## 1

#### Interp and violation – 1ACs must use the three-tier process to justify the plan – they haven’t

Reid-Brinkley 8[SHANARA ROSE REID-BRINKLEY- “THE HARSH REALITIES OF “ACTING BLACK”: HOW AFRICAN-AMERICAN POLICY DEBATERS NEGOTIATE REPRESENTATION THROUGH RACIAL PERFORMANCE AND STYLE” Under the Direction of CHRISTINE HAROLD <https://getd.libs.uga.edu/pdfs/reid-brinkley_shanara_r_200805_phd.pdf> 2008] VHS AI

In other words, those with social power within the debate community are able to produce and determine “legitimate” knowledge. These legitimating practices usually function to maintain the dominance of normative knowledgemaking practices, while crowding out or directly excluding alternative knowledge-making 83 practices. The Louisville “framework looks to the people who are oppressed by current constructions of power.”58 Jones and Green offer an alternative framework for drawing claims in debate speeches, they refer to it as a three-tier process: A way in which you can validate our claims, is through the three-tier process. And we talk about personal experience, organic intellectuals, and academic intellectuals. Let me give you an analogy. If you place an elephant in the room and send in three blind folded people into the room, and each of them are touching a different part of the elephant. And they come back outside and you ask each different person they gone have a different idea about what they was talking about. But, if you let those people converse and bring those three different people together then you can achieve a greater truth.59 Jones argues that without the three tier process debate claims are based on singular perspectives that privilege those with institutional and economic power. The Louisville debaters do not reject traditional evidence per se, instead they seek to augment or supplement what counts as evidence with other forms of knowledge produced outside of academia. As Green notes in the doubleocto-finals at CEDA Nationals, “Knowledge surrounds me in the streets, through my peers, through personal experiences, and everyday wars that I fight with my mind.”60 The thee-tier process: personal experience, organic intellectuals, and traditional evidence, provides a method of argumentation that taps into diverse forms of knowledge-making practices. With the Louisville method, personal experience and organic intellectuals are placed on par with traditional forms of evidence. While the Louisville debaters see the benefit of academic research, they are also critically aware of the normative practices that exclude racial and ethnic minorities from policy-oriented discussions because of their lack of training and expertise. Such exclusions 84 prevent radical solutions to racism, classism, sexism, and homophobia from being more permanently addressed. According to Green: bell hooks talks about how when we rely solely on one perspective to make our claims, radical liberatory theory becomes rootless. That’s the reason why we use a three-tiered process. That’s why we use alternative forms of discourse such as hip hop. That’s also how we use traditional evidence and our personal narratives so you don’t get just one perspective claiming to be the right way. Because it becomes a more meaningful and educational view as far as how we achieve our education.61 The use of hip hop and personal experience function as a check against the homogenizing function of academic and expert discourse. Note the reference to bell hooks. Green argues that without alternative perspectives, “radical libratory theory becomes rootless.” The term rootless seems to refer to a lack of grounded-ness in the material circumstances that academics or experts study. In other words, academics and experts by definition represent an intellectual population with a level of objective distance from that which they study. For the Louisville debaters, this distance is problematic as it prevents the development of a social politic that is rooted in the community of those most greatly affected by the status of oppression.

#### Vote for limits – there are an infinite amount of potential plans so you cherry-pick affs with no neg ground and I must prep all affs while they prep one which pigeonholes me to generics but there is a limited amount of ways bodies could affirm.

#### TVA – defend your advocacy but focus on the way the politics you defend are influenced by your identity

#### CI – a) brightlines are arbitrary and self-serving which doesn’t set good norms b) it collapses since weighing between brightlines rely on offense defense

#### DTD – its key to deter future abuse

#### No RVI’s- a) chilling effect – people will be too scared to read theory because RVI’s encourage baiting theory b) clash – people go all in on theory which decks substance engagement

## 2

#### CP text: workers in a just government ought to illegally strike

#### Only illegal strikes have the potential to be successful and change minds

Reddy 21-- Diana S. Reddy [Diana Reddy is a Doctoral Fellow at the Law, Economics, and Politics Center at UC Berkeley Law]; “There Is No Such Thing as an Illegal Strike”: Reconceptualizing the Strike in Law and Political Economy; Jan 6 2021; Yale Law Journal; <https://www.yalelawjournal.org/forum/there-is-no-such-thing-as-an-illegal-strike-reconceptualizing-the-strike-in-law-and-political-economy>. (AG DebateDrills)

In recent years, consistent with this vision, there has been a shift in the kinds of strikes [are] workers and their organizations engage in—increasingly public-facing, engaged with the community, and capacious in their concerns.178 They have transcended the ostensible apoliticism of their forebearers in two ways, less voluntaristic and less economistic. They are less voluntaristic in that they seek to engage and mobilize the broader community in support of labor’s goals, and those goals often include community, if not state, action. They are less economistic in that they draw through lines between workplace-based economic issues and other forms of exploitation and subjugation that have been constructed as “political.” These strikes do not necessarily look like what strikes looked like fifty years ago, and they often skirt—or at times, flatly defy—legal rules. Yet, they have often been successful. Since 2012, tens of thousands of workers in the Fight for $15 movement have engaged in discourse-changing, public law-building strikes. They do not shut down production, and their primary targets are not direct employers. For these reasons, they push the boundaries of exiting labor law.179 Still, the risks appear to have been worth it. A 2018 report by the National Employment Law Center found that these strikes had helped twenty-two million low-wage workers win $68 billion in raises, a redistribution of wealth fourteen times greater than the value of the last federal minimum wage increase in 2007.180 They have demonstrated the power of strikes to do more than challenge employer behavior. As Kate Andrias has argued: [T]he Fight for $15 . . . reject[s] the notion that unions’ primary role is to negotiate traditional private collective bargaining agreements, with the state playing a neutral mediating and enforcing role. Instead, the movements are seeking to bargain in the public arena: they are engaging in social bargaining with the state on behalf of all workers.”181 In the so-called “red state” teacher strikes of 2018, more than a hundred thousand educators in West Virginia, Oklahoma, Arizona, and other states struck to challenge post-Great Recession austerity measures, which they argued hurt teachers and students, alike.182 These strikes were illegal; yet, no penalties were imposed.183 Rather, the strikes grew workers’ unions, won meaningful concessions from state governments, and built public support. As noted above, public-sector work stoppages are easier to conceive of as political, even under existing jurisprudential categories.184 But these strikes were political in the broader sense as well. Educators worked with parents and students to cultivate support, and they explained how their struggles were connected to the needs of those communities.185 Their power was not only in depriving schools of their labor power, but in making normative claims about the value of that labor to the community. Most recently, 2020 saw a flurry of work stoppages in support of the Black Lives Matter movement.186 These ranged from Minneapolis bus drivers’ refusal to transport protesters to jail, to Service Employees International Union’s Strike for Black Lives, to the NBA players’ wildcat strike.187 Some of these protests violated legal restrictions. The NBA players’ strike for instance, was inconsistent with a “no-strike” clause in their collective-bargaining agreement with the NBA.188 And it remains an open question in each case whether workers sought goals that were sufficiently job-related as to constitute protected activity.189 Whatever the conclusion under current law, however, striking workers demonstrated in fact the relationship between their workplaces and broader political concerns. The NBA players’ strike was resolved in part through an agreement that NBA arenas would be used as polling places and sites of civic engagement.190 Workers withheld their labor in order to insist that private capital be used for public, democratic purposes. And in refusing to transport arrested protestors to jail, Minneapolis bus drivers made claims about their vision for public transport. Collectively, all of these strikes have prompted debates within the labor movement about what a strike is, and what its role should be. These strikes are so outside the bounds of institutionalized categories that public data sources do not always reflect them.191 And there is, reportedly, a concern by some union leaders that these strikes do not look like the strikes of the mid-twentieth century. There has been a tendency to dismiss them.192 In response, Bill Fletcher Jr., the AFL-CIO’s first Black Education Director, has argued, “People, who wouldn’t call them strikes, aren’t looking at history.”193 Fletcher, Jr. analogizes these strikes to the tactics of the civil-rights movement. As Catherine Fisk and I recently argued, law has played an undertheorized role in constructing the labor movement and civil-rights movement as separate and apart from each other, by affording First Amendment protections to civil rights groups, who engage in “political” activity, that are denied to labor unions, engaging in “economic” activity.194 Labor unions who have strayed from the lawful parameters of protest have paid for it dearly.195 As such, it is no surprise that some unions are reluctant to embrace a broader vision of what the strike can be. Under current law, worker protest that defies acceptable legal parameters can destroy a union. Recasting the strike—and the work of unions more broadly—as political is risky. Samuel Gompers defended the AFL’s voluntarism and economism not as a matter of ideology but of pragmatism; he insisted that American workers were too divided to unite around any vision other than “more.”196 He did not want labor’s fortunes tied to the vicissitudes of party politics or to a state that he had experienced as protective of existing power structures. Now, perhaps more than ever, it is easy to understand the dangers of the “political” in a divided United States. Through seeking to be apolitical, labor took its work out of the realm of the debatable for decades; for this time, the idea that (some) workers should have (some form of) collective representation in the workplace verged on hegemonic. And yet, labor’s reluctance to engage in the “contest of ideas” has inhibited more than its cultivation of broader allies; it has inhibited its own organizing. If working people have no exposure to alternative visions of political economy or what workplace democracy entails, it is that much harder to convince them to join unions. Similarly, labor’s desire to organize around a decontextualized “economics” has always diminished its power (and moral authority), given that the economy is structured by race, gender, and other status inequalities—and always has been. During the Steel Strike of 1919, the steel companies relied on more than state repression to break the strike. They also exploited unions’ refusal to organize across the color line. Steel companies replaced striking white workers with Black workers.197 Black workers also sought “more.” But given their violent exclusion from many labor unions at the time, many believed they would not achieve it through white-led unions.198

#### Recognizing a right to strike reduces revolutionary potential and fractures class organizing – turns the perm.

Crépon 19 Mark Crépon (French philosopher), translated by Micol Bez “The Right to Strike and Legal War in Walter Benjamin’s ‘Toward the Critique of Violence,’” Critical Times, 2:2, August 2019, DOI 10.1215/26410478-7708331

If we wish to understand how the question of the right to strike arises for Walter Benjamin in the seventh paragraph of his essay “Zur Kritik der Gewalt,” it is impor­ tant to first analyze the previous paragraph, which concerns the state’s monopoly on violence. It is here that Benjamin questions the argument that such a monopoly derives from the impossibility of a system of legal ends to preserve itself as long as the pursuit of natural ends through violent means remains. Benjamin responds to this dogmatic thesis with the following hypothesis, arguably one of his most impor­ tant reflections: “To counter it, one would perhaps have to consider the surprising possibility that law’s interest in monopolizing violence vis­à­vis the individual is explained by the intention not of preserving legal ends, but rather of preserving law itself. [This is the possibility] that violence, when it does not lie in the hands of law, poses a danger to law, not by virtue of the ends that it may pursue but by virtue of its mere existence outside of law.”1 In other words, nothing would endanger the law more than the possibility of its authority being contested by a violence over which it has no control. The function of the law would therefore be, first and foremost, to contain violence within its own boundaries. It is in this context that, to demonstrate this surprising hypothesis, Benjamin invokes two examples: the right to strike guaranteed by the state and the law of war. Let us return to the place that the right to strike occupies within class struggle. To begin with, the very idea of such a struggle implies certain forms of violence. The strike could then be understood as one of the recognizable forms that this violence can take. However, this analytical framework is undermined as soon as this form of violence becomes regulated by a “right to strike,” such as the one recognized by law in France in 1864. What this recognition engages is, in fact, the will of the state to control the possible “violence” of the strike. Thus, the “right” of the right to strike appears as the best, if not the only, way for the state to circumscribe within (and via) the law the relative violence of class struggles. We might consider this to be the per­ fect illustration of the aforementioned hypothesis. Yet, there are two lines of ques­ tioning that destabilize this hypothesis that we would do well to consider. First, is it legitimate to present the strike as a form of violence? Who has a vested interest in such a representation? In other words, how can we trace a clear and unequivocal demarcation between violence and nonviolence? Are we not always bound to find residues of violence, even in those actions that we would be tempted to consider nonviolent? The second line of questioning is just as important and is rooted in the distinction established by Georges Sorel, in his Reflections on Violence, between the “political strike” and the “proletarian general strike,” to which Benja­ min dedicates a set of complementary analyses in §13 of his essay. Here, again, we are faced with a question of limits. What is at stake is the possibility for a certain type of strike (the proletarian general strike) to exceed the limits of the right to strike— turning, in other words, the right to strike against the law itself. The phenomenon is that of an autoimmune process, in which the right to strike that is meant to protect the law against the possible violence of class strugles is transformed into a means for the destruction of the law. The diference between the two types of strikes is nevertheless introduced with a condition: “The validity of this statement, however, is not unrestricted because it is not unconditional,” notes Benjamin in §7. We would be mistaken in believing that the right to strike is granted and guaranteed uncondi­ tionally. Rather, it is structurally subjected to a conflict of interpretations, those of the workers, on the one hand, and of the state on the other. From the point of view of the state, the partial strike cannot under any circumstance be understood as a right to exercise violence, but rather as the right to extract oneself from a preexisting (and verifiable) violence: that of the employer. In this sense, the partial strike should be considered a nonviolent action, what Benjamin named a “pure means.” The interpretations diverge on two main points. The first clearly depends on the alleged “violence of the employer,” a predicate that begs the question: Who might have the authority to recognize such violence? Evidently it is not the employer. The danger is that the state would similarly lack the incentive to make such a judgment call. It is nearly impossible, in fact, to find a single instance of a strike in which this recognition of violence was not subject to considerable controversy. The political game is thus the following: the state legislated the right to strike in order to con­ tain class strugles, with the condition that workers must have “good reason” to strike. However, it is unlikely that a state systematically allied with (and accomplice to) employers will ever recognize reasons as good, and, as a consequence, it will deem any invocation of the right to strike as illegitimate. Workers will therefore be seen as abusing a right granted by the state, and in so doing transforming it into a violent means. On this point, Benjamin’s analyses remain extremely pertinent and profoundly contemporary. They unveil the enduring strategy of governments confronted with a strike (in education, transportation, or healthcare, for example) who, afer claiming to understand the reasons for the protest and the grievances of the workers, deny that the arguments constitute sufcient reason for a strike that will likely paralyze this or that sector of the economy. They deny, in other words, that the conditions denounced by the workers display an intrinsic violence that jus­ tifies the strike. Let us note here a point that Benjamin does not mention, but that is part of Sorel’s reflections: this denial inevitably contaminates the (socialist) lef once it gains power. What might previously have seemed a good reason to strike when it was the opposition is deemed an insufcient one once it is the ruling party. In the face of popular protest, it always invokes a lack of sufcient rationale, allow­ ing it to avoid recognizing the intrinsic violence of a given social or economic situ­ ation, or of a new policy. And it is because it refuses to see this violence and to take responsibility for it that the left regularly loses workers’ support.

## 3

#### Interp: The affirmative must define “right to strike” in a delimited text in the 1AC.

#### “Right to strike” is flexible and has too many interps– normal means shows no consensus and makes the round irresolvable since the judge doesn’t know how to compare between types of offense and OW since it’s a side constraint on decision making.

NLRB [“NLRA and the Right to Strike”. National Labor Relations Board. No Date. Accessed 6/24/21. <https://www.nlrb.gov/about-nlrb/rights-we-protect/your-rights/nlra-and-the-right-to-strike> //Xu]

The Right to Strike. Section 7 of the Act states in part, “Employees shall have the right. . . to engage in other concerted activities for the purpose of collective bargaining or other mutual aid or protection.” Strikes are included among the concerted activities protected for employees by this section. Section 13 also concerns the right to strike. It reads as follows:Nothing in this Act, except as specifically provided for herein, shall be construed so as either to interfere with or impede or diminish in any way the right to strike, or to affect the limitations or qualifications on that right. It is clear from a reading of these two provisions that: the law not only guarantees the right of employees to strike, but also places limitations and qualifications on the exercise of that right. Lawful and unlawful strikes. The lawfulness of a strike may depend on the object, or purpose, of the strike, on its timing, or on the conduct of the strikers. The object, or objects, of a strike and whether the objects are lawful are matters that are not always easy to determine. Such issues often have to be decided by the National Labor Relations Board. The consequences can be severe to striking employees and struck employers, involving as they do questions of reinstatement and backpay. Strikes for a lawful object. Employees who strike for a lawful object fall into two classes: economic strikers and unfair labor practice strikers. Both classes continue as employees, but unfair labor practice strikers have greater rights of reinstatement to their jobs. Economic strikers defined. If the object of a strike is to obtain from the employer some economic concession such as higher wages, shorter hours, or better working conditions, the striking employees are called economic strikers. They retain their status as employees and cannot be discharged, but they can be replaced by their employer. If the employer has hired bona fide permanent replacements who are filling the jobs of the economic strikers when the strikers apply unconditionally to go back to work, the strikers are not entitled to reinstatement at that time. However, if the strikers do not obtain regular and substantially equivalent employment, they are entitled to be recalled to jobs for which they are qualified when openings in such jobs occur if they, or their bargaining representative, have made an unconditional request for their reinstatement. Unfair labor practice strikers defined. Employees who strike to protest an unfair labor practice committed by their employer are called unfair labor practice strikers. Such strikers can be neither discharged nor permanently replaced. When the strike ends, unfair labor practice strikers, absent serious misconduct on their part, are entitled to have their jobs back even if employees hired to do their work have to be discharged. If the Board finds that economic strikers or unfair labor practice strikers who have made an unconditional request for reinstatement have been unlawfully denied reinstatement by their employer, the Board may award such strikers backpay starting at the time they should have been reinstated. Strikes unlawful because of purpose. A strike may be unlawful because an object, or purpose, of the strike is unlawful. A strike in support of a union unfair labor practice, or one that would cause an employer to commit an unfair labor practice, may be a strike for an unlawful object. For example, it is an unfair labor practice for an employer to discharge an employee for failure to make certain lawful payments to the union when there is no union security agreement in effect (Section 8(a)(3)). A strike to compel an employer to do this would be a strike for an unlawful object and, therefore, an unlawful strike. Furthermore, Section 8(b)(4) of the Act prohibits strikes for certain objects even though the objects are not necessarily unlawful if achieved by other means. An example of this would be a strike to compel Employer A to cease doing business with Employer B. It is not unlawful for Employer A voluntarily to stop doing business with Employer B, nor is it unlawful for a union merely to request that it do so. It is, however, unlawful for the union to strike with an object of forcing the employer to do so. In any event, employees who participate in an unlawful strike may be discharged and are not entitled to reinstatement. Strikes unlawful because of timing—Effect of no-strike contract. A strike that violates a no-strike provision of a contract is not protected by the Act, and the striking employees can be discharged or otherwise disciplined, unless the strike is called to protest certain kinds of unfair labor practices committed by the employer. It should be noted that not all refusals to work are considered strikes and thus violations of no-strike provisions. A walkout because of conditions abnormally dangerous to health, such as a defective ventilation system in a spray-painting shop, has been held not to violate a no-strike provision. Same—Strikes at end of contract period. Section 8(d) provides that when either party desires to terminate or change an existing contract, it must comply with certain conditions. If these requirements are not met, a strike to terminate or change a contract is unlawful and participating strikers lose their status as employees of the employer engaged in the labor dispute. If the strike was caused by the unfair labor practice of the employer, however, the strikers are classified as unfair labor practice strikers and their status is not affected by failure to follow the required procedure. Strikes unlawful because of misconduct of strikers. Strikers who engage in serious misconduct in the course of a strike may be refused reinstatement to their former jobs. This applies to both economic strikers and unfair labor practice strikers. Serious misconduct has been held to include, among other things, violence and threats of violence. The U.S. Supreme Court has ruled that a “sitdown” strike, when employees simply stay in the plant and refuse to work, thus depriving the owner of property, is not protected by the law. Examples of serious misconduct that could cause the employees involved to lose their right to reinstatement are: • Strikers physically blocking persons from entering or leaving a struck plant. • Strikers threatening violence against nonstriking employees. • Strikers attacking management representatives. The Right to Picket. Likewise the right to picket is subject to limitations and qualifications. As with the right to strike, picketing can be prohibited because of its object or its timing, or misconduct on the picket line. In addition, Section 8(b)(7) declares it to be an unfair labor practice for a union to picket for certain objects whether the picketing accompanies a strike or not.

#### Independently turns case.

Sandefur 10 [Timothy Sandefur (principal attorney at the Pacific Legal Foundation. He wrote a friend of the Court brief in Skilling v. United States on behalf of the Pacific Legal Foundation and the Cato Institute. His book The Right to Earn A Living will be published in September by the Cato Institute). “Get Rid Of Vague Laws”. Mar 30, 2010. Accessed 11/7/21. <https://www.forbes.com/2010/03/30/vague-laws-economy-government-opinions-contributors-timothy-sandefur.html?sh=2f4ac139d6ce> //Xu]

There's probably nothing more dangerous to individual rights than vaguely written laws. They give prosecutors and judges undue power to decide whether or not to punish conduct that people did not know was illegal at the time. Vagueness turns the law into a sword dangling over citizens' heads--and because government officials can choose when and how to enforce their own interpretations of the law, vagueness gives them power to make their decisions from unfair or discriminatory motives.

Definitionally required – strike[[1]](#footnote-1) is to “cause (someone) to be in a specified state” – o/w cuz the judge can’t jurisdictionally vote on something that isn’t topical.

#### Violation – you don’t.

#### Prefer –

#### 1] Stable Advocacy – they can redefine in the 1AR to wriggle out of DA’s which kills high-quality engagement and becomes two ships passing in the night – triggers presumption since the aff wasn’t subject to well researched scrutiny. We lose access to Readiness DA’s, Unions DA’s, basic case turns, and core process counter plans that have different definitions and 1NC pre-round prep.

#### 2] Ground – not defining hurts my strategy since they can shift out as I ask DA questions, so I err on the side of caution and read generics which get destroyed by AC frontlines.

#### 3] Real World – Policy makers will always define the entity that they are recognizing. It also means zero solvency, absent spec, governments can circumvent since there is no delineated way to enforce the aff and means their solvency can’t actualize.

#### Rspec isn’t regressive or arbitrary – its core topic lit for what happens when the aff is implemented and cannot be discounted from recognition policies that require enforcement to function.

## 4

#### 1] Interpretation: The affirmative must defend an unconditional right to strike. This means that the Affirmative must defend that anyone regardless of job or occupation has a fundamental right to strike.

Merriam Webster ND, <https://www.merriam-webster.com/dictionary/unconditional> //sid

not conditional or limited : [ABSOLUTE](https://www.merriam-webster.com/dictionary/absolute), [UNQUALIFIED](https://www.merriam-webster.com/dictionary/unqualified)

#### 2] Violation – They only grant the Right to Strike to against capitalism in educational spaces. That by definition is a condition since they condition the right to strike on a particular *Telos* and *Location*.

Jensen ’18 (Eric; co-director of the Stanford Rule of Law Program, in collaboration with USAID, The Asia Foundation, and Stanford Law School; April 2018; “Introduction to the Laws of Timor-Leste”; Stanford Law School; <https://law.stanford.edu/wp-content/uploads/2018/04/Timor-Leste-Constitutional-Rights.pdf>; Accessed: 10-30-2021; AU)

If individuals want to defend their rights at work, the Constitution gives them the right form trade unions and to strike. Individuals are free to join and participate in professional associations that are peaceful. This includes trade unions. Individuals in trade unions have a right to organize their unions independent of the government or their employers. Trade unions should be free and independent, and individuals have the right to set the unions’ internal structure freely. Independent trade unions are important to allow individuals to organize with other workers to collectively defend their interests and their rights. It is important that they are independent so that they reflect the individuals’ interests and not the employer’s or the government’s interests. Individuals have the right to strike. If they feel that their employer is not respecting their rights or interests, employees can refuse to work in protest. The Constitution creates a duty that during a strike, the employer still has to maintain equipment and provide for safety. Individuals’ right to strike is **limited by the law**. The Constitution states that the right to strike is **conditional** on the strike being **compliant** with legal regulations that the government creates. This means that the **government can pass laws** that limit **when and how** individuals can exercise their right to strike. The right to strike is important to give individuals the power to defend their labor rights.

#### 3] Standards –

#### a] Limits – there are endless conditions the aff can place on the right to strike – i.e based on occupation, national holidays, location of strike, etc. That makes the topic untenable since the Aff can just infinitely specify any condition or permutation of conditions which makes predictable preparation and in-depth clash impossible.

#### b] Neg Ground – specifying scenarios lets affs spike out of core, reduction-based disads like Bizcon and Small Businesses. Links are already non-existent on this topic – letting affs impose restrictions on RTS makes it even narrower.

#### 4] TVA – establish a right to strike and read Teacher Unions as an Advantage.

#### 5] Paradigm Issues –

#### a] Topicality is Drop the Debater – it’s a fundamental baseline for debate-ability.

#### b] Use Competing Interps – 1] Topicality is a yes/no question, you can’t be reasonably topical and 2] Reasonability invites arbitrary judge intervention and a race to the bottom of questionable argumentation.

#### c] No RVI’s - 1] Forces the 1NC to go all-in on Theory which kills substance education, 2] Encourages Baiting since the 1AC will purposely be abusive, and 3] Illogical – you shouldn’t win for not being abusive.

#### Education is a voter it’s the reason why schools fund debate

#### Fairness is a voter debate is a comepttive activity that necessaites objective evualtion

#### Extra T is also a voter – fiating that anti-capitalist strikes isn’t resolution which steals neg ground and justifies infinite utopian fiat they object fiated their advantage

Not specifying the actor and/or method of the aff is a voting issue - decimates core neg ground and nuanced method debates - Cross X is too late for the 1NC strat

## Case

#### We control uniqueness - the political is already ceded to corporate interest

Gilbert 9 [Jeremy, 2009, Professor of Cultural and Political Theory @ the University of East London,"Deleuzian Politics? A survey and Some Suggestions", *New Formations*, <https://doi.org/10.3898/newf.68.01.2009> //Recut GBS Majeed & Jacobs]

Taking this further, I would argue that if any mode of self-government emerges as implicitly desirable from the perspective developed by Deleuze and Guattari, then it would clearly be one which was both democratic and pluralistic without being subject to the existing limitations of representative liberal democracy. Deleuze’s earlier work may occasionally be characterised by a Nietzschean aristocratic tone. However, where he expresses ‘anti-democratic’ sentiments in his work with Guattari, these only ever seem to spring from a commitment to that Marxian tradition which understands liberal democratic forms to be deeply imbricated with processes of capitalist exploitation.82 When weighing up the legacy of this tradition today, it is worth reflecting that the degradation of actually existing ‘democracy’ under neoliberal conditions in recent decades, especially in the years since the fall of the Berlin wall, has lent much weight to the hypothesis that a ‘democratic’ politics which has no anti-capitalist dimension can only ultimately fail, as the individualisation of the social sphere and the corporate control of politics progressively undermine the effectiveness of public institutions. From such a perspective, the problems with existing forms of representative democracy are several. Firstly, in ceding legislative sovereignty to elected bodies for several years at a time, they rely on the artificial stabilisation of ‘majorities’ of opinion along party lines which do not actually express the complexity of popular desires in any meaningful way. While it is clearly true that democracy as such necessarily demands the temporary organisation of ‘molarities’ for the purpose of taking collective decisions, the existing set of relationships between individuals and parties does not enable these molarities to emerge with sufficient intensity to effect major change: for example, despite the vehemence of anti-war opinion in the UK in 2003, the government was effectively at liberty to pursue the invasion of Iraq, safe in the knowledge that this intensity would disperse before the next general election. At the same time, these relationships do not enable the emergence of sites of engagement and deliberation which would enable new ideas and practices to emerge, simply delegating political engagement to a class of professional politicians, journalists, and policy-specialists whose job is not to innovate, invent and transform existing relations of power, but to maintain them, and the arrangements which express them. Most crucially, they do not enable the new forms of collective becoming which a more participatory, decentralised, ‘molecular’ democracy would facilitate, preventing any meaningful institutional expression of those new forms of dynamic, mobile, cosmopolitan collectivity which ‘globalisation’ makes possible. Instead they seek to actualise that potential only in the politically ineffectual forms of a universalised liberalism or banal forms of multiculturalism, two complementary ‘grids’ which are imposed upon global flows within the parameters of either the nation state or legalistic supra-national institutions.84 The drive to find new forms of participative democracy which characterises the leading-edge of contemporary socialist practice,85 and which has informed not only the politics of the social forum movement86 but more broadly the entire history of radical democratic demands (including, for example, the Chartists’ demand for annual parliaments, or the Bolshevik cry for ‘all power to the soviets’), surely expresses just this desire for democratic forms not stymied by the apparatuses of majority and individualisation.

#### They def link heres a rehihglight of their ev – memorial reads green

**Bahn**, Kate. “The Once And Future Role Of Strikes In Ensuring U.S. Worker Power.” Washington Center for Equitable Growth. August 29, **2019**. Web. October 12, 2021.

<https://equitablegrowth.org/the-once-and-future-role-of-strikes-in-ensuring-u-s- worker-power/>.

The role of monopsony power in the U.S. labor market Monopsony power is a situation in the labor market where individual employers exercise effective control over wage setting rather than wages being set by competitive forces (akin to monopoly power, where a limited number of firms exercise pricing power over their customers.) In a new Equitable Growth working paper by Mark Paul of New College of Florida and Mark Stelzner of Connecticut College, the role of collective action in offsetting employer monopsony power is examined in the context of institutional support for labor. **Paul and Stelzner construct an abstract model with the assumption of monopsonistic markets and follow the originator of monopsony theory Joan Robinson’s insight that unions can serve as a countervailing power against employer power. Their model shows that institutional support for unions, such as legislation protecting the right to organize, is necessary for this dynamic process of balancing employers’ monopsony power.** In an accompanying column, the two researchers write that they “find that a lack of institutional support will devastate unions’ ability to function as a balance to firms’ monopsony power, potentially with major consequences … In turn, labor market outcomes will be less socially efficient.” In short, policies and enforcement that support collective action such as **strikes not only creates benefits for workers directly but also addresses a larger problem of concentrated market power.** The return of strikes in the U.S. labor market Within the past few years, strikes have been revived as a bargaining tool. “Red for Ed” became the name referring to teachers strikes that took place across traditionally conservative right-to-work states. Beginning with the closure of all schools in West Virginia in 2018 following 20,000 teachers across the state walking out, this movement spread to Oklahoma, Kentucky, Arizona, and Colorado, among other places. These strikes were led by rank-and-file union members, rather than by union leadership, rendering them illegal under the Taft-Hartley Act, which prohibits so- called wildcat strikes. These strikes led to significant gains for these public-sector workers through organizing against policymakers rather than direct management. Before Red for Ed, **the “Fight for Fifteen” movement starting in 2012 and “OUR Walmart” starting in 2010 exemplified labor organizing in new mediums by conducting worker-led actions against large corporations that directly employ or control the employment (as in the franchisor-franchisee model) of low- wage workers. The efforts of Fight for Fifteen directly impacted New York state’s minimum wage increase to $15 per hour and has paved the way for a national movement for a higher minimum wage.** OUR Walmart led walkouts and Black Friday protests in the years leading up to Walmart’s decision to increase wages. Many structural changes, such as the fissuring of the workplace, have reduced the ability of private-sector unions to make gains against employers, yet these strikes and labor actions represent an opportunity for growth. With the U.S. labor market increasingly dominated by the services sector, these strikes were conducted by workers whose jobs cannot move elsewhere and whose work we interact with in our daily lives. Ruth Milkman of the City University of New York describes these labor actions as similar to those that existed before the Fair Labor Standards Act of 1938 protected the right strike (before these rights were subsequently chipped away by the Taft-Hartley Act 20 years later) in order to unionize. With popular and successful strikes in unexpected places, what will the role of strikes be in the future? Will workers continue recognize the strength of the strike and other labor actions, and will policymakers and enforcers make it a successful tool for increasing worker bargaining power? Research by Alex Hertel-Fernandez, Suresh Naidu, and Adam Reich of Columbia University looked at the response to strikes following the Red for Ed movement in conservative states and found that residents of areas affected by the teacher walkouts broadly supported the strikes, with 39 percent saying they strongly supported the walkouts and another 27 percent somewhat in support of the walkouts, including half of self-identified Republicans supporting the strikes. What’s more, the three researchers found that families that learned about them from their teachers or directly from the union had even stronger support for the strikes, compared to those who learned about them from other sources, such as talk radio. First-hand knowledge of strikes increases support for them. In addition to Hertel-Fernandez’s work showing broad support for unions generally and increasing support for bold labor actions, more policymakers and advocates are providing much-needed proposals on how to foster a robust U.S. labor market and strengthen institutions that would make collective action more successful. Emblematic of this is Harvard Law’s Labor and Worklife Program’s Clean Slate Project, led by Sharon Block and Ben Sachs of Harvard University, which gathers academic experts and labor organizers to develop strong proposals that would increase worker bargaining power. Multiple 2020 presidential campaigns have followed suit, with new proposals to boost unions. Conclusion Unions in the United States are at their lowest level of density since they became legal around 80 years ago, with 6.4 percent of private-sector workers in unions today. Yet there is increasing energy for bringing back this crucial force to balance the power of capital and ensure the fruits of economic growth are more broadly shared among everyone who creates it. **Strikes are a compelling tool for dealing with rising U.S. income and wealth inequality—just as they were in an earlier era of economic inequality, when unions first gained their legal stature in the U.S. labor market.**

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#### The will to secure civil society against the crises of financialization is parasitic on black exploitation and death - Racial capitalism requires predatory lending, financial states of exception, automated processing, extraction, confinement, and gratuitous violence

Wang 18 [Jackie, PhD African-American Studies @ Harvard, “Carceral Capitalism” p. 63-85//ak47]

Mass Incarceration, the Debt Economy, and the Post-Work Society The purpose of the above summary of the Black Panther Party’s analysis of prisons and how technological innovation could lead to the lumpenization of the working class is to draw attention to the possibility that labor-saving technologies will not necessarily liberate humans from work as we move toward a post-scarcity and post-work society, but can lead to the creation of surplus populations that are housed—and generate value—in prison or are folded into the economy as debtors. Although Cleaver hypothesized that the welfare state would prop up consumption as more people were shunted from the production process, in the decades since he published his essay, the welfare state has contracted while the debt economy has ballooned. Maurizio Lazzarato, in The Making of the Indebted Man, analyzes the significance of this transition from social right to social debt: “When social rights (unemployment insurance, the minimum wage, health care, etc.) are transformed into social debt and private debt, and beneficiaries into debtors whose repayment means adopting prescribed behavior, subjective relations between ‘creditor’ institutions, which allocate rights, and ‘debtors,’ who benefit from assistance or services, begin to function in a radically different way, just as Marx foresaw.”³¹ For Lazzarato, debt should be conceptualized not only in terms of money and repayment, but also in terms of the disciplinary function of debt and the docile subjectivities produced by indebtedness. He writes: Unlike what happens on financial markets, the beneficiary as “debtor” is not expected to reimburse in actual money but rather in conduct, attitudes, ways of behaving, plans, subjective commitments, the time devoted to finding a job, the time used for conforming oneself to the criteria dictated by the market and business, etc. Debt directly entails life discipline and a way of life that requires “work on the self,” a permanent negotiation with oneself, a specific form of subjectivity: that of the indebted man. In other words, debt reconfigures biopolitical power by demanding a production of subjectivity specific to indebted man.³² Thus, as more people join the ranks of the lumpen or the precariat, and as production migrates around the globe or becomes more efficient, we have witnessed the expansion of the debt economy. Debt not only means that the creditor essentially owns the future of the debt (which would unconsciously and consciously affect the life choices made by the debtor), but that debt actually produces a specific kind of subjectivity. In Humans Need Not Apply, Jerry Kaplan—a futurist, entrepreneur, and fellow at the Stanford Center for Legal Informatics—predicts that 90 percent of the jobs that exist now will eventually be automated. While some post-Marxist tech critics hypothesize that automation will inevitably lead to guaranteed basic income, the monetization of the social value of our participation as users, and the creation of a post-work society, it seems just as plausible—given recent trends—that the social and economic crisis of unemployment caused by automation will lead to the creation of new debt and credit regimes. Such innovations are already incubating in Silicon Valley. In his book Humans Need Not Apply: A Guide to Wealth and Work in the Age of Artificial Intelligence, Kaplan proposes job mortgages as a way to weather what he believes will be an economic transitional phase: I will propose an approach to this problem in the form of a new type of financial instrument, the “job mortgage,” secured exclusively by your future labor (earned income) similar to the way your home mortgage is secured exclusively by your property. Out of work? Payments are suspended for some reasonable grace period, until you find another job. In the proposed system, employers and schools will have incentives to collaborate in a new way. Employers will issue nonbinding letters of intent to hire you if you acquire specified skills, and they will get certain payroll tax breaks if they ultimately follow through. These letters of intent will serve the same purpose for job mortgage lenders as an appraisal serves for a home mortgage lender. Training institutions will have to craft their curricula around the specific skills required by sponsoring employers in order to meet the requirements of the loans, or else students won’t enroll. You won’t be committed in advance to accepting a particular position if someone else makes you a better offer, but at least you have the comfort of knowing that you are acquiring the skills valued by the marketplace. In effect, this scheme introduces a new form of feedback and liquidity into labor markets, enforced through the discipline of the free market.³³ Far from inaugurating the communist utopia many of us wish for, technological innovations that reduce the need for human labor may just become an opportunity for financial institutions to have broader ownership of our futures through the creation of new credit instruments. Such an instrument as the job mortgage would not merely be a way to inject liquidity into labor markets, it would be a disciplinary apparatus that comes with a set of terms and requirements. Although the job mortgage would make lending institutions entitled to a percentage of borrowers’ future income, if borrowers don’t find a job, they would still have to pay back a portion of the loan. But questions remain about how borrowers would be punished if they failed to meet the requirements of the job mortgage. What if a borrower takes out a loan and decides to switch career paths? What if the debtor drops out and decides to live in a punk house and hitchhike across the country? What if, after learning how to program the software for selfdriving cars, a borrower decides it’s not for them and instead gets into producing electronic music? Will we even be able to imagine such futures for ourselves as the credit system colonizes all areas of our lives and constrains our futures? Will these credit instruments and the “discipline of the free market” reduce our lives to the acquisition of “marketable skills” and make it impossible to explore, wander, create, invent, learn (as opposed to “acquiring skills”), relax, form non-instrumentalized social bonds, loaf, and daydream? Without a revolution or a social movement to overturn or counter the direction of the debt economy and techno-capitalism, we might be catapulted into a future where our lives are disciplined and determined by our dependency on credit. The New Racial Capitalism The essays included in this book—which are more suggestive than they are conclusive—attempt to update the analytic of racial capitalism for a contemporary context. Rather than focusing on the axis of production by analyzing how racism operates via wage differentials, this work attempts to identify and analyze what I consider the two main modalities of contemporary racial capitalism: predatory lending and parasitic governance. These racialized economic practices and modes of governance are linked insofar as they both emerge to temporarily stave off crises generated by finance capital. By titling this book Carceral Capitalism, I hope to draw attention to the ways in which the carceral techniques of the state are shaped by— and work in tandem with—the imperatives of global capitalism. Predatory lending is a form of bad-faith lending that uses the extension of credit as a method of dispossession. When analyzing contemporary economic practices, a distinction can be made between good-faith and bad-faith forms of credit. Good-faith lending might have a fixed interest rate and be designed such that there is a possibility of the loan being paid. It enables borrowers to accumulate wealth, though as the debt economy expands, it is becoming increasingly difficult for people to ever get out of debt. Bad-faith lending might be a high-interest or free-floating interest rate loan (often offered with a “hook” rate that eventually expires) and is designed such that the borrowers will likely default and thus their property will be taken away (their goods repossessed, their homes foreclosed, etc.). In the United States, the kind of credit a borrower has access to depends in part on the race of the borrower. Today, before working on this introduction, I read an article in The New York Times about how the largest bank in the U.S.—JP Morgan—will pay $55 million in damages for discriminatory lending practices that targeted blacks and Latinxs for higher-interest mortgage loans than whites of the same income bracket (Wells Fargo also had to pay $175 million for engaging in the same practices). As predatory lending systematically prevents mostly poor black Americans from accumulating wealth or private property, it is a form of social exclusion that operates via the inclusion of marginalized populations as borrowers. For it is as borrowers that they are eventually marked for further social exclusion (through credit and e-scores). Predatory lending exists in many forms, including subprime mortgage loans, student loans for sham for-profit colleges (which Obama attempted to regulate, but may be revived by Education Secretary Betsy DeVos), car loans, and so forth. Predatory lending practices also have a decidedly spatialized character. In impoverished urban areas, predatory lending exists in the form of rent-to-own scams, payday loans, commercial bail bonds, and other practices. Overall, predatory lending enables profit maximization when growth is stagnant, but this form of credit will always be plagued by realization problems, which are sometimes resolved using state force. Parasitic forms of governance—which have intensified in the wake of the 2008 crash—are actually rooted in decades-old problems that are coming to a head only now. Beginning in the 1970s, there was a revolt in the capitalist class that undermined the tax state and led to the transformation of public finance. During the subsequent decades the tax state was gradually transformed into the debt state—“that is, a state which covers a large, possibly rising, part of its expenditure through borrowing rather than taxation, thereby accumulating a debt mountain that it has to finance with an ever greater share of its revenue.”³⁴ This model of public finance creates a situation where creditors, rather than the public, become the privileged constituency of governments. The hegemony of finance is antidemocratic not only because financial institutions are opaque and can influence finance through their ownership of the public debt, but also because fiscal crises (which can be induced by the financial sector) authorize the use of state power to extract from the public. Parasitic governance, as a modality of the new racial capitalism, uses five primary techniques: 1) financial states of exception, 2) automated processing, 3) extraction and looting, 4) confinement, and 5) gratuitous violence (with execution as an extreme manifestation of this technique). The Financial State of Exception Perhaps what I would call a financial state of exception would be best exemplified by the recent cases of the Flint water crisis and the Puerto Rican fiscal crisis. They both entail a suspension of the so-called normal democratic modes of governance (where decisions are made by elected officials) and the implementation of rule by emergency managers (EMs) who represent the interests of the financial sector. Usually it is a state, municipal, or sovereign debt crisis that authorizes the financial takeover of governance (but it can also be a “natural” disaster, as we saw in New Orleans with Hurricane Katrina). A financial state of emergency can also be induced when banks create a liquidity shortage by abruptly refusing to lend money to government bodies (which is what occurred in the 1975 bankruptcy of New York City). Flint, Michigan, is a perfect example of how a financial state of exception can produce a nightmarish outcome. As I write this, it has been more than a thousand days since Flint had clean water—but what does this have to do with the financial and government processes I have described above? In 2011, Governor Rick Snyder appointed emergency managers to seize control of the financial affairs of the city in the name of the public good. Like many other ailing postindustrial cities in Michigan that have experienced depopulation and the collapse of the tax base, Flint was facing a fiscal crisis. In 2014, to cut costs, the city switched its water source from Detroit’s Lake Huron system to the Flint River. Officials—including the emergency financial managers—did this knowing that the city did not have the infrastructure to properly treat the water. The untreated water corroded the pipes, and high levels of lead leaked into the water, poisoning the primarily black residents of the city. To give you a sense of how toxic the water was, consider that at five thousand parts per billion of lead, water is regarded as hazardous waste. When the Flint resident LeeAnne Walters had her water tested, the lead level was at 13,200 ppb. Like many of the children and infants exposed to the contaminated water, Walters’s son Gavin was diagnosed with lead poisoning. In short, the financial state of exception created by the budget crisis authorized the implementation of emergency financial managers whose primary goal was to make Flint solvent by any means necessary, even if it meant endangering the health of the residents. Under the auspices of the EMs, Flint was barred from borrowing money or issuing bonds. Given that, under the current fiscal paradigm, the federal government no longer provides significant funds to cities, the residents were left to suffer the consequences of the dramatic spending cuts. As dry and technical and boring as the topic of municipal finance and fiscal retrenchment is, we see in the case of the Flint water crisis that these matters form the invisible backdrop of our lives: they directly determine our quality of life and even our health outcomes. We cannot, even on a bodily level, flourish under these conditions. But it should be emphasized that vulnerability to parasitic government practices is not equally distributed in the country. The practices you are exposed to depend on where you live (which, given how segregated our country is, is determined in large part by your race and class). Automation The second technique of the parasitic governance model I am outlining is automation. In Weapons of Math Destruction, Cathy O’Neil points out that “The privileged, we’ll see time and again, are processed more by people, the masses by machines.”³⁵ When government bodies are strapped for cash, they can raise revenue by implementing software that automates the process of fining people; garnishing wages, Social Security, and tax returns; ticketing people; and extracting wealth—all while avoiding the cost of hiring personnel to individually file cases against people. To cite a common example: tickets for traffic violations such as running a red light can be issued by mail when sensors and cameras are affixed to traffic lights. Though this practice seems benign, it can become a nightmarish scenario when a person (perhaps because they have moved) never receives the ticket and thus has a warrant out for their arrest. But perhaps the most paradigmatic example of this practice is a situation that recently came to light in—again—Michigan. In 2013—during the peak of the same fiscal crisis that led to the bankruptcy of Detroit and the Flint water crisis—the Michigan Unemployment Insurance Agency (UIA) implemented a system that automatically issued more than twenty thousand accusations of fraud against people who were applying for unemployment benefits. After a class-action lawsuit was filed, a review of the cases found that 93 percent of the fraud claims issued by the Michigan Integrated Data Automated System (Midas) were false. After the implementation of Midas, the balance of the UIA’s contingent fund (which consists mostly of funds generated from fraud fines) ballooned from $3.1 million to $155 million. Just a week before the report was released, Michigan passed legislation that enabled the state to use money from the UIA’s contingent fund to balance the state budget. As the attorney David Blanchard put it, “It’s literally balancing the books on the backs of Michigan’s poorest and jobless.”³⁶ Unfortunately, because the social consequences of automated processing are difficult to make legible and identify, cases such as the Midas case often fail to register as scandals. Extraction and Looting Racialized expropriation, as a tool of both finance capital and the parasitic state, is discussed in greater depth in my chapters on the debt economy and municipal finance. While extraction and looting are the lifeblood of global capitalism, it occurs domestically in the public sphere when government bodies—out of pressure to satisfy their private creditors—harm the public not only by gutting social services, but also by looting the public through regressive taxation, fee and fine farming, offender-funded criminal justice “services” such as private probation services, and so forth. While in the private sector the extension of subprime credit is often deployed as a racialized form of expropriation, in the public sector municipal governments (in tandem with or on behalf of financial institutions) use the police and the criminal justice system to loot black jurisdictions. Many Marxist and post- Marxist thinkers, including David Harvey, have analyzed how the advanced global economies— and the U.S. in particular—use their military, economic, and political might to secure access to natural resources and cheap labor, whether it is through lending, military force, brokering deals with corrupt autocrats, sponsoring coups, or international trade agreements made on the terms of the Global North. Some have argued that the expansion of capitalism necessitates the use of force to expropriate wealth from areas “outside” its formal sphere. Harvey has called this dynamic of late capitalism the “new imperialism.” In a postcolonial world, expropriation must proceed along lines other than brute territorial expansion. I will return to this theoretical debate in my chapter on the debt economy, but first I would like to briefly turn to Brandon Terry’s analysis of what could be described as a domestic staging of a similar process: the expropriation of wealth from black America. In “Insurgency and Imagination in an Age of Debt,” Terry uses Stokely Carmichael and Charles V. Hamilton’s conceptualization of black America as an “internal colony” to elucidate finance capital’s predatory relationship to black America. Since the neoliberalization of the U.S. economy, household debt has ballooned, and this debt load is disproportionately borne by black Americans and the poor. Between 1980 and 2006, “household debt as a percentage of disposable personal income has grown from 72.1% to 139.7%.”³⁷ Given this unequal debt load among urbanized black Americans who have lost access to secure employment (owing to the loss of unionized manufacturing jobs and the scaling back of the public sector), Terry is justified in his centering of “debt and financialization” over “labor and production” as his main axis of analysis. This debt regime operates not only through categorizing and targeting certain racialized subjects for loans that are essentially scams—it is also territorializing insofar as it relies on spatialized segregation in order to function. In his description of the “consumer life of the ghetto,” Terry provides a number of examples of predatory scams that are only possible vis-à-vis the ghetto as a spatial configuration: a Playstation 4 console bundle, as of the writing of this essay, costs $299.99 from the electronics retailer, Best Buy. From the rent-to-own retailer, Rent-A-Center in Dorchester, Massachusetts, the same electronics bundle costs $122 per month, with insurance charges, over a term of sixteen months—amounting to $1,952—an over 650% price increase. When consumers fall short—even if many hundreds of dollars have already been paid—late fees are charged, the police may be called, and goods can be repossessed and resold again for the same exorbitant price. Such profits are parasitic on many of the conditions constitutive of ghettoization—precarious employment, inherited and cumulative disadvantages in wealth, inferior education, information asymmetries rooted in discrimination and social marginalization, and lack of mobility and access to commerce. Where these phenomena do not exist, rent-to-own is a negligible feature of consumer life.³⁸ In urban ghettos, ethically dubious extractive methods prevail because residents are spatially exposed to predation. Terry suggests that, given the territorializing and expropriative character of capital’s relation to black America, the colonial analogy in Carmichael and Hamilton’s conceptualization of black America as an internal colony is apt in the domains of geography and economics (precisely where the analogy seems “ill-fitting”).³⁹ Some theorists—and particularly Afro-pessimists such as Jared Sexton—would likely cavil at the use of colonialism as an analytic to understand antiblack social dynamics, as black racialization historically occurred on the axis of enslavement (by associating blackness with the transferrable condition of enslavement) and not colonization or territorial conquest. Nonetheless, Terry’s analysis is convincing insofar as it shows how racial segregation and the spatial concentration of poverty essentially create zones that are marked lootable. The looting persists because residents in these zones have access to neither “good-faith” credit nor the material means to escape spatial exposure to predation. Confinement While the first three categories (of financialization, automation, and looting) represent exclusionary processes that proceed by way of inclusion (subjectivation as citizen debtors, incorporation through the extension of credit), confinement and gratuitous violence are examples of exclusionary processes that result in civic and actual death. In other words, in the first three instances the parasitic state and predatory credit system must keep people alive in order to extract from them; in the latter two instances it must confine and kill to maintain the current racial order. As we move to the fourth and fifth techniques of parasitic governance—confinement and gratuitous violence—we reach the point at which political economy fails as a lens through which to analyze racial dynamics in the United States. Although the concept of the prison-industrial complex draws attention to the industries that benefit from the prison boom of the last several decades—including the construction companies contracted to build the prisons, the companies contracted to supply food and commissary items, the predatory phone and video companies contracted to provide communication services, and private prison companies such as GEO Group and the Corrections Corporation of America (which has recently rebranded itself as CoreCivic)—the profit motive itself is not sufficient in explaining the phenomenon of racialized mass incarceration. Nonetheless, an economic analysis of prisons should not be wholly abandoned. In addition to drawing attention to the private companies that benefit from the existence of prisons, there is much that political economy can tell us about prisons in the U.S.: it can elucidate how the economies of rural white America were revived through the construction of prisons and the employment of displaced white workers as prison guards; it can explain how deindustrialization and the migration of jobs to the suburbs and abroad created zones of concentrated black urban poverty; and it can show how the expansion of prisons “solved” the surplus population crisis caused by the wave of unemployment that followed the restructuring of the U.S. economy. Political economy also gives us a way to understand the growth of private prisons in the last several decades (particularly in the arena of juvenile detention) and the use of prison labor to produce goods at an average cost of 93 cents per hour.⁴⁰ The lens of political economy can even shed light on why there has been a marginal decrease in the prison population in the wake of the 2008 financial crash, which led to revenue shortfalls that left many states desperate to slash public spending. Yet to reduce mass incarceration to the profit motive would be misleading, considering that most inmates are held in publicly operated state and federal facilities as well as public local jails. Though as many as seven hundred thousand prisoners are employed in a variety of jobs (ranging from facility maintenance to manufacturing jobs in industries such as furniture production), the majority of those in prisons and jails don’t work. At the end of the day, the cost of housing prisoners is high, and the public bears the burden of the cost. A question that a purely economistic view fails to address is why, when the welfare state was being dismantled and there was an ideological pivot away from “big government,” was the public induced to believe that a prison binge was legitimate while spending on social services, education, and job creation was not? Is it possible that, as the government withdrew from the arena of social welfare and the revolt among those in the capitalist class reorganized politics such that the government was no longer allowed to regulate the economy, the only remaining social entitlement—the entitlement that has come to give the state as an entity its coherence—is the entitlement of security? As President Lyndon B. Johnson said in his March 8, 1965, speech to Congress on the eve of the era of mass incarceration, “No right is more elemental to our society than the right to personal security and no right needs more urgent protection. Our streets must be safe. Our homes and places of business must be secure. Experience and wisdom dictate that one of the most legitimate functions of government is the preservation of law and order.”⁴¹ This evolution in the social function of the state from provider of social services to provider of security also represented an evolution in how racialized populations in the United States would be managed. The project of dismantling the welfare state gained legitimacy through the association of social entitlements with blackness. If black Americans were seen as the primary beneficiaries of social programs (whether affirmative action, Medicaid, or food stamps), then the post–civil rights era conservative view that black Americans were getting ahead at the expense of white Americans would conveniently delegitimize the welfare function of the state as a whole. This is perhaps why many poor and workingclass Americans can rail against welfare and “greedy minorities” while not even being aware that they are beneficiaries of the very services and programs undermined by their sentiments. It is hardly surprising that today, a survey found that 43 percent of Republicans said that whites, rather than blacks, experience a lot of discrimination, while only 27 percent of Republicans believed that blacks experience a lot of discrimination.⁴² Given that white conservatives feel that blacks have a social advantage over whites, and that this “unfair advantage” is, in their view, facilitated by the state, it follows that gutting social entitlements will bring about their warped version of “equality.” All this is to say that antiblack racism is at the core of mass incarceration and the transformation of the welfare state not only into the (neoliberal) debt state, but into the penal state as well. At the dawn of the carceral era, the United States chose the path of divestment in social entitlements and investment in prisons and police. There was nothing inevitable about this policy path, as Elizabeth Hinton captures in her brilliant book From the War on Poverty to the War on Crime: The Making of Mass Incarceration in America. The project of dismantling the welfare state was intimately tied to constructing urban black Americans trapped in zones of concentrated poverty as deserving of their situation. Coded racism was used to construct poverty as a personal moral failure. A structural analysis of urban poverty was set aside, and a racialized narrative of cultural pathology was taken up. In holding those hit hardest by cataclysmic changes in the economy responsible for their suffering (attributing their situation to laziness, criminal proclivities, and cultural inferiority), black Americans were simultaneously constructed as deserving of punishment. The conversion of poverty into a personal moral failure was intimately tied to the construction of black Americans as disposable and subject to mass incarceration. Antiblack racism, and not merely the profit motive, is at the heart of mass incarceration. Thus, the title of this book, Carceral Capitalism, is not an attempt to posit carcerality as an effect of capitalism, but to think about the carceral continuum alongside and in conjunction with the dynamics of late capitalism.

#### The utilization of strikes is a reformist smokescreen that reinforces capitalist labor-relations.

IP 16 [Note – the website cntrl c+v is weird so there might be a misspelled word (like “down” to “clown”) or a misplaced comma or period. I’m not sure how to fix it but please let me know if you do! Internationalist Perspective (left-communist publication defending Marxism as a living theory and critiquing left-communist theory). “Trade unions: pillars of capitalism - Internationalist Perspective”. LibCom. 1/5/16. Accessed 11/12/21. <https://libcom.org/library/trade-unions-pillars-capitalism-internationalist-perspective> //Recut Xu from Majeed]

Most of us agree that the unions are an integral part of the capitalist system. Not just the corrupt ones and those with a heavy bureaucratic apparatus but also those who profess a belief in "grass roots democracy" or even in "revolution". The arguments given for that position have been mostly empirical. Indeed, time and time again, the unions have screwed the workers, contained and defanged their struggle, have spread capitalist ideology in the working class and acted as capital's police on the shop floor. But empirical arguments are not enough. Indeed, on the basis of past experience alone, one could very well conclude that global revolution is impossible, as Paul wrote. Some have argued that it's the union's function within the capitalist economy - to manage the sale of labor power- which inevitably ties it to the system and hence opposes it to the class whose fundamental interests are irreconciliable with those of that system. That is true but it's not sufficient either. One could argue that as long as the goals of the struggle don't go beyond obtaining better wages and working conditions, or preventing their deterioration, and as long as those goals are achievable within capitalism, the irreconcilability is not immediate and the existence of permanent institutions to negotiate a better price for variable capital remains in the interests of the workers. In short one could argue, as does Adam [Buick of the Socialist Party of Great Britain], that despite the empirical evidence and despite the integration of the unions in the structure of the capitalist economy, the existing unions are bad but unionism is good. Moreover, despite the widespread disillusion, many workers still see the unions as their (imperfect) organisations, and sometimes the most combative workers are active in them. And sometimes capitalists fight the unions and try to get rid of them. When they attack a union and the workers rise up to defend "their" organisation, should revolutionaries who understand the real role of the union tell them not to wage that fight, even though the attack is clearly meant to defeat the workers and have a free hand to impose more exploitation? What to do when the workers most willing to fight are shop stewards and others who ardently defend the unions - not the leadership but the organisation? Should we simply call upon workers to leave the unions? And what do we offer as alternative, not just in limes of open struggle but also when the conditions for collective struggle aren't ripe while the pressure from capital continues? Is the 'outside and against' directive more than an empty slogan when the only meetings where workers gather are those organised by the unions? To answer those and many other questions pertaining to the practical aspects of class struggle and the defense of workers' immediate interests, the question why unions are not just counter- revolutionary but against the working class in their daily practice, must be answered first. The answer is not that obvious. After all, it is a logical reaction of workers, who are utterly powerless as individuals towards their employers who seek to exploit them as much as possible, to band together in permanent organisations to defend the price of their labor power. The first unions were clearly created by the working class even though many did bear the corporatist imprints of the guilds (professional organisations from the pre-capitalist era). Their existence as permanent organisations was a necessity, not only because of the permanency of capitalist pressure, but also because of the need of permanent preparation for confrontations with the capitalists, confrontations which often look the form of wars of attrition which the workers were doomed to lose without this preparation (the build-up of strike funds etc). Likewise, the growth of unions into bigger organisations, operating on a national scale, reflected the need of workers to increase their power by extending their class solidarity. So the growth of the unions reflected and stimulated class consciousness. Capitalists feared and loathed them and fought them bitterly. Yet very soon, the permanency of these large organisations posed a problem. The class struggle goes through ups and clowns which reflect the contradictory tendencies to which the workers, as an exploited class, are subjected. The conditions of exploitation push the workers to fight collectively and thereby to assert itself as a class with interests separate and opposed to those of capital; but those same conditions also create competition among workers, atomisation, alienation, passivity, receptiveness to the ideology of the dominant class. Those two tendencies do not neutralize each other but give the class struggle a very non-linear character, with sudden advances and retreats, moments of rising class consciousness and stretches of 'social peace', as one or the other of those tendencies dominate. During those periods of no collective struggle, when atomisation and alienation prevail, these big permanent organisations cannot express what isn't there, a class collectively fighting. It does not mean they immediately become bourgeois but they inevitably acquire an autonomy from the class they are supposed to represent. As autonomous institutions they inevitably develop hierarchical, authoritarian attitudes and relations and come to have interests which are distinct from those of the class as a whole. Thus the source of conflict of interests between the working class and the unions is already potentially present in the permanence of unions as social institutions. I write 'potentially' because from this does not yet follow that these institutions must side with capital against the workers. For this to happen, these institutions must first become part of capital, absorbed into the social fabric weaved by the law of value. This did not happen immediately because the extension of the law of value throughout society was a slow, gradual process. ln the early stages of this process, the domination of capital over society was only 'formal'. The work process itself was at first not yet intrinsically capitalist, capitalism only squeezed as much surplus value as possible from it by making the working day as long as possible and keeping the wages as measly as possible. It look a long time for a specifically capitalist method of production (based on machinism, which reversed the relation worker-technology: the tool was an extension of the worker's hand but now the worker became an appendage of the machine) to develop and become dominant. The giant leaps in productivity which technology-based production unleashed created mass production and set the stage for capitalism to transform the totality of society in its own image, which meant that the law of value came to determine social relations not just in the sphere of production but also in distribution, education, entertainment, culture, media and every other aspect of human life. But before that process (called the transition to real domination of capital) amassed critical weight, there remained a large space within society that was not yet penetrated by the law of value. Therein, not only expressions of pre-capitalist classes survived but organisations of the fledging working class too could maintain a relative autonomy. Unions were not the only permanent workers organisations that flourished in that space: there were workers' cooperatives, mutual aid societies, political mass parties, cultural organisations, newspapers, etc. that were genuine expressions of the working class. The modest size of the bourgeois state apparatus also reflected the merely formal control of capital over society. The fact that the state's policy towards the unions was largely repressive shows that capital had not yet developed the means to organically integrate them; the unions were still by and large standing outside the state. As the real domination of capital progressed and the complexity, technification and interwovenness of the capitalist economy developed, the state gradually fused with the economy and its tentacles spread over civil society. It's striking how this transformation of the economy and the integration of the unions into the structure of capitalist society went hand in hand, in particular towards the end of the 19th and the beginning of the 20th century. The test of that integration came when the interests of capitalism and those of the working class (and humanity) became diametrically opposed as never before. What was at issue was not the price of variable capital but its survival or destruction. In the first world war, many millions of proletarians were slaughtered and it happened with the active collaboration of the unions. This epochal event signalled a new paradigm in which both crisis and war meant something different than before: they became both catastrophic and global in nature as well as essential to the continuation of capitalist accumulation. Today more than ever, there cannot exist any large permanent institution outside of the fabric of capital. That is true not just for unions but also for churches, political parties, cultural institutions and so on. The market either absorbs them, accords them a specialized function within its overall operating structure, a niche according to what they can do for the valorisation of capital, or marginalizes them, makes them disappear. When the class struggle heats up , the market shifts, a demand is created for a company of management of 'human resources' that has a more radical market image, which is quickly filled, either by a new union or by a radicalisation of the existing ones. Neither represents a gain for the working class. Today, there are no longer any progressive factions of capital. The unions' interests are inextricably bound to those of capital, to those of the nation. The logic of capital makes them complicit in trying to impose the worst possible fate on the working class. In the revolutionary struggle, which is a defensive struggle, the working class will have to take on the entire capitalist machinery, including the unions. It is true that this does not mean that every act or every word of the unions are opposed to the immediate interests of the working class. The productivity-increases made possible by the progress of capital's real domination allowed capital to accord improvements of the living standards and to increase exploitation (increase the portion of the labor day that is unpaid) at the same time, at least in period of expansion. It doesn't like to do this, of course, since every wage gain is a profit loss, but over lime it came to realize that this can be in its own interests. The main reason is that the production process under real domination, with its huge assembly lines and increased specialisation and thus interdependency, became more vulnerable to interruptions, to class struggle. That was a powerful incentive, especially in the post-world war two period, to grant better wages and to give the unions a bigger say in the management of the economy. The unions have their own particular interests. As companies that manage the sale and the smooth exploitation of variable capital, they compete among themselves and have a market image to defend, both in regard to the workers the y seek to represent and in regard to the enterprises with whom they seek to negotiate. Their credibility is their most valuable asset and if it's necessary to protect it, they can sometimes drive a hard bargain with the buyers of labor power. The most intelligent capitalists realize that unions can only fulfil their capitalist function if they have some credibility as defenders of the workers and must do what they have to do to maintain it. The international waves of class struggle in the '60's and '70's which repeatedly broke through the dykes of unionism and did great damage to capitalist profits and to the myth of unions as defenders of the working class, was a powerful stimulant to the restructuring of the capitalist economy that followed it. The 'post-Fordism' in which it resulted, with its increased automation, the computerization of labor, the decentralisation of production, the explosion of outsourcing, subcontracting and temp work, the increased mobility of capital (vastly expanding the use layoffs and closings, and the threat thereof, as social weapons) decreased the vulnerability of production to industrial action considerably. By decreasing that vulnerability, capital also decreased its dependence on the unions. This allowed for more anti-unionism among capitalists, and led to a marked increase of 'union-busting'. But this also helped the unions to shore up. their credibility in the eyes of the workers somewhat, because the enemy of your enemy can seem to be your friend. The unions resisted the post-Fordist trend, in part to maintain their credibility in the eyes of the workers and in part because it was and is a threat to their own power. But since the trend reflected not a mere policy choice but the direction in which capitalism, of which they are a part, was going, their resistance was doomed to be ineffective. The alternative of the unions to this trend is conservative, to resist changes in capitalism. As this is impossible, they end up almost invariably defending 'capitalism lite', layouts, but less layoffs than the bosses are demanding, wage cuts, but with a percentage and a half shaved off. But, they need a culprit, a scapegoat for the worker's anger, and since they are tied to national capital, the scapegoat is usually foreign competition (foreign workers really). That makes the unions the most ardent defenders of protectionism. As an economic recipe that is plain stupid and sometimes really annoying to other factions of capital, but politically it is very useful to capital because it makes them work tirelessly to spread the nationalist poison into the working class.

#### The alternative is to reject the aff in favor of a material analysis based on the scientific formulation of Maoist principles

Williams 18 [Carine, 7/30/18, “Why Black People Need Maoism in 2018”, *The Hampton Institute*, <http://www.hamptoninstitution.org/why-black-people-need-maoism.html#.XWwv7ZNKh0s> // KZaidi]

When they hear Maoism, many people think of China, Peru, and the Philippines. They picture peasants "surrounding the cities from the countryside." This is, of course, understandable, but a mistake. Maoism is not simply "everything that Mao did," or "everything that happened in China between 1949 and now." I have spent a great deal of my time writing working to dispel these sorts of myths, some peddled in an unprincipled fashion by anti-Maoists. Maoism is a living, breathing science. By science we mean something with universal principles that can be taken and applied by all who have a material interest in making revolution. In the United States, this is Black people, or the New Afrikan nation. It was not by accident that the original Black Panther Party (BPP) developed close relations with the revolutionary leadership of the People's Republic of China. Huey didn't go to China to play; he went to study and learn things that could be applied back home. Of course, he eventually degenerated in political line and practice, taking a right opportunist course along with Bobby Seale (always a centrist) and Elaine Brown (who guided the party, in his absence, into a mainstream political force that led into the arms of the Democratic Party). This opportunism in the highest expression of revolutionary sentiment, practice, and force in this country to date needs to be studied and ruthlessly criticized, yet we should be careful. We must place things in their historical context and ensure that we are able to divide one into two, meaning see the beneficial as well as the negative aspects of a thing but also realize that one aspect must be primary. The BPP was destroyed by a combination of factors: lack of a really scientific method of analysis and cohesive program of political education, failure to promote and apply the Marxist-Leninist principle of Democratic Centralism (debate inside the party, formation of a political line through this debate, and the upholding of this decision by all party members and organs), and a culture of liberalism that ended with comrades fighting comrades, thus opening the door for external factors (the FBI and other LE agencies) to play havoc and get cadre railroaded into prison and killed. We must study and learn all of these lessons, because when we develop another organization with the prestige, mass base, and power that the Panthers had, and we will, they will come for us all again. So, why do we need Maoism? Because we are against the most brutal, bloody, and vicious empire known to humankind. This country is looting and enslaving our class siblings all over the world. To overturn this order of things, to smash it and rebuild it in the interests of the revolutionary proletariat of the entire world, we must apply the synthesis of 200 years of systematic, organized class struggle, which is Marxism-Leninism-Maoism: the continuity of the revolutionary project that was Marxism-Leninism, with a rupture from the dogmatism and revisionism. Maoists do not uphold "Actually Existing Socialism" because a scientific analysis rooted in the principles laid down by the revolutionary movements and projects that gave us Marx, Engels, Lenin, Stalin, and Mao would demonstrate that stealing food from Filipino fisherfolk, like the People's Republic of China (PRC) has been doing, is 100% non-Marxist. This is in disagreement with many Marxist-Leninist organizations today, which uphold these things and other imperialist depredations carried out under the faded red banner of China. The Maoist argument is that Marxist-Leninist terrain has been spent, and the 21st century must learn from Maoism. "You haven't seized state power yet!" others cry. Indeed, and there has never been a truly Maoist party that has initiated armed struggle in the imperialist metro poles. This doesn't mean that Maoist principles cannot be applied to these countries, this means that we must be ever more creative in our application and ever more disciplined in our party-building efforts. Party building in the USA requires the careful and thorough cultivation of a mass base. Tens of thousands, even hundreds of thousands, of people must depend on and follow this party and participate in mass organizations before it can even begin to call itself a vanguard. This is what many who came out of the New Communist Movement of the mid-late 1970s failed to realize. The days of endless squabbling sects that fight over "mass bases" of a handful of other activists must be put to an end, and we must have a truly mass perspective. There is optimism in the spread of For the People (FTP) organizations and the development of the Organizing Committee for a Maoist Communist Party (MCP-OC) which has a more mass orientation and places primacy on the development of a class analysis and political line in the USA that is based in painstaking investigation and rooted in the aspirations and struggles of the most oppressed, along with a record of seeking to develop international solidarity and prison work. This, I believe, is the best hope for New Afrikan Maoists in the United States and I wholeheartedly encourage Black comrades to develop FTP-type organizations in their own communities under OC guidance. Even if this isn't done, at the very least studies in Maoism, studies in Maoist revolutions, and studies in Maoist theory are beneficial. After and during these studies, think about how it can be applied on your block and in your community. Learn about and be like Fred Hampton. Time is up for spinning our wheels; we must get together, unite on a principled and unshakeable basis, and mount a formidable resistance against decades and centuries-old oppression based in capitalism and white supremacy. I also encourage support and donation to the Hampton Institute as an invaluable resource in promoting revolutionary ideology and practice in the finest Marxist tradition.

#### The role of the neg is to disprove the aff - the 1AC is an object of research - we should be able to negate the aff by providing an alternative method which competes of a disagreement with the 1AC without having to negate the aff in it's totality - KvK debates over small disagreement don't force the neg to disprove a truism while also generating a unique form of education - that means you should set the aff and neg on parallel tracks and hold both options in tension even if they can be combined in the real world and vote for whichever method is best regardless of each prefomance’s orientation to politics as per the presumption args above

#### We agree with their ROB of vote for the debater that best resist capitalism - we are just winning a mutually exclusive method solves better

#### Unions are inaccessible to minorities – that leads to increasing inequality.

Ahlquist 17 [John; School of Global Policy and Strategy, University of California San Diego; “Labor Unions, Political Representation, and Economic Inequality,” 3/9/17; AnnualReviews; https://www.annualreviews.org/doi/pdf/10.1146/annurev-polisci-051215-023225] Justin

Immigration may exacerbate inequality to the extent that immigrants take jobs for lower wages than native workers do. Immigration may also put pressure on existing unions, since immigrants may be harder to organize owing to linguistic or cultural differences. For these reasons—along with simple prejudice—unions in immigrant-receiving countries, mainly Australia, Canada, and the United States, opposed immigration for several decades. Rosenfeld & Kleykamp (2009) use CPS data to look at the most recent wave of Hispanic immigration and find that Hispanics continue to join unions. They find that Hispanic unionization rates, unlike those for African Americans, can largely be explained by positional factors. Many American unions have recognized that organizing immigrants is crucial to their survival (Milkman 2006), but immigrants’ more precarious job status has made union gains harder to consolidate through the Great Recession (Catron 2013).

The situation for female workers is more complicated. The gendering of employment and the expectation that women would leave the labor force after marriage have long limited women’s access to unionized parts of the economy (Iversen & Rosenbluth 2011). In some countries union bargaining objectives, norms of fairness, and public policy were predicated on an assumed singleearner household. But standardized terms of employment and promotion along with an expanded public sector may attract more women into union jobs. The effect of unionization on wage inequality between men and women is therefore ambiguous. Union density in rich democracies shows no association with the gap between median male and female wages. However, in the United States and United Kingdom, the gender wage gap narrowed at the same time unionization fell.

#### Increased strikes sabotage the economy – they cause major disruptions and lower income for workers.

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Labor strikes can cause major disruptions to industry, commerce and the lives of many people who aren't even connected to the strike itself. The Professional Air Traffic Controllers Association strike in 1981 resulted in the firing of thousands of air traffic controllers, and the New York City transit strike in late 2005 affected millions of people. The history of strikes and labor unions is a key chapter in the story of the Industrial Revolution.

While the reasons behind strikes can be complex, they all boil down to two key elements: money and power. In this article, we'll find out how labor strikes have affected the balance of power between corporations and workers, what laws regulate strikes and learn about some important strikes in history.

It's difficult to say when the first real labor strike occurred. The word "strike" was first used in the 1700s, and probably comes from to notion of dealing a blow to the employer [ref]. In 1786, a group of printers in Philadelphia requested a raise and the company rejected it. They stopped working in protest and eventually received their raise. Other professionals followed suit in the next few decades. Everyone in a city who practiced the same profession agreed to set prices and wages at the same rate. Members would shun anyone who diverged from the agreement, refusing to work in the same shop and forcing employers to fire them. By the 1800s, formal trade societies and guilds began to emerge.

To have a strike today, you must have a union (though not necessarily an official union) -- an organization of workers that bargain collectively with an employer. Workers form unions because an individual worker is powerless compared to an employer, who can set low wages and long working hours as long as it adheres to labor laws. When workers combine to form a union, they collectively have enough power to negotiate with the employer. The main weapon the union has against the employer is the threat of a strike action.

At its most basic level, a strike occurs when all the workers in the union stop coming to work. With no workers, the business shuts down. The employer stops making money, though it is still spending money on taxes, rent, electricity and maintenance. The longer the strike lasts, the more money the employer loses. Of course, the workers aren't getting paid either, so they're losing money as well. Some unions build up "war chests" -- funds to pay striking workers. But it isn't usually very much, and it's often not enough for a prolonged strike.

Strikes help explain why unions are more powerful than individuals. Imagine if an employer refuses to give a raise to an individual worker. She then decides to stop coming to work in protest. The employer simply fires her for not coming to work. That one worker has no power to influence the employer. However, it can be very costly for an employer to fire every single worker when a union goes on strike (though it has happened).

1. <https://www.google.com/search?q=strike+definition&rlz=1C1CHBF_enUS877US877&oq=strike+definition&aqs=chrome..69i57.3064j0j7&sourceid=chrome&ie=UTF-8> //Xu [↑](#footnote-ref-1)