## 1 – PIC

#### A just government of China ought to recognize the unconditional right of workers to strike. No other government ought to recognize this right. Solves the entirety of the aff while avoiding the disads an turns.

## 2: Post-Work K

**The aff’s refusal to work is not a refusal of work – their endorsement of striking reinforces the belief that withholding labor puts people in a position of power. This reduces humans to labor capital, which causes work-dependency and inhibits alternatives.**

**Hoffmann, 20** (Maja, "Resolving the ‘jobs-environment-dilemma’? The case for critiques of work in sustainability research. Taylor & Francis, 4-1-2020, https://www.tandfonline.com/doi/full/10.1080/23251042.2020.1790718)//usc-br/

The societal dependence on work

If work is associated with environmental pressures in at least four different ways, why do we have to maintain it at constant or increased levels? We hold that in industrial society four distinct levels of structural and cultural dependency on work may be discerned. These are to be understood as broad analytical categories which in reality comprise and cross individual and structural levels in various ways, and are all interdependent.

Personal dependence. A first aspect is individual or personal dependence on work: Work as regular, gainful employment constitutes one of the central social relations in modern ‘work society’ and is a central point of reference in people’s lives. As a principal source of income, waged work fulfils the existential function of providing livelihoods and social security. It is constructed to secure basic social rights, social integration, recognition, status, and personal identity (Frayne 2015b; Weeks 2011). This is probably why ‘social’ is so often equated with ‘work’.

State dependence. Secondly, dependence on work pertains to the modern welfare state: the revenues and economic growth generated through work contribute substantially to the financing of social security systems. Affording welfare is therefore a main argument for creating jobs. **Wage labour is thus a dominating tool for redistribution;** through wages, taxes on wages and on the consumption that production generates, almost all distribution takes place. Hence, what the job is, and what is being produced, is of secondary importance (Paulsen 2017). **Work is moreover a convenient instrument of control** that structures and disciplines society, and ‘renders populations at once **productive and governable’** (Weeks 2011, 54; Gorz 1982; Lafargue 2014 [1883]). Specifically, the dominant neoliberal ideology, its condemnation of laziness and idealisation of ‘hardworking people’ has intensified the ‘moral fortification of work’. Accordingly, **the neoliberal ‘workfare’ reforms have focused on job creation** and the relentless activation for the labour market, effectively ‘**enforcing work** (…) **as a key function of the state’** (Frayne 2015b, 16).

Economic dependence. Thirdly, besides the economic imperative for individuals to ‘earn a living’ and pay off debt, modern economies are dependent on work in terms of an industrious labour force, long working hours for increasing economic output under the imperatives of capital accumulation, growth and competition, and rising incomes for increasing purchasing power and demand. Creating or preserving jobs constitutes the standard argument for economic growth. In turn, work as one basic factor of production creates growth. However, the relation between growth and employment is conditioned, amongst other factors, primarily by constantly pursued labour productivity: for employment to rise or stay stable, the economy must grow at a sufficiently high rate to exceed productivity gains, in order to offset job losses and avoid ‘jobless growth’. Moreover, faltering expansion triggers a spiral of recession which not only affects economic stability but results in societal crises as a whole (Jackson 2009; Paech 2012). However, besides being unsustainable and insatiable, growth is also increasingly unlikely to continue at the rates required for economic stability (Kallis et al. 2018; IMF 2015). The individual and structural economic dependence on work and economic growth therefore implies profound vulnerability as livelihoods and political stability are fatefully exposed to global competition and the capitalist imperative of capital accumulation, and constrained by ‘systemically relevant’ job and growth creating companies, industries and global (financial) markets (Gronemeyer 2012; Paech 2012).

Cultural dependence. A fourth aspect concerns cultural dependence: The ‘work ethic’ is the specific morality described by Max Weber (1992[1905]) as constitutive of modern industrial culture, 2 and determining for all its subjects as shared ‘common senses’ about how work is valued and understood. It means an ingrained **moral compulsion to gainful work and timesaving**, manifested in the common ideals of productivity, achievement and entrepreneurship**, in the feeling of guilt when time is ‘wasted**’, in personal identification with one’s ‘calling’, in observations of busyness, even **burnout as a ‘badge of honour’** (Paulsen 2014), and in descriptions of a culture that has lost the ‘capacity to relax in the old, uninhibited ways’ (Thompson 1967, 91). Even for those who do not share such attitudes towards work, in a work-centred culture it is normal to (seek) work. It is so commonsensical that it seems **impractical to question it,** and it continues to be **normalised through socialisation** and schooling. Consequently, people become **limited in their imagination of alternatives**, the prospect of losing one’s job usually causes heartfelt fear (Standing 2011). For a work society that ‘does no longer know of those other higher and more meaningful activities for the sake of which this freedom would deserve to be won’, **there can be nothing worse than the cessation of work** (Hannah Arendt, cited in Gorz 1989, 7–8).

The wage relation based on the commodity labour is, in other words, an essential functional feature of the industrial-capitalist system, and the exaltation of work remains its social ethic. For modern industrial society work is ‘both its chief means and its ultimate goal’ (Gorz 1989, 13; Weber 1992 [1905]; Weeks 2011); it is centred and structurally dependent on work, despite work’s environmentally adverse implications. This constellation constitutes the dilemma between work and the environment, and it is why we argue that work is absolutely central to present-day unsustainability and should accordingly be dealt with in sustainability research.

**Work necessitates material throughput and waste that destroys the environment, even when the jobs are ‘green’**

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An ecological critique of work

What is the problem with modern-day work from an environmental perspective? A number of quantitative studies have researched the correlation of working hours and environmental impacts in terms of ecological footprint, carbon footprint, greenhouse gas emissions, and energy consumption, both on micro/household and on macro/cross-national levels, and for both ‘developed’ and ‘developing’ countries (Fitzgerald, Jorgenson, and Clark 2015; Hayden and Shandra 2009; Knight, Rosa, and Schor 2013; Nässén and Larsson 2015; Rosnick and Weisbrot 2007). Based on these findings, and going beyond them, we develop a qualitative classification of ecological impacts of work broadly (not working hours only), distinguishing four analytically distinct factors (Hoffmann 2017).

Fundamentally, **all productive activity is based on material and energy throughputs** within wider ecological conditions, which necessarily involves **interference with the ecosphere**. The appropriation and exploitation of non-human animals, land, soil, water, biomass, raw materials, the atmosphere and all other elements of the biosphere always to some extent causes pollution, degradation, and destruction. Thus, work is **inherently** both productive and **destructive**. However, this biophysical basis alone need not make work unsustainable, and it has not always been so (Krausmann 2017).

Contributing to its unsustainability is, firstly, the Scale factor: the greater the amount of work, the more ‘inputs’ are required and the more ‘outputs’ generated, which means more throughput of resources and energy, and resulting ecological impacts. In other words, the more work, **the larger the size of the economy, the more demands on the biosphere** (Hayden and Shandra 2009; Knight, Rosa, and Schor 2013). Obviously, there are qualitative differences between different types of work and their respective environmental impacts. Moreover, besides the evident and direct impacts, indirect impacts matter also. The tertiary/service sector is therefore not exempt from this reasoning (Hayden and Shandra 2009; Knight, Rosa, and Schor 2013), not only due to its own (often ‘embodied’) materiality and energy requirements, but also because it administrates and supports industrial production processes in global supply chains (Fitzgerald, Jorgenson, and Clark 2015; Haberl et al. 2009; Paech 2012).

Additionally, modern work is subject to certain integrally connected and mutually reinforcing conditions inherent in industrial economic structures, which aggravate ecological impacts by further increasing the Scale factor. These include the systematic externalisation of costs, and the use of **fossil fuels as crucial energy basis**, which combined with modern industrial technology enable continuously rising **labour productivity independently of physical, spatial or temporal constraints** (Malm 2013). Taken together, this leads to constantly spurred economic growth with a corresponding growth in material and energetic throughputs, **and the creation of massive amounts of waste**. The latter is **not an adverse side-effect** of modern work, but part of its **purpose under the imperatives of growth, profitability, and constant innovation**, as evident in phenomena such as planned obsolescence or the ‘scrapping premium’, serving to stimulate growth and demand, and hence, job creation (Gronemeyer 2012). These conditions and effects tend to be **neglected when ‘green jobs’ are promised to resolve the ecological crisis** (Paus 2018), disregarding that the **systematically and continuously advanced scale of work and production has grown far beyond sustainable limits** (Haberl et al. 2009).

**Unions are intrinsically invested in labor being good – they don’t strike to get rid of work; they strike to get people back to work. Lundström 14:**

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Even though there was support for environmental perspectives in LO at this time – after all, the National Congress commissioned the programme, an environmental unit was established at headquarters and a majority of the congress accepted the programme – this waned significantly when the economy was threatened. This reflects the influence of the **‘jobs vs. environment’ conflict** on processes of integrating environmental perspectives into the union agenda (Räthzel and Uzzell [2011](https://www.tandfonline.com/doi/full/10.1080/23251042.2015.1041212)). Union policies are embedded in a mode of production marked by what Marx called the ‘metabolic rift’. The concept is one of the pillars upon which Foster develops ‘Marx’s Ecology’ (Foster [2000](https://www.tandfonline.com/doi/full/10.1080/23251042.2015.1041212), 155 f). It argues that the capitalist industrial system exploits the earth without restoring its constituents to it. More generally, Marx defined the labour process as metabolism (Stoffwechsel) between nature (external to humans) and human nature. When humans work on and with nature to produce the means of their survival, they also develop their knowledge and their capabilities, and transform their own human nature (Marx [1998](https://www.tandfonline.com/doi/full/10.1080/23251042.2015.1041212)). Polanyi later reduced the concept of the ‘metabolic rift’ to the commodification of land (Polanyi [1944](https://www.tandfonline.com/doi/full/10.1080/23251042.2015.1041212)), thus paving the way for a perspective that sees the solution in the control of the market, but disregards the relations of production as they are lived by workers in the production process. But to understand why trade unions have difficulties developing and especially holding on to environmental policies it is important to recognise that **since nature has become a privately owned ‘means of production’ it has become workers’ Other.** Unions have been reduced and have reduced themselves to care only for one part of the inseparable relationship between nature and labour. On the everyday level of policies **this means that environmental strategies lose momentum in times of economic crises and when jobs are seen to be threatened.** In this respect, **unions are no different from political parties and governments.** In spite of numerous publications by the ILO and Union organisations, which show that a move to a ‘green economy’ can create new jobs (Poschen [2012](https://www.tandfonline.com/doi/full/10.1080/23251042.2015.1041212); Rivera Alejo and Martín Murillo [2014](https://www.tandfonline.com/doi/full/10.1080/23251042.2015.1041212)), unions have been reluctant to exchange ‘a bird in the hand for two in the bush’ – even if the bird in the hand becomes elusive.

#### This culminates in extinction – outweighs all aff impacts

Miller-McDonald, 18 – (Samuel, Master of Environmental Management at Yale University studying energy politics and grassroots innovations in the US. 5-2-2018. "Extinction vs. Collapse." Resilience. https://www.resilience.org/stories/2018-05-02/extinction-vs-collapse/)

Climate twitter – the most fun twitter – has recently been reigniting the debate between human extinction and mere civilizational collapse, between doom and gloom, despair and (kind of) hope. It was sparked by an interview in The Guardian with acclaimed scientist Mayer Hillman. He argues that we’re probably doomed, and confronting the likelihood that we’re rushing toward collective death may be necessary to save us. The headline alone provoked a lot of reactions, many angered by the ostensible defeatism embedded in Hillman’s comments. His stated view represents one defined camp that is mostly convinced of looming human extinction. It stands in contrast to another group that believes human extinction is highly unlikely, maybe impossible, and certainly will not occur due to climate change in our lifetimes. Collapse maybe, but not extinction. Who’s more right? Let’s take a closer look. First, the question of human extinction is totally bounded by uncertainty. There’s uncertainty in climate data, uncertainty in models and projections, and even more uncertainty in the behavior of human systems. We don’t know how we’ll respond to the myriad impacts climate change is beginning to spark, and we don’t know how sensitive industrial civilization will be to those impacts. We don’t really know if humans are like other apex predators highly sensitive to ecological collapse, or are among the most adaptable mammals to ever walk the earth. One may be inclined to lean toward the latter given that humans have colonized every ecological niche on the planet except Antarctica. That bands of people can survive in and around deserts as well as the Arctic as well as equatorial rainforests speaks to the resilience of small social groups. It’s why The Road is so disturbingly plausible; there could be a scenario in which basically everything is dead but people, lingering in the last grey waste of the world. On the other hand, we’ve never lived outside of the very favorable conditions of the Holocene, and past civilizational and population collapses suggest humans are in fact quite sensitive to climatic shifts. Famed climate scientist James Hansen has discussed the possibility of “Venus syndrome,” for instance, which sits at the far end of worst case scenarios. While a frightening thought experiment, it is easily dismissed as it’s based on so many uncertainties and doesn’t carry the weight of anything near consensus. What’s more frightening than potentially implausible uncertainties are the currently existing certainties. For example: Ecology + The atmosphere has proven more sensitive to GHG emissions than predicted by mainstream science, and we have a high chance of hitting 2oC of warming this century. Could hit 1.5C in the 2020s. Worst-case warming scenarios are probably the most likely. + Massive marine death is happening far faster than anyone predicted and we could be on the edge of an anoxic event. + Ice melt is happening far faster than mainstream predictions. Greenland’s ice sheet is threatening to collapse and already slowing ocean currents, which too could collapse. + Which also means predictions of sea level rise have doubled for this century. + Industrial agriculture is driving massive habitat loss and extinction. The insect collapse – population declines of 75% to 80% have been seen in some areas – is something no one predicted would happen so fast, and portends an ecological sensitivity beyond our fears. This is causing an unexpected and unprecedented bird collapse (1/8 of bird species are threatened) in Europe. + Forests, vital carbon sinks, are proving sensitive to climate impacts. + We’re living in the 6th mass extinction event, losing potentially dozens of species per day. We don’t know how this will impact us and our ability to feed ourselves. Energy + Energy transition is essential to mitigating 1.5+C warming. Energy is the single greatest contributor to anthro-GHG. And, by some estimates, transition is happening 400 years too slowly to avoid catastrophic warming. + Incumbent energy industries (that is, oil & gas) dominate governments all over the world. We live in an oil oligarchy – a petrostate, but for the globe. Every facet of the global economy is dependent on fossil fuels, and every sector – from construction to supply chains to transport to electricity to extraction to agriculture and on and on – is built around FF consumption. There’s good reason to believe FF will remain subsidized by governments beholden to their interests even if they become less economically viable than renewables, and so will maintain their dominance. + We are living in history’s largest oil & gas boom. + Kilocalorie to kilocalorie, FF is extremely dense and extremely cheap. Despite reports about solar getting cheaper than FF in some places, non-hydro/-carbon renewables are still a tiny minority (~2%) of global energy consumption and will simply always, by their nature, be less dense kcal to kcal than FF, and so will always be calorically more expensive. + Energy demand probably has to decrease globally to avoid 1.5C, and it’s projected to dramatically increase. Getting people to consume less is practically impossible, and efficiency measures have almost always resulted in increased consumption. + We’re still setting FF emissions records. Politics + Conditions today resemble those prior to the 20th century’s world wars: extreme wealth inequality, rampant economic insecurity, growing fascist parties/sentiment, and precarious geopolitical relations, and the Thucydides trap suggests war between Western hegemons and a rising China could be likely. These two factors could disrupt any kind of global cooperation on decarbonization and, to the contrary, will probably mean increased emissions (the US military is one of the world’s single largest consumers/emitters of FF). + Neoliberal ideology is so thoroughly embedded in our academic, political, and cultural institutions, and so endemic to discourse today, that the idea of degrowth – probably necessary to avoid collapse – and solidarity economics isn’t even close to discussion, much less realization, and, for self-evident reasons, probably never will be. + Living in a neoliberal culture also means we’ve all been trained not to sacrifice for the common good. But solving climate change, like paying more to achieve energy transition or voluntarily consuming less, will all entail sacrificing for the greater good. Humans sometimes are great at that; but the market fundamentalist ideology that pervades all social, commercial, and even self relations today stands against acting for the common good or in collective action. + There’s basically no government in the world today taking climate change seriously. There are many governments posturing and pretending to take it seriously, but none have substantially committed to a full decarbonization of their economies. (Iceland may be an exception, but Iceland is about 24 times smaller than NYC, so…) + Twenty-five years of governments knowing about climate change has resulted in essentially nothing being done about it, no emissions reductions, no substantive moves to decarbonize the economy. Politics have proven too strong for common sense, and there’s no good reason to suspect this will change anytime soon. + Wealth inequality is embedded in our economy so thoroughly – and so indigenously to FF economies – that it will probably continue either causing perpetual strife, as it has so far, or eventually cement a permanent underclass ruled by a small elite, similar to agrarian serfdom. There is a prominent view in left politics that greater wealth equality, some kind of ecosocialism, is a necessary ingredient in averting the kind of ecological collapse the economy is currently driving, given that global FF capitalism by its nature consumes beyond carrying capacities. At least according to one Nasa-funded study, the combination of inequality and ecological collapse is a likely cause for civilizational collapse. Even with this perfect storm of issues, it’s impossible to know how likely extinction is, and it’s impossible to judge how likely or extensive civilizational collapse may be. We just can’t predict how human beings and human systems will respond to the shocks that are already underway. We can make some good guesses based on history, but they’re no more than guesses. Maybe there’s a miracle energy source lurking in a hangar somewhere waiting to accelerate non-carbon transition. Maybe there’s a swelling political movement brewing under the surface that will soon build a more just, ecologically sane order into the world. Community energy programs are one reason to retain a shred of optimism; but also they’re still a tiny fraction of energy production and they are not growing fast, but they could accelerate any moment. We just don’t know how fast energy transition can happen, and we just don’t know how fast the world could descend into climate-driven chaos – either by human strife or physical storms. What we do know is that, given everything above, we are living through a confluence of events that will shake the foundations of civilization, and jeopardize our capacity to sustain large populations of humans. There is enough certainty around these issues to justify being existentially alarmed. At this point, whether we go extinct or all but a thousand of us go extinct (again), maybe that shouldn’t make much difference. Maybe the destruction of a few billion or 5 billion people is morally equivalent to the destruction of all 7 billion of us, and so should provoke equal degrees of urgency. Maybe this debate about whether we’ll go completely extinct rather than just mostly extinct is absurd. Or maybe not. I don’t know. What I do know is that, regardless of the answer, there’s no excuse to stop fighting for a world that sustains life.

**The alternative is rejecting the affirmative to embrace postwork – it questions the centrality of work and ontological attachments to productivity to enable emancipatory transformation of society to an ecologically sustainable form.**

**Your ballot symbolizes an answer to the question of whether work can be used as the solution to social ills. The plan doesn’t “happen,” and you are conditioned to valorize work – vote neg to interrogate these ideological assumptions.**

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**What is postwork?**

How can a ‘postwork’ approach contribute to resolving these issues? The notions critique of work (Frayne 2015a, 2015b) or postwork (Weeks 2011) have emerged in recent years in social science research and popular culture, building on a long intellectual tradition of (autonomist and neo-)Marxist, anarchist, and feminist theory (Seyferth 2019; Weeks 2011). The critique of work targets **work in a fundamental sense,** not only its conditions or exploitation. It is aimed at the centrality of work in modern ‘work society’ as a pivotal point for the provision of livelihoods through **monetary income,** the granting of social security, social inclusion, and personal identity construction, on which grounds unemployed persons and unpaid activities are **excluded from recognition**, welfare provision and trade union support. Moreover, the crucial role of waged work in the functioning of the welfare state and the modern industrialised economy is part of this critique (Chamberlain 2018; Frayne 2015b; Paulsen 2017). Although commonly taken as naturally given, this kind of societal order and its institutions such as the wage relation, labour markets, unemployment, or abstract time are historically and culturally exceptional modes of human coexistence (Applebaum 1992; Graeber 2018; Gorz 1989; Polanyi 2001 [1944]; Thompson 1967). This critique of the structures and social relations of work society is accompanied by the critique of its **cultural foundation**, **the work ethic**; an ideological commitment to work and productivism as ends in themselves, moral obligations, and as intrinsically good, regardless of what is done and at what cost (Gorz 1982; Weber 1992 [1905]; Weeks 2001).

Postwork, however, is not only a critical stance. Criticising work and work society, aware of their historical contingency, implies the potential for an **emancipatory transformation of industrial society**. The focus is thereby **not necessarily on abolishing work** tout-court, but rather on pointing out and **questioning its relentless centrality** and asking what a more desirable, free and **sustainable society might look like**; a society in which work is **no longer the pivotal point of social organisation and ideological orientation,** including all questions and debates around this objective (Chamberlain 2018; Frayne 2015a; Weeks 2011).

As a relatively new and dynamically developing approach, postwork is, despite similar political claims, not uniform in its reasoning. Some, drawing on the classical ‘end-of-work’ argument (Frayne 2016), assume an imminent technology-induced massive rise in unemployment. This is welcomed as an opportunity to reduce and ultimately abolish work to liberate humankind (Srnicek and Williams 2015). Others emphasise the remarkable fact that throughout the past two centuries technological development has not challenged the centrality of work in modern lives, despite the prospect that technological change would allow for much shorter working hours (e.g., Keynes 1930). This has not materialised due to the requirements of a work-centred, work-dependent society. On the contrary, work has become more central to modern societies. These deeper structural and cultural aspects and dependencies seem to remain unaffected by technological trends (Paulsen 2017; Weeks 2011).

The ecological case for postwork

The perspective of postwork/critiques of work may enrich sustainability debates in many ways; here, our focus is again on ecological concerns. First, postwork offers a much needed **change in focus in sustainability debates**, away from narrow critiques of individual consumption **and the overemphasis on ‘green jobs’,** towards understanding work as one central cause of sustained societal unsustainability. Postwork directs the focus towards **crucial overlooked issues**, e.g. the ways in which work is ecologically harmful, or which problems arise due to the social and cultural significance of modern-day work, **including existential dependencies on it.** Postwork seeks to **re-politicise work**, recognising that its conception and societal organisation are social constructs and therefore political, and must accordingly be open to debate (Weeks 2011). This opens conceptual space and enables open-minded debates about the meaning, value and purpose of work: what kind of work is, for individuals, society and the biosphere as a whole, meaningful, pointless, or outright harmful (Graeber 2018)?

Such debates and enhanced understanding about the means and ends of work, and the range of problems associated with it, would be important in several regards. In ecological regard it facilitates the ecologically necessary, substantial reduction of work, production and consumption (Frey 2019; Haberl et al. 2009). Reducing work/working hours is one of the key premises of postwork, aiming at de-centring and de-normalising work, and releasing time, energy and creativity for purposes other than work (Coote 2013). From an ecological perspective, reducing the amount of work would reduce the dependency on a commodity-intensive mode of living, and allow space for more sustainable practices (Frayne 2016). Reducing work would also help mitigate all other work-induced environmental pressures described above, especially the ‘Scale factor’ (Knight, Rosa, and Schor 2013), i.e. the amount of resources and energy consumed, and waste, including emissions, created through work. A postwork approach facilitates debate on the politics of ecological work reduction which entails difficult questions: for example, which industries and fields of employment are to be phased out? Which fields will need to be favoured and upon what grounds? Which kinds of work in which sectors are socially important and should therefore be organised differently, especially when altering the energy basis of work due to climate change mitigation which implies decentralised, locally specific, intermittent and less concentrated energy sources (Malm 2013)? These questions are decisive for future (un-)sustainability, and yet serious attempts at a solution are presently forestalled by the **unquestioned sanctity that work, ‘jobs’ or ‘full employment’ enjoy** (Frayne 2015b).

Postwork is also conducive to rethinking the organisation of work. There are plausible arguments in favour of new institutions of **democratic control over the economy**, i.e. economic democracy (Johanisova and Wolf 2012). This is urgent and necessary to distribute a very tight remaining carbon budget fairly and wisely (IPCC 2018), to keep economic power in check, and to gain public sovereignty over fundamental economic decisions that are pivotal for (un-)sustainable trajectories (Gould, Pellow, and Schnaiberg 2004). An obstacle to this is one institution in particular which is **rarely under close scrutiny**: the labour market, a social construct linked to the advent of modern work in form of the commodity of labour (Applebaum 1992). It is an **undemocratic mechanism**, usually characterised by high levels of **unfreedom and coercion** (Anderson 2017; Graeber 2018; Paulsen 2015) that allocates waged work in a **competitive mode as an artificially scarce, ‘fictitious’ commodity** (Polanyi 2001 [1944]). 4 It does so according to availability of money and motives of gain on the part of employers, and appears therefore inappropriate for distributing labour according to **sustainability criteria and related societal needs**. As long as **unsustainable and/or unnecessary jobs are profitable** and/or (well-)paid, **they will continue to exist** (Gorz 1989), **just as ‘green jobs’ must follow these same criteria in order to be created.** An **ecological postwork** perspective allows to **question this on ecological grounds**, and it links to **debates** on **different modes of organising socially necessary work**, production and **provisioning in a de-commodified, democratic and sustainable mode.**

Finally, postwork is helpful for ecological reasons because it **criticises the cultural glorification of ‘hard work’,** merit and productivism, and the moral assumption that laziness and inaction are intrinsically bad, regardless the circumstances. Postwork is about a different mindset which **problematises prevailing productivist attitudes** and allows the idea that being lazy or unproductive can be something inherently valuable. Idleness is conducive to an ecological agenda as **nothing is evidently more carbon-neutral and environment-sparing than being absolutely unproductive**. As time-use studies indicate, leisure, recreation and socialising have very low ecological impacts, with rest and sleep having virtually none (Druckman et al. 2012). Apart from humans, the biosphere also needs idle time for regeneration. In this sense, laziness or ‘ecological leisure’, ideally sleep, can be regarded as supremely ecofriendly states of being that would help mitigate ecological pressures. Moreover, as postwork traces which changes in attitudes towards time, efficiency and laziness have brought modern work culture and modern time regimes into being in the first place and have dominated ever since (Thompson 1967; Weber 1992 [1905]), it provides crucial knowledge for understanding and potentially changing this historically peculiar construction. It can thereby take inspiration from longstanding traditions throughout human history, where leisure has usually been a high social ideal and regarded as vital for realising genuine freedom and quality of life (Applebaum 1992; Gorz 1989).

Conclusions: postwork politics and practices

We argued that modern-day work is a central cause for unsustainability, and should therefore be transformed to advance towards sustainability. We have contributed to this field of research, firstly, by developing a systematisation of the ecological harms associated with work – comprising the factors Scale, Time, Income, and Work-induced Mobility, Infrastructure, and Consumption – taking those studies one step further which investigate the ecological impacts of working hours quantitatively. One of the analytical advantages of this approach is that it avoids the mystification of work through indirect measures of economic activity (such as per capita GDP), as in the numerous analyses of the conflict between sustainability and economic growth in general. Our second substantial contribution consists in combining these ecological impacts of work with an analysis of the various structural dependencies on work in modern society, which spells out clearly what the recurring jobs-environment-dilemma actually implies, and why it is so difficult to overcome. While this dilemma is often vaguely referred to, this has been the first more detailed analysis of the different dimensions that essentially constitute it. Reviewing the literature in environmental sociology and sustainability research more generally, we also found the work-environment-dilemma and the role of work itself are not sufficiently addressed and remain major unresolved issues.

We proposed the field would benefit from taking up the long intellectual tradition of problematising modern-day work, through the approach of postwork or critiques of work. While the described problems of unsustainability and entrenched dependencies cannot easily be resolved, we discussed how postwork arguments can contribute to pointing out and understanding them, and to opening up new perspectives to advance sustainability debates. A third contribution is therefore to have introduced the concept of postwork/critiques of work into sustainability research and the work-environment debate, and to have conducted an initial analysis of the ways in which postwork may be helpful for tackling ecological problems. Besides being ecologically beneficial, it may also serve **emancipatory purposes to ‘raise broader questions about the place of work in our lives and spark the imagination of a life no longer so subordinate to it’** (Weeks 2011, 33). In order to inspire such ‘postwork imagination’ (Weeks 2011, 35, 110) and show that postwork ideas are not as detached from reality as they may sound, in this last section we briefly outline examples of existing postwork politics and practices.

The most obvious example is the reduction of working hours during the 19th and 20th centuries. These reforms were essential to the early labour movement, and the notion that increasing productivity entails shorter working hours has never been nearly as ‘radical’ as today (Paulsen 2017). As concerns about **climate change are rising**, there is also renewed awareness about the **ecological benefits of worktime reduction,** besides a whole range of other social and economic advantages (Coote 2013; Frey 2019).

Worktime reduction is usually taken up positively in public debate. Carlsson (2015, 184) sees a ‘growing minority of people’ who engage in practices other than waged work to support themselves and make meaningful contributions to society. Frayne (2015b) describes the practical refusal of work by average people who wish to live more independently of the treadmill of work. Across society, the disaffection with work is no marginal phenomenon (Graeber 2018; Cederström and Fleming 2012; Paulsen 2014, 2015; Weeks 2011); many start to realise the ‘dissonance between the mythical sanctity of work on the one hand, and the troubling realities of people’s actual experiences on the other’ (Frayne 2015b, 228). Public debates are therefore increasingly receptive to issues such as industries’ responsibility for climate change, coercive ‘workfare’ policies, meaningless ‘**b**ull**s**hit jobs’, or ‘work-life-balance’, shorter hours, overwork and burnout; topics ‘that will not go away’ (Coote 2013, xix) and question the organisation of work society more fundamentally. 5

The debate about an unconditional basic income (UBI) will also remain. UBI would break the existential dependency of livelihoods on paid work and serve as a new kind of social contract to entitle people to social security regardless of paid economic activity. In addition to countless models in theory, examples of UBI schemes exist in practice, either currently implemented or planned as ‘experiments’ (Srnicek and Williams 2015).

The critique and refusal of work also takes place both within the sphere of wage labour and outside it. Within, the notions of absenteeism, tardiness, shirking, theft, or sabotage (Pouget 1913 [1898]; Seyferth 2019) have a long tradition, dating back to early struggles against work and industrialisation (Thompson 1967), and common until today (Paulsen 2014). The idea of such **deliberate ‘workplace resistance’** is that the ability to resist meaningless work and the internalised norms of work society, and be idle and useless while at work, can be **recognised** and **successfully practised** (Campagna 2013; Scott 2012). Similarly, there is a growing interest in productive practices, social relations, and the commons outside the sphere of wage labour and market relations, for example in community-supported agriculture. **This initiates ways of organising work and the economy to satisfy material needs otherwise than by means of commodity consumption** (Chamberlain 2018; Helfrich and Bollier 2015).

For such modes of organising productive social relations in more varied ways, inspiration could be drawn from the forms of ‘work’ that are **prevalent in the global South** in the so-called **informal sector** and in non-industrial crafts and peasantry, neither of which resemble the cultural phenomenon of modern-day work with its origins in the colonial North (Comaroff and Comaroff 1987; Thompson 1967). This, however, contradicts the global development paradigm, under which industrialisation, ‘economic upgrading’, global (labour) market integration and ‘structural transformation’ are pursued. Modern work, especially industrial factory jobs and ideally in cities, is supposed to help ‘the poor’ to escape their misery (Banerjee and Duflo 2012; UNDP 2015). Many of these other forms of **livelihood provisioning** and **associated ways of life are thus disregarded**, **denigrated** or **destroyed** as **underdeveloped**, **backward, poor, and lazy** (Thompson 1967), and drawn into the formal system of waged work as cheap labour in capitalist markets and global supply chains – ‘improved living conditions’ as measured in formal pecuniary income (Rosling 2018; Comaroff and Comaroff 1987). There are indications that these transformations **create structural poverty, highly vulnerable jobs and an imposed dependence on wage labour** (while few viable wage labour structures exist) (Hickel 2017; Srnicek and Williams 2015). There is also clear evidence of numerous struggles against capitalist development and for traditional livelihood protection and environmental justice (Anguelovski 2015). These are aspects where **a postwork orientation is relevant** beyond the industrialised societies of the global North, as it puts a focus on the modern phenomenon ‘work’ itself and the conditions that led to its predominance, as it questions the common narrative that ‘jobs’ are an end in themselves and justify all kinds of problematic development, and as it allows to ask which alternative, postcolonial critiques and conceptualisations of ‘work’ exist and should be preserved.

To conclude, we clearly find traces of postwork organisation and politics in the present. However, these ideas are contested; they concern the roots of modern culture, society and industrial-capitalist economies. Waged work continues to be normalised, alternatives beyond niches appear quite impractical for generalisation**. Powerful economic interests, including trade unions, seek to perpetuate the status-quo** (Lundström, Räthzel, and Uzzell 2015). **Job creation** and (global) labour market integration (regardless of what kind) are central policy goals of all political parties, and presently **popular progressive debates on a Green New Deal tend to exhibit a rather productivist stance.**

There is one particular aspect that appears hopeful: **the present socio-economic system is unsustainable in the literal sense that it is physically impossible to be sustained in the long run**. It was Weber (1992[1905]) who predicted that the powerful cosmos of the modern economic order will be determining with overwhelming force **until the last bit of fossil fuel is burnt** – and exactly this needs to happen **soon to avert catastrophic climate change**. 6 This is the **battlefield of sustainability**, and lately there has been **renewed urgency and momentum for more profound social change**, where it might be realised that a **different societal trajectory beyond work and productivism for their own sake is more sustainable and desirable for the future.**

## 3: Self-Directed Enterprises

### WSDE CP

#### Plan text: Firms should be transformed into worker self-directed enterprises.

Wolff ND - Richard D. Wolff [professor of economics emeritus at the University of Massachusetts, Amherst and a visiting professor at the New School in New York City. He has also taught economics at Yale University, the City University of New York, and the University of Paris I (Sorbonne)], “Start with Worker Self-Directed Enterprises,” *The Next System Project*. <https://thenextsystem.org/sites/default/files/2017-08/RickWolff.pdf> AT

We therefore propose reorganizing enterprises such that workers become their own bosses. Specifically, that means placing the workers in the position of their own collective board of directors, rather than having directors be nonworkers selected by major shareholders. This is not primarily a matter of workers as owners of these enterprises (fine, but not required), nor primarily as managers (likewise fine, but not required). It is the tasks of direction—the decision making now assigned usually and primarily to corporate boards of directors and only secondarily to the major shareholders who choose them—that must be transferred to the workers collectively. We call such enterprises worker self-directed enterprises (WSDEs). They embody and concretize what we mean by economic democracy by locating it first and foremost inside the enterprises producing the goods and services upon which society depends. WSDEs represent the goal and their growth and proliferation represent the mechanism to transition from the present capitalist system to a far better next system.

The strategic focus, then, is not upon the government, as in traditional liberal and socialist thinking; it is rather more microeconomic than macroeconomic. Of course, winning government support of WSDEs and their proliferation would be helpful and sought after—perhaps by political parties rooted in and funded by an emerging WSDE sector within otherwise private or state capitalist economies. But the main emphasis would be on working people who either convert existing enterprises into WSDEs or start new enterprises as WSDEs.

Core Goals

Briefly, what are the principal, core goals your model or system seeks to realize? Our core goal is the development of a major—and, if possible, prevailing—sector of the economy that is comprised of enterprises (offices, factories, farms, and stores) in which the employees democratically perform the following key enterprise activities: (a) divide all the labors to be performed, (b) determine what is to be produced, how it is to be produced, and where it is to be produced, and (c) decide on the use and distribution of the output or revenues (if output is monetized) therefrom.

Major Changes

What are the principal changes you envision in the current system—the major differences between what you envision and what we have today? A large portion of existing capitalistically organized enterprises would have to transition out of structures in which owners, top managers, or boards of directors perform the key enterprise activities mentioned above.

Principal Means

What are the principal means (policies, institutions, behaviors, whatever) through which each of your core goals is pursued?

The means to achieve the transition would need to be several. Laws would need to be enacted or changed to facilitate the conversion of capitalistically organized enterprises into WSDEs, the formation of new WSDEs, and the functioning of WSDEs. School curriculums would need to be changed and teachers be trained to explain, explore, and study WSDEs systematically as alternative-enterprise organizations alongside their traditional capitalist counterparts (corporations, partnerships, and family enterprises). Political parties and platforms need to emerge to represent the interests of WSDEs—the WSDE sector—in terms of state policies, much as now the Democrats and Republicans represent the interests of the capitalist sector.

#### Empirics prove that self-directed firms are more democratic and successful – decreases inequality.

Jerry **Ashton, 13** - ("The Worker Self-Directed Enterprise: A "Cure" for Capitalism, or a Slippery Slope to Socialism?," HuffPost, 1-2-2013, accessed 11-16-2021, https://www.huffpost.com/entry/worker-self-directed-enterprise\_b\_2385334)//MS

Decidedly so, Wolff responds, providing two financially successful examples of **the workplace being a social activity governed by the norms of community**, one in Spain and one in California. ¶ Wolff offers as his first example, **the Mondragon Cooperative** in the North of Spain. ¶ This co-op took its name from the Mondragan University founded by a local Catholic priest by the name of "Father Arizmendi" as a mechanism to enable the poor in that community to learn how to cooperatively run their own business. ¶ Beginning with six workers producing agrarian goods, some 55 years later **it now employs 120,000** people employed **in some 100 worker-owned enterprises** and affiliated organizations. It is the **10th largest cooperative in Spain** and a bulwark against that country's steep (elsewhere) unemployment rate of 22 percent. ¶ "This is a 'a family of cooperatives' in which the first commitment is to preserve jobs -- not satisfy stockholders." Wolff points out. ¶ That same philosophy infuses **the Arizmendi Bakery** comprising five "sister cooperatives" in the San Francisco Bay Area. Proudly assuming the name of the famous Basque Priest, this group **gets rave reviews** for its pastries and thin-crust pizza **and handily outperforms** its more traditional bakery competitors **in both revenue and employee satisfaction**. ¶ As their website [proudly states](http://arizmendi.coop/), "We are a cooperative -- a worker-owned and operated business. We make decisions democratically, sharing all of the tasks, responsibilities, benefits and risks." ¶