies, and ultimately destroying its techniques. In changing our minds then, so too might we change the world.

#### Weigh the K over the case:

#### 1] The judges enter the debate without any bias or morals, it is our job to tell them how to view the world- if they have not contested our framing then evaluate the debate 100% on that

#### 2] Epistemology – the K indicts the knowledge production processes of the AC – they first have to win that their authors are understanding the problem through the correct lens before they can win any form of solvency, which makes the K a pre req to the case

#### 3] Fiat is illusory – the plan never passes, so the only tangible impact is the orientation the judge chooses to forward in the academic space – you have a real world obligation to rid educational spaces of neoliberalism.

#### 4] DON'T COP OUT—judges nowadays just disregard framework and let the aff get access to all their impacts. If we win our link arguments you shouldn't weigh their advantages not because of theory, but because their advantages aren't true.

#### IMPORTANT- on a note on their links- trust our links more than them, our Feldman and Dimick cards 1) provide good ways to describe the system that their card doesn’t go into detail about and 2) we indict their epistemology because their author has been trapped in an endless cycle believing capitalism is inevidible

## Case

**Strikes hurt unions and their members**

**Gardapee 12**

Pamela Gardapee (studied accounting, computers and writing before offering her tax, computer and writing services to others, 2012-08-16 (date found in source code), "How Do Strikes Affect Labor Union Members?," Your Business, [https://yourbusiness.azcentral.com/strikes-affect-labor-union-members-2432.html //](https://yourbusiness.azcentral.com/strikes-affect-labor-union-members-2432.html%20//) AW

Whether you are a small business or a big business, strikes can hurt both the business and the members. Although companies have options during a strike, the labor union members have very few options after the strike vote is cast and the members walk out. **The affect of a strike on union members is just as hard as it is for the business.** Earnings The earnings that a labor union member is used to making will stop. Although there is a strike fund that provides some money to strikers every week, the amount doesn’t make up for lost wages. Every union is different, but members could only make a fraction of their normal wages, depending on the union to which they belong and the funds available. However, the only way to get paid from the union strike fund is to walk the picket line. If an employee belongs to the union, that person cannot choose to work without resigning from the union or he could face fines because he is not abiding by the bylaws set forth by the union. If a union member doesn’t resign from the union before working for the employer, the union will fine that person and can sue him for the money. Benefits ref Labor union members who strike for long periods of time can lose benefits such as sick pay, vacation and medical insurance. The company can only stop benefits if the actual expired contract stipulates it, however. Some unions also have funds to pay for some or all employee benefits during a strike. Morale Moral is likely to deteriorate if the strike drags on. Companies will be watching for this problem with labor union members. Members start feeling the strain from loss of wages, benefits and available work. Relationships feel the strain when a wage earner is no longer bringing home enough money to feed the family or pay the bills. When the strike lasts longer than a few weeks, morale continues to decline. Communication Communication with the company may stop. This can affect all the striking members. Companies can opt to hire workers to replace the striking members. When and if the strikers return to work, there will be a strain between the members and the management team caused by a strike. The workers hired during the strike can keep their jobs even after the strike is over if the company chooses, which means labor union members will lose their jobs. The company does not have to rehire the union members.

**Unions make strikes less effective and less common**

**Maynard 12**

Melissa (Melissa Maynard is a senior officer with The Pew Charitable Trusts' Fiscal 50), 9-25-2012, "Public Strikes Explained: Why There Aren't More of Them," Pew Trusts, [https://www.pewtrusts.org/en/research-and-analysis/blogs/stateline/2012/09/25/public-strikes-explained-why-there-arent-more-of-them //](https://www.pewtrusts.org/en/research-and-analysis/blogs/stateline/2012/09/25/public-strikes-explained-why-there-arent-more-of-them%20//) AW

Strikes often end without an agreement but come with significant costs for both sides. They can damage public opinion toward both elected leaders and the public employees involved, and bring real financial **consequences for the strikers**. Strikes have been especially rare in the budget-cutting environment that has been the reality in most states for the past few years. This isn't because labor relations are generally rosy — far from it. But striking public workers tend not to fare well in the court of public opinion because the public expects them to share in the widespread economic pain. “Strikes tend to be won or lost on public support more than anything else," says Joseph Slater, professor at the University of Toledo College of Law. “[Workers] may rightly feel put upon, but they have to be very leery of alienating the public.” Few politicians have been thrown out of office for supporting cuts to public employee pay and benefits in recent years, despite the toll those cuts have taken on labor relations. **Many public sector union contracts include “no strike clauses” as a condition of employment, even in states where strikes are legal.** In some cases, the terms of the prior agreement remain in force even after a contract expires until a new agreement is reached, giving workers little incentive to negotiate but also little motivation to strike.

**Unionizing hurts employment + wages**

**Greeman and Kleiner PhDs Econ 90**

Freeman, Richard Barry (so many awards he has a wikipedia page – a PhD in econ from harvard and teaches in London and gives lectures around the world), and Morris M. Kleiner. (M.A. in Labor and Industrial Relations, and Ph.D. in economics from the [University of Illinois](https://en.wikipedia.org/wiki/University_of_Illinois) and his undergraduate degree in economics)1990. The impact of new unionization on wages and working conditions. Journal of Labor Economics 8(1) Part 2: S8-S25. // AW

This article has presented the results of a survey of 364 establishments covering over 146,000 workers, some which faced union organizing drives during the 1980s and some which did not face such drives. Our data show that firms that lost elections to unions and signed collective contracts increased wages and benefits more rapidly than control firms but fell far short of the gains needed to reach the 15%-25% union wage premium found in cross-section studies. Our data also show that the newly organized workers obtained substantial "voice" benefits such as grievance procedures and seniority provisions, while **experiencing declines in employment compared to control firms**. We hypothesize that the smal l wage effects that we found are likely to reflect "period" effects due to the economic environment of the 1980s and "first-contract" effects due to the tendency of new union organizations to use their bargaining power to enhance industrial democracy and decision making by rules rather than to raise wages. They may also reflect differences in the estimated size of union wage premium between establishment and individual-worker data sets.

#### They don’t have evidence that says strikes help unions- this takes out their entire link chain because if strikes don’t help unions then they have no solvency- we read green

Reich et al, 2021. Alexander Hertel-Fernandez et al,. Suresh Naidu, and Adam Reich et al, 2021. Alexander Hertel-Fernandez is an associate professor of public affairs at Columbia University, where he studies American political economy, with a focus on the politics of business, labor, wealthy donors, and policy. Adam Reich is an associate professor of sociology at Columbia University, Naidu is a professor of economics and public affairs at Columbia University. “Schooled by Strikes? The Effects of Large-Scale Labor Unrest on Mass Attitudes toward the Labor Movement.” *Perspectives on Politics*, American Political Science Association, March 2021 Vol 19 No. 1. doi:10.1017/S1537592720001279

We examined the political consequences of large-scale teacher strikes, studying how firsthand exposure changed mass attitudes and public preferences. Across a range of specifications and approaches, we find that increased exposure to the strikes led to greater support for the walkouts, more support for legal rights for teachers and unions, and, especially, greater personal interest in labor action at people’s own jobs, though not necessarily through traditional unions. Returning to the theoretical expectations we outlined earlier, the teacher strikes appear to have changed the ways that parents think about the labor movement, generating greater public support. The results regarding workers’ interest in undertaking labor action in their own jobs also suggests evidence in favor of the public inspiration and imitation hypothesis, underscoring the role that social movements and mobilizations can play in teaching noninvolved members about the movement and tactics. Still, an important caveat to these findings is that strike-exposed parents were not more likely to say that they would vote for a traditional union at their jobs, possibly reflecting the fact that the strikes emphasized individual teachers and not necessarily teacher unions as organizations either in schools or in parents’ own workplaces. Further research might explore this difference, together with the fact that we find somewhat stronger evidence in favor of the imitation hypothesis (i.e., support for labor action at one’s own work) than for the public support hypothesis (i.e., support for the striking teachers). Before we discuss the broader implications of our findings for the understanding of the labor movement, we briefly review and address several caveats to the interpretation of our results. One concern is whether the results we identify from a single survey can speak to enduring changes in public opinion about the strikes and unions. Given the timing of the teacher strikes in the first half of 2018, our respondents were reflecting on events that happened 7–12 months in the past. We therefore think that our results represent more durable changes in opinion as a result of the strikes, in line with other studies of historical mobilizations and long-term changes in attitudes (Mazumder 2018). The AFL-CIO time-series polling data, moreover, further suggest that there were increases in aggregate public support for unions in the strike states after the strikes occurred. Nevertheless, follow-up studies should examine how opinion toward, and interest in, unions evolve in the mass teacher strike states, and it would be especially interesting to understand whether unions have begun capitalizing on the interest in the labor movement that the strikes generated. We also note that, despite the large sample size of our original survey, we still lack sufficient statistical power to fully explore the effects of the strikes on all of our survey outcomes. Future studies ought to consider alternative designs with the power to probe the individual outcomes that were not considered in this study. Another question is how to generalize from our results to other strikes and labor actions. Although it is beyond the scope of this article to develop and test a more general theory of strike action, there are factors that suggest that the teacher strikes we study here represent a hard test for building public support. The affected states had relatively weak public sector labor movements, meaning that few individuals had personal connections to unions; most were also generally conservative and Republican leaning, further potentially reducing the receptivity of the public to the teachers’ demands. And lastly, the type of work we study —teaching—involves close interaction with a very sympathetic constituency: children and their parents. This should make strike disruptions more controversial and increase the likelihood of political backlash (and indeed, we do find that the strikes were less persuasive for parents who may have lacked access to childcare). Nevertheless, additional factors may have strengthened the effects of the strikes; namely, that education spending in the strike and walkout states had dropped so precipitously since the Great Recession, giving teachers the opportunity to connect their demands to broader public goods. Considering these factors together, we feel comfortable arguing that strikes are likely to be successful in other contexts where involved employees can successfully leverage close connections to the clients and customers they serve and connect their grievances to the interests of the broader community. This is likely to be especially true in cases where individuals feel they are not receiving the level of quality service they deserve from businesses or governments. The flip side of our argument is that strikes are less likely to be successful—and may produce backlash—when the mass public views striking workers’ demands as illegitimate or opposed to their own interests or when individuals are especially inconvenienced by labor action and do not have readily available alternatives (such as lacking childcare during school strikes). This suggests that teachers’ unions’ provision of meals and childcare to parents (as happened in a number of the recent strikes) is a particularly important tactic to avoid public backlash. In addition, our results suggest that future strikes on their own are unlikely to change public opinion if all they do is to provide information about workers’ grievances or disrupt work routines. Our exploratory analysis of the mechanisms driving our results suggests that it was not necessarily information about poor school quality or the strikes themselves that changed parents’ minds, but perhaps the fact that the teachers were discussing the public goods they were seeking for the broader community. We anticipate that strikes or walkouts that adopt a similar strategy—similar to the notion of “bargaining for the common good”—would be most likely to register effects like ours in the future (McCartin 2016). Notably, that is exactly the strategy deployed by teachers in Los Angeles, who spent several years building ties to community members and explaining the broader benefits that a stronger union could offer to their community in the run-up to a strike in early 2019 (Caputo-Pearl and McAlevey 2019). In all, our results complement a long line of work arguing for the primacy of the strike as a tactic for labor influence (e.g. Burns 2011; Rosenfeld 2006; Rubin 1986). Although this literature generally has focused on the economic consequences of strikes, we have shown that strikes can also have significant effects on public opinion. Even though private sector strikes have long sought to amass public support, public-facing strikes are even more important for public sector labor unions, given their structure of production and the fact that their“managers”are ultimately elected officials. But how should we view strikes relative to the other strategies that public sector unions might deploy in politics, such as campaign contributions, inside lobbying, or mobilization of their members (cf. DiSalvo 2015; Moe 2011)? Given the large cost of mass strikes in terms of time and grassroots organizing, we expect that public sector unions will be most likely to turn to public-facing strikes (like the 2018 teacher walkouts) when these other lower-cost inside strategies are unsuccessful and when their demands are popular in the mass public. Under these circumstances, government unions have every reason to broaden the scope of conflict to include the mass public (cf. Schattschneider 1960). But when unions can deploy less costly activities (like simply having a lobbyist meet with lawmakers) or when they are pursuing demands that are more controversial with the public, we suspect that unions will opt for less public-facing strategies (on the logic of inside versus outside lobbying more generally, see, for example, Kollman 1998). Indeed, our results complement work by Terry Moe and Sarah Anzia describing how teacher unions work through low-salience and low-visibility strategies, such as capturing school boards, pension boards, or education bureaucracies, when they are pushing policies that tend not to be supported by the public (Anzia 2013; Anzia and Moe 2015; Moe 2011). Our results yield a final implication for thinking about the historical development of the labor smovement: suggest that the decline of strikes we tracked in Figure 1 may form a vicious cycle for the long-term political power of labor. As we have documented, strikes seem to be an important way that people form opinions about unions and develop interest in labor action. As both strikes and union membership have declined precipitously over the past decades, few members of the public have had opportunities to gain firsthand knowledge and interest in unions. Moreover, strikes appear to foster greater interest in further strikes, feeding on one another. If unions are to regain any economic or political clout in the coming years, our study suggests that the strike must be a central strategy of the labor movement.

# 2NR

#### 1] First, to address the case arguments- the union debate is a wash because we both read evidence as to why unions are or aren’t helpful, they say they should just reject our evidence but don’t provide any reason why, even if we concede the rehighlighted card they didn’t respond to the Gardopee 12 card- extend that card- unions members just end up losing money or getting sued so the net damage is bad for unions- in addition they didn’t respond to our Greeman and Kleiner 90 card- extend that card that unions hurt employment and wages- this turns the case because if employment and wages are hurt then so will biopharmaceutical innovation- reject their arguments on biopharmeceudical innovation the status quo seems fine despite us being amist a pandemic that is already horrible

#### 2] In addition, they say we dropped their contentions but we did not- our cap K link card Kaletsky says the root cause of Right wing populism is actually capitalism so if you do the alt you solve all their offense on there, weget the net benefit

### 3] 2NR Prepped Flow

#### Vote neg to reject neoliberalism and its power over workers: the aff is not innocent for multiple reasons:

#### 1] The affirmative continues to rest on the idea that their problems are caused by an absence of some random governmental policy like the “right to strike”, but rather the underlying issue is capitalism- they don’t make it obvious on face but they are endorcing capitalism- extend both our links that the aff is stuck under an epistemological capitalist view of the world that will eventually bring us to extinction

#### 2] Treat the links as disads to the plan- we explain why the plan is stuck in an epistemological cycle of neoliberal scholarship while we provide reliable and scholarly evidence as to why the plan will inevidibly cause extinction THEY HAVE NOT CONTESTED OUR LINKS SO TAKE THESE SERIOUSLY

#### 3] Off the entire 1AC - Extend the Dimick 19 card- framing strikes as “rights” destroys the entire purpose of rights- when you are given the right to strike, you are protected under the government but ultimately power still resides with the judge, jury, or executioner in which they can abuse the same principles as “conditional striking”- rather “freedom to strike” demonstrates better how strikes can directly have workers hold the real power themselves- this still reinforces properties of neoliberalism and directly destroys class solidarity- absence of class solidarity is a direct support of neoliberalism so that links to our impacts

#### Also off their populism advantage- **Extend Kaletsky 17- the aff has misdiagnosed the problems of populism and has blamed it on strikes- claiming that a “right to strike” would easily solve- however we cut this off, the Kaletsky 17 card explains how the crises caused by capitalisms cause populism**

#### 4] Off [the entire solvency section] in the 1AC, we agree with the aff that they are anticapitalist - but we disagree with the scope of their anticapitalist movements. our feldman evidence says that strikes confine worker struggles to grievances against individual companies and individual employers, which sanitizes the broader structure of capitalism. strikes make workers believe that the problem behind bad working conditions, subhuman treatment, and oppression is their boss. but in reality, it’s the system. The aff buys into capitalist logic and that threatens the root cause of workers’ problems- atomization of workers’ problems dodges real issues and triggers our impacts

#### 3] The impact of the K is linear not brink, any continued towards movement towards neoliberalism is bad- more deaths/inequality/etc.

#### 4] Continued neolib causes extinction, only the alt can get us out of this hole with the formation of The Party- the net benefit of the alt here is that building a communist party will allow us to address the real problems of the workers AND it will escape the extinction scenario impact- the communist party does not endorce neoliberalist ideologies so we save extinction on that front AND we solve the aff’s impacts because we’re giving workers what they really want, whether that be capital or conditions, thus the alt [solves their impacts]

#### 5] Even if we do take their impacts however- weigh the K’s extinction scenario impact over theirs:

#### A] Any form of them striking solves small impacts in the short term but fails to address the long term- we’ve historically been able to recover from short term impacts but long term impacts tend to have higher magnitude

#### B] Capitalism is more present than workers striking and therefore it is a more pressing issue- weigh our impacts because they cover a larger scope

#### C] Weigh magnitude and scope over all else- together they dovetail to create some of the impacts that are just too hard to pass on- debaters’ cognitive bias tends to underestimate high risk scenarios

#### D] Our impact causes theirs- if you solve capitalism you solve the workers’ desires of trying to gain capital- that’s Feldman. Do the alt and we solve their impacts, don’t do the alt and workers remain unhappy

#### E] Off their cap sustainable card- Extend our Farbod 15 card AND we read- capitalism is not sustainable – an inherent drive to accumulate is inextricably linked to environmental collapse and means “green growth” can’t function

Monbiot ’19 (George- Environmental and political advocate, Graduate from Oxford, and published author, “Dare to declare capitalism dead – before it takes us all down with it,” The Guardian, April 25 2019)/ly

For most of my adult life I’ve railed against “corporate capitalism”, “consumer capitalism” and “crony capitalism”. It took me a long time to see that the problem is not the adjective but the noun. While some people have rejected capitalism gladly and swiftly, I’ve done so slowly and reluctantly. Part of the reason was that I could see no clear alternative: unlike some anti-capitalists, I have never been an enthusiast for state communism. I was also inhibited by its religious status. To say “capitalism is failing” in the 21st century is like saying “God is dead” in the 19th: it is secular blasphemy. It requires a degree of self-confidence I did not possess. But as I’ve grown older, I’ve come to recognise two things. First, that it is the system, rather than any variant of the system, that drives us inexorably towards disaster. Second, that you do not have to produce a definitive alternative to say that capitalism is failing. The statement stands in its own right. But it also demands another, and different, effort to develop a new system. Capitalism’s failures arise from two of its defining elements. The first is perpetual growth. Economic growth is the aggregate effect of the quest to accumulate capital and extract profit. Capitalism collapses without growth, yet perpetual growth on a finite planet leads inexorably to environmental calamity. Those who defend capitalism argue that, as consumption switches from goods to services, economic growth can be decoupled from the use of material resources. Last week a paper in the journal New Political Economy, by Jason Hickel and Giorgos Kallis, examined this premise. They found that while some relative decoupling took place in the 20th century (material resource consumption grew, but not as quickly as economic growth), in the 21st century there has been a recoupling: rising resource consumption has so far matched or exceeded the rate of economic growth. The absolute decoupling needed to avert environmental catastrophe (a reduction in material resource use) has never been achieved, and appears impossible while economic growth continues. Green growth is an illusion. A system based on perpetual growth cannot function without peripheries and externalities. There must always be an extraction zone – from which materials are taken without full payment – and a disposal zone, where costs are dumped in the form of waste and pollution. As the scale of economic activity increases until capitalism affects everything, from the atmosphere to the deep ocean floor, the entire planet becomes a sacrifice zone: we all inhabit the periphery of the profit-making machine. This drives us towards cataclysm on such a scale that most people have no means of imagining it. The threatened collapse of our life-support systems is bigger by far than war, famine, pestilence or economic crisis, though it is likely to incorporate all four. Societies can recover from these apocalyptic events, but not from the loss of soil, an abundant biosphere and a habitable climate. The second defining element is the bizarre assumption that a person is entitled to as great a share of the world’s natural wealth as their money can buy. This seizure of common goods causes three further dislocations. First, the scramble for exclusive control of non-reproducible assets, which implies either violence or legislative truncations of other people’s rights. Second, the immiseration of other people by an economy based on looting across both space and time. Third, the translation of economic power into political power, as control over essential resources leads to control over the social relations that surround them.

#### 5] Evaluate the K first over the case: they have to defend their epistemology since everything they say is theoretically false due to capitalist ideology infecting their scholarship

#### Now on defense:

#### 1] Cap causes both impacts – democracy and war –

#### Democracy – on democracy- neolib is coopted by facism and makes democracy impossible – trump and current right wing US politics is a great example

#### war – xt farbod 15 – climate change caused by capitalism exacerbates internal cohesion and makes war inevitable

#### Takes out solvency – single- issue diagnosis forecloses focus on larger structural issues.

2] on the communism has never caused anything argument- this is because communism has never been implemented successfully, they can’t provide one example where it has been implmeneted in the form we have it in the alt

### AT: PICs

#### We didn’t PIC out of anything, the alt is entirely different than the plan and a formation of the Party competes functionally at the utmost scale- reject their claims

### AT: Perm

#### 1] Reject the aff’s claims that you can “perm double bind”, we are physically mutually exclusive because you can’t deconstruct scholarship while passing a policy based on it

#### 2] Strikes literally link to our impacts, any form of the aff’s striking still links to our impacts so the alt is mutually exclusive

#### 3] The links are disads to the perm and they provide mutual exclusivity, if their plan includes strikes then they cannot be compatible with the anticapitalism of the alt

#### 4] The perm is severance of their representations – severance is a voting issue because it makes the aff a moving target which is unfair and kills neg strategy since we only get 2 speeches

#### 5] Evaluate the debate as competing methodologies/understandings of the world – this means the perm is incoherent if we aren’t evaluating competing policies.

#### 6] No net benefit – we solve the AC because we solve the root cause– neoliberalism. Evaluate the perm debate through a risk analysis – if we win root cause claims, there’s no reason to risk the AC links hurting alt solvency.

#### **7]** Inclusion of the aff dooms alt solvency – we must give up our attachments to rights and the law in favor of examining the relationship of domination with existence itself.

Gabel, 84

[Peter, Prof. Law @ New College of California School of Law, San Francisco: “The Phenomenology of Rights-Consciousness and the Pact of the Withdrawn Selves,” Texas Law Review 62, no. 8 (May 1984). [https://heinonline.org/HOL/Page?handle=hein.journals/tlr62&div=65&g\_sent=1&casa\_token=&collection=journals]//AD](https://heinonline.org/HOL/Page?handle=hein.journals/tlr62&div=65&g_sent=1&casa_token=&collection=journals%5d//AD)

#### But it is wrong to think that the critique of rights is 'Just a matter of degree," or that all we need is to get the good meaning of rights into the law and get rid of the bad meaning, or that what we need are collective rights instead of individual rights or human rights instead of property rights. And it is also wrong to think that a transformation movement can be advanced by a conceptualized "combination" of rights-victories at the legal level and community organizing at the grass-roots level, as if we could produce a quantity of movement and then freeze it in stone, and then another and freeze that in stone, until we had the right to everything we wanted. To think any of these things is to participate in the illusion that the right to an experience can create the experience itself, and to reverse the true relationship between the meaning of verbal concepts and the qualitative or lived milieu out of which they arise. From my point of view, the critique of rights is a critique of that reversal; it is aimed at clarifying the possible existential meanings that rights can acquire once their true relationship to existence itself has been understood

### AT: No Root Cause

#### They solve a temporary problem and claim victory by solving “extinction” or “solving war”- in reality capitalism causes all these impacts in the long run so they are forced to run with the alt- that’s Farbod 15- it’s impossible for them to solve at this point so cross out all their impacts

## Voters

#### this is an easy neg ballot, we have linked all their advantages to capitalism which is the root cause- our alt has the biggest net benefit and even if you assume the cap K false- we win on the case- vote neg to rid neoliberal scholarship and understand the root causes of problems better- all links disads to the perm so understand that the K indicts their view of the world, do the alt, we solve, the plan causes capitalism which links to extinction, they haven’t contested these links,