# T

#### Interpretation—the aff may not specify a just government

#### A is an generic indefinite singular. Cohen 01

Ariel Cohen (Ben-Gurion University of the Negev), “On the Generic Use of Indefinite Singulars,” Journal of Semantics 18:3, 2001 <https://core.ac.uk/download/pdf/188590876.pdf>

\*IS generic = Indefinite Singulars

French, then, expresses the two types of reading differently. In English, on¶ the other hand, generic BPs are ambiguous between inductivist and normative¶ readings. But even in English there is one type of generic that can express only¶ one of these readings, and this is the IS generic. While BPs are ambiguous¶ between the inductivist and the rules and regulations readings, ISs are not. In¶ the supermarket scenario discussed above, only (44.b) is true:¶ (44) a. A banana sells for $.49/lb.¶ b. A banana sells for $1.00/lb.¶ The normative force of the generic IS has been noted before. Burton-Roberts¶ (1977) considers the following minimal pair:¶ (45) a. Gentlemen open doors for ladies.¶ b. A gentleman opens doors for ladies.¶ He notes that (45.b), but not (45.a), expresses what he calls “moral necessity.”7¶ Burton-Roberts observes that if Emile does not as a rule open doors for ladies, his mother could utter [(45.b)] and thereby successfully imply that Emile was not, or was¶ not being, a gentleman. Notice that, if she were to utter. . . [(45.a)] she¶ might achieve the same effect (that of getting Emile to open doors for¶ ladies) but would do so by different means. . . For [(45.a)] merely makes a¶ generalisation about gentlemen (p. 188).¶ Sentence (45.b), then, unlike (45.a), does not have a reading where it makes¶ a generalization about gentlemen; it is, rather, a statement about some social¶ norm. It is true just in case this norm is in effect, i.e. it is a member of a set of¶ socially accepted rules and regulations.¶ An IS that, in the null context, cannot be read generically, may receive a¶ generic reading in a context that makes it clear that a rule or a regulation is¶ referred to. For example, Greenberg (1998) notes that, out of the blue, (46.a)¶ and (46.b) do not have a generic reading:¶ (46) a. A Norwegian student whose name ends with ‘s’ or ‘j’ wears green¶ thick socks.¶ b. A tall, left-handed, brown haired neurologist in Hadassa hospital¶ earns more than $50,000 a year.¶ However, Greenberg points out that in the context of (47.a) and (47.b),¶ respectively, the generic readings of the IS subject are quite natural:¶ (47) a. You know, there are very interesting traditions in Norway, concerning the connection between name, profession, and clothing. For¶ example, a Norwegian student. . .¶ b. The new Hadassa manager has some very funny paying criteria. For¶ example, a left-handed. . .¶ Even IS sentences that were claimed above to lack a generic reading, such¶ as (3.b) and (4.b), may, in the appropriate context, receive such a reading:¶ (48) a. Sire, please don’t send her to the axe. Remember, a king is generous!¶ b. How dare you build me such a room? Don’t you know a room is¶ square?

#### That outweighs—only our evidence speaks to how indefinite singulars are interpreted in the context of normative statements like the resolution. This means throw out aff counter-interpretations that are purely descriptive

#### Violation—they specified US

#### Vote neg:

#### 1] Precision –any deviation justifies the aff arbitrarily jettisoning words in the resolution at their whim which decks negative ground and preparation because the aff is no longer bounded by the resolution.

#### 2] Limits—specifying a just government offers huge explosion in the topic since they get permutations of hundreds of governments in the world depending on their definition of “just government”.

#### DTD – same thing as drop the arg

#### Topicality is a voting issue that should be evaluated through competing interpretations – it tells the negative what they do and do not have to prepare for

#### No RVIs—it’s your burden to be topical.

# K

## NC Shell

#### 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:

Lundström, Ragnar; Räthzel, Nora; Uzzell, David {Uzell is Professor (Emeritus) of Environmental Psychology at the University of Surrey with a BA Geography from the University of Liverpool, a PhD Psychology from the University of Surrey, and a MSc in Social Psychology from London School of Economics and Political Science, University of London. Lundstrom is Associate professor at [Department of Sociology](https://www.umu.se/sociologiska-institutionen/) at Umea University. Rathzel is an Affiliated as professor emerita at [Department of Sociology](https://www.umu.se/sociologiska-institutionen/) at Umea University.}, 14 - ("Disconnected spaces: introducing environmental perspectives into the trade union agenda top-down and bottom-up," Taylor & Francis, 12-11-2014, https://www.tandfonline.com/doi/full/10.1080/23251042.2015.1041212?scroll=top&amp;needAccess=true)//marlborough-wr/

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/ROB 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 ‘bullshit 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.

# Case

1. **Turn: More strikes lead to backlash bills that weaken unions – empirically proven. Partelow ‘19**

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In 2018 and 2019, after a decade of disinvestment in education that led to stagnant teacher salaries, policymakers have introduced [proposals in states](https://thehill.com/homenews/state-watch/426030-states-race-to-prevent-teacher-strikes-by-boosting-pay) across the country to begin reinvesting, spurred in part by teacher walkouts and activism nationwide. While it is wonderful to finally see broad support for raising teacher salaries and investing in public schools, a predictable backlash has also emerged. Legislators in some states that were hotbeds of teacher activism are [introducing bills](http://nymag.com/intelligencer/2019/01/teacher-walkouts-gop-lawmakers-push-retaliatory-bills.html) to explicitly prohibit walkouts or punish teachers who participate, often with a sprinkling of additional anti-union provisions. **Weakening unions and refusing to invest in education** are long-standing conservative tenets, and these bills are evidence that we should expect conservative policymakers to return to them as soon as they believe them to be politically viable. The consequences of a decade of education funding cuts came into sharp relief last spring, after teachers staged walkouts in [half a dozen states](https://www.nytimes.com/2018/05/16/us/teacher-walkout-north-carolina.html). The [decade of disinvestment](https://www.americanprogress.org/issues/education-k-12/reports/2018/09/20/457750/fixing-chronic-disinvestment-k-12-schools/) in education had its roots in the Great Recession, when many states were forced to drastically cut their K-12 education funding. But as the recovery got underway, many governors — particularly in red states — made intentional policy choices to cut taxes for wealthy residents and corporations rather than allow education funding to rebound to pre-recession levels as revenue increased. As a [result](https://www.americanprogress.org/issues/education-k-12/reports/2018/09/20/457750/fixing-chronic-disinvestment-k-12-schools/%5b), teacher wages stagnated, school budgets were strapped, and expenses such as building repairs and learning materials were deferred year after year. By 2018, reports of [crumbling schools](https://www.motherjones.com/politics/2018/01/its-not-just-freezing-classrooms-in-baltimore-americas-schools-are-physically-falling-apart/), students learning from [decades-old textbooks](https://www.cnn.com/2018/04/03/us/oklahoma-teachers-textbooks-trnd/index.html), high teacher turnover, and staff [shortages](https://tucson.com/news/local/we-continue-to-worsen-nearly-arizona-teaching-jobs-remain-vacant/article_1c8d665a-a422-5c7b-95b9-98afe0cb0c6f.html) in these states became common. Teachers had reached their [boiling point](https://morningconsult.com/opinions/americas-teachers-are-at-their-boiling-point/). The teacher walkouts have been very effective. Though they were a last resort, they finally got lawmakers’ attention in states that had seen the most chronic and severe cuts to education. In the states where teachers walked out, governors who hadn’t historically supported [education funding](https://www.americanprogressaction.org/issues/education/news/2018/10/09/171813/little-late-many-gubernatorial-candidates-education-funding/) agreed to enact significant [pay raises](https://www.latimes.com/nation/la-na-teacher-funding-20180306-story.html) and increases in education funding. For example, in Arizona, Republican Gov. Doug Ducey was forced to sign off on a teacher pay bill he had [previously opposed](https://tucson.com/news/local/gov-ducey-teachers-aren-t-going-to-get-percent-pay/article_75a9b7dc-930b-5374-be12-61fb840e4ced.html) that provided a [20 percent raise](https://www.reuters.com/article/us-usa-education-arizona/arizona-governor-signs-bill-to-boost-teachers-wages-amid-strike-idUSKBN1I40N8) to the state’s teachers — some of the lowest-paid in the nation — and invested an additional $100 million in schools in the state. And now, in several states with low teacher pay that have so far avoided major protests, some governors have proposed salary increases. Remarkably, much of this movement is happening in [deep-red states](https://thehill.com/homenews/state-watch/426030-states-race-to-prevent-teacher-strikes-by-boosting-pay) with historically low education spending. In South Carolina, Gov. Henry McMaster wants to give teachers a 5 percent pay raise; in Texas, Lt. Gov. Dan Patrick has proposed a $5,000 increase; and in Georgia, Gov. Brian Kemp has proposed a $3,000 increase. In all three of these states, teachers are [paid less](http://www.nea.org/assets/docs/180413-Rankings_And_Estimates_Report_2018.pdf) than the national average. It’s likely that last year’s walkouts nudged these governors to consider teacher pay in a way that they wouldn’t have otherwise. Though it goes against traditional conservative principles, supporting these raises is smart politics for these governors. There is widespread public [support for increasing teacher pay](https://www.apnews.com/883e9d387709112a11ee8901c223294e), particularly in the states where walkouts occurred. But even as some conservative policymakers agree to raise teacher salaries, as the 2019 legislative sessions have begun, others in Arizona, Oklahoma, and West Virginia have introduced bills that would [make walkouts illegal](http://nymag.com/intelligencer/2019/01/teacher-walkouts-gop-lawmakers-push-retaliatory-bills.html) and penalize teachers with fines, loss of their teaching licenses, or even [jail time](https://www.vox.com/policy-and-politics/2018/4/23/17270422/colorado-teachers-strike-jail-bill). Some of the bills also contain provisions designed specifically to weaken teachers unions, such as a requirement that teachers must [opt in to dues each year](https://www.nytimes.com/aponline/2019/01/28/us/ap-us-education-bill-west-virginia.html), which sponsors hope will reduce membership by adding an extra step to the process. Legislators in walkout states have also introduced stand-alone proposals designed to **make union membership more difficult** and, therefore, less likely, such as a prohibition on districts [withholding union dues](https://newsok.com/article/5593286/bill-is-revenge-for-teacher-walkout-unions-say) from teachers’ paychecks. These backlash bills hint at a much more familiar conservative education agenda of slashing funding and working to weaken teachers unions. After all, it is this agenda that led to stagnant teacher salaries, deplorable conditions in many school buildings, and consequences for students whose schools were chronically underfunded in the first place. Supporting increases to teacher pay and greater investment in schools is the right thing to do for America’s students. Unfortunately, this wave of backlash makes clear that for some policymakers, it’s all about politics — and as soon as they have the chance, they’ll once again slash education funding and attack hardworking teachers.

1. **Turn again: The right to strike just leads businesses to take stronger steps to stop unionization.**

Gordon **Lafer, 20** - ("Fear at work: An inside account of how employers threaten, intimidate, and harass workers to stop them from exercising their right to collective bargaining," Economic Policy Institute, 7-23-2020, https://www.epi.org/publication/fear-at-work-how-employers-scare-workers-out-of-unionizing/)//va

NLRB elections are fundamentally framed by one-sided control over communication, with no free-speech rights for workers. Under current law, employers may require workers to attend mass anti-union meetings as often as once a day (mandatory meetings at which the employer delivers anti-union messaging are dubbed “captive audience meetings” in labor law). Not only is the union not granted equal time, but pro-union employees may be required to attend on condition that they not ask questions; those who speak up despite this condition can be legally fired on the spot.[19](https://www.epi.org/publication/fear-at-work-how-employers-scare-workers-out-of-unionizing/#_note19) The most recent data show that nearly 90% of employers force employees to attend such anti-union campaign rallies, with the average employer holding 10 such mandatory meetings during the course of an election campaign.[20](https://www.epi.org/publication/fear-at-work-how-employers-scare-workers-out-of-unionizing/#_note20) ¶ In addition to group meetings, employers typically have supervisors talk one-on-one with each of their direct subordinates.[21](https://www.epi.org/publication/fear-at-work-how-employers-scare-workers-out-of-unionizing/#_note21) In these conversations, the same person who controls one’s schedule, assigns job duties, approves vacation requests, grants raises, and has the power to terminate employees “at will” conveys how important it is that their underlings oppose unionization. As one longtime consultant explained, a supervisor’s message is especially powerful because “the warnings…come from…the people counted on for that good review and that weekly paycheck.”[22](https://www.epi.org/publication/fear-at-work-how-employers-scare-workers-out-of-unionizing/#_note22) ¶ Within this lopsided campaign environment, the employer’s message typically focuses on a few key themes: unions will drive employers out of business, unions only care about extorting dues payments from workers, and unionization is futile because employees can’t make management do something it doesn’t want to do.[23](https://www.epi.org/publication/fear-at-work-how-employers-scare-workers-out-of-unionizing/#_note23) Many of these arguments are highly deceptive or even mutually contradictory. For instance, the dues message stands in direct contradiction to management’s warnings that unions inevitably lead to strikes and unemployment. If a union were primarily interested in extracting dues money from workers, it would never risk a strike or bankruptcy, because no one pays dues when they are on strike or out of work. But in an atmosphere in which pro-union employees have little effective right of reply, these messages may prove extremely powerful. ¶ It is common for unionization drives to start with two-thirds of employees supporting unionization and still end in a “no” vote. This reversal points to the anti-democratic dynamics of NLRB elections: voters are not being convinced of the merits of remaining without representation—they are being intimidated into the belief that unionization is at best futile and at worst dangerous. When a large national survey asked workers who had been through an election **to name “the most important reason people voted against union representation,” the single most common response was management pressure, including fear of job loss**.[24](https://www.epi.org/publication/fear-at-work-how-employers-scare-workers-out-of-unionizing/#_note24) Those who vote on this basis are not expressing a preferenceto remain unrepresented. Indeed, many might still prefer unionization if they believed it could work. Where fear is the motivator, what is captured in the snapshot of the ballot is not preference but despair. ¶To understand what union elections look like in reality, we have profiled two cases in which workers sought to create a union and met with a harsh (and typical) employer backlash. In both cases—a tire plant in Georgia and a satellite TV company in Texas—the employer response ranges from illegally firing union activists to engaging in acts of coercion and intimidation that are illegal in any normal election to public office but are allowed under the NLRA. ¶

**The turns outweigh the Aff. Their solvency is all about how *unionization* is key, not a stronger right to strike. Whatever marginal increase in bargaining power they achieve is drowned out by the fact that there will be much lower union density in the first place.**

#### The problem with worker organization isn’t the right to strike- it’s companies taking deliberate anti-union action, which the aff doesn’t solve. Means the aff can never solve.

Heidi **Shierholz, 20** - ("Weakened labor movement leads to rising economic inequality," Economic Policy Institute, 1-27-2020, 11-4-2021https://www.epi.org/blog/weakened-labor-movement-leads-to-rising-economic-inequality/)//AW

The basic facts about inequality in the United States—that for most of the last 40 years, pay has stagnated for all but the highest paid workers and inequality has risen dramatically—are widely understood. What is less well-known is the role the decline of unionization has played in those trends. The share of workers covered by a collective bargaining agreement dropped from 27 percent to 11.6 percent between 1979 and 2019, meaning the union coverage rate is now less than half where it was 40 years ago. Research shows that this de-unionization accounts for a sizable share of the growth in inequality over that period—around 13–20 percent for women and 33–37 percent for men. Applying these shares to annual earnings data reveals that working people are now losing on the order of $200 billion per year as a result of the erosion of union coverage over the last four decades—with that money being redistributed upward, to the rich. The good news is that restoring union coverage—and strengthening workers’ abilities to join together to improve their wages and working conditions in other ways—is therefore likely to put at least $200 billion per year into the pockets of working people. These changes could happen through organizing and policy reform. Policymakers have introduced legislation, the Protecting the Right to Organize (PRO) Act, that would significantly reform current labor law. Building on the reforms in the PRO Act, the Clean Slate for Worker Power Project proposes further transformation of labor law, with innovative ideas to create balance in our economy. How is it that de-unionization has played such a large role in wage stagnation for working people and the rise of inequality? When workers are able to join together, form a union and collectively bargain, their pay goes up. On average, a worker covered by a union contract earns 13.2 percent more than a peer with similar education, occupation and experience in a non-unionized workplace in the same sector. Furthermore, the benefits of collective bargaining extend well beyond union workers. Where unions are strong, they essentially set broader standards that non-union employers must match in order to attract and retain the workers they need and to avoid facing an organizing drive. The combination of the direct effect of unions on their members and this “spillover” effect to non-union workers means unions are crucial in fostering a vibrant middle class—and has also meant that as unionization has eroded, pay for working people has stagnated and inequality has skyrocketed. Unions also help shrink racial wage gaps. For example, black workers are more likely than white workers to be represented by a union, and black workers who are in unions get a larger boost to wages from being in a union than white workers do. This means that the decline of unionization has played a significant role in the expansion of the black–white wage gap. But isn’t the erosion of unionization because workers don’t want unions anymore? No—survey data show that in fact, a higher share of non-union workers say they would vote for a union in their workplace today than did 40 years ago. Isn’t the erosion of unionization due to the shifts in employment from manufacturing to service-producing industries? No again—changing industry composition explains only a small share of the erosion of union coverage. What has caused declining unionization? One key factor is fierce corporate opposition that has smothered workers’ freedom to form unions. Aggressive anti-union campaigns—once confined to the most anti-union employers—have become widespread. For example, it is now standard, when workers seek to organize, for their employers to hire union avoidance consultants to coordinate fierce anti-union campaigns. We estimate that employers spend nearly $340 million per year hiring union avoidance advisers to help them prevent employees from organizing. And though the National Labor Relations Act (NLRA) makes it illegal for employers to intimidate, coerce or fire workers in retaliation for participating in union-organizing campaigns, the penalties are grossly insufficient to provide a meaningful disincentive for such behavior. This means employers often engage in illegal activities, such as threatening to close the worksite, cutting union activists’ hours or pay, or reporting workers to immigration enforcement authorities if employees unionize. In at least 1 in 5 union elections, employers are charged with illegally firing workers involved in organizing. In the face of these attacks on union organizing, policymakers have egregiously failed to update labor laws to balance the system. Fundamental reform is necessary to build worker power and guarantee all workers the right to come together and have a real voice in their workplace.

#### Turn: Increasing the cost of labor will just accelerate automation, outsourcing, and offshoring. Alt causes and backlash from firms deck aff solvency.

Groshen & Holzer ’19 - Erica Groshen [Senior Economics Advisor at the Cornell University School of Industrial and Labor Relations and Research Fellow at the Upjohn Institute for Employment Research] and Harry J. Holzer [Prof. of Public Policy, Georgetown U.], “Helping workers requires more than silver bullets,” *Brookings Institution* (Web). Nov. 25, 2019. Accessed Nov. 19, 2021. <<https://www.brookings.edu/opinions/helping-workers-requires-more-than-silver-bullets/>> AT

But no single silver bullet solution exists that can solve our skills and earnings problems. Why? Because no single or dominant cause explains stagnating earnings or rising inequality in the US. Thus, simplistic “silver bullet” policies would likely be ineffective or even do more harm than good.¶ Some “silver bullets” are too scattershot. For instance, free college for all would shunt billions of dollars of tax revenue into subsidizing higher education for the wealthy at a time when federal budgets are already deeply in the red. A Universal Basic Income would be even more expensive, and could induce workers to stop seeking many new jobs that will be created over time.¶ Other proposals could harm those they aim to help or be ineffective. Imposing a uniform $15 federal minimum wage, even by 2025 (as many now propose), could induce employers to eliminate jobs for low-wage workers in already distressed communities. Proposals to expand unionism alone might generate only small increases, in light of employers’ ability of to resist collective bargaining by automating, relocating their facilities, or outsourcing work to other firms.¶ To sensibly raise wages and reduce inequality among American workers, we must recognize that a confluence of causes are at work, which requires a combination of evidence-based policy responses. The causes include labor market forces like technical change, globalization, and too few well-educated workers; they also include changes in labor institutions beyond weakened unions and a lack of worker “voice.” Indeed, a growing set of employer practices, such as outsourcing some activities to other firms (which is often called employment “fissuring”) likely contribute to weak outcomes as well. Such practices break the time-honored links between a firm’s profitability and its workers’ earnings, and diminish employer interest in training workers to make them more productive.¶ Without important, systematic policy changes, the earnings and employment of US workers – especially those without college degrees – will likely continue to deteriorate. More trade and automation in the form of robotics and artificial intelligence (AI) will almost certainly lead millions of workers to be displaced, while our failure to adequately fund public institutions of higher education and workforce services will limit workers’ readiness for new jobs that will be created. In other areas – including federal wage and hour laws, worker rights to representation on the job, and employer staffing arrangements – we are surely still moving in the wrong direction.

#### Overview

#### 1) They do not have a piece of evidence saying that the RTS is key to solve income inequality. Even if their ev is right that income inequality writ large is bad they dont resovle a large enough portion. Read their uniqueness evidence it cites education and healthcare.

#### 2) Their argument about income inequality is about the global differences between states wealth and average incomes. Even if there is an increase in income in some sectors, that doesnt mean the disparities between the countries get resolved.

#### 3) Their link evidence says they increase incomes by 2-5% which is woefully inefficient to solve, there are massive differences between these countries i.e their uniqueness evidence cites other countries having a 16x difference, that minor increase is insufficient to solve

#### 4) They also can only account for the US in the very least- they can’t solve global

#### 5) They can’t solve the root cause of cap – they only solve for income inequality – don’t let them say they solve the sustainability impact of the k

#### Democracy doesn’t solve war---best models.

Campbell et al. 18, \*Doctoral Candidate in Political Science, Ohio State University. \*\*Carter Phillips and Sue Henry Associate Professor of Political Science at the Ohio State University. \*\*\*Associate Professor of Political Science, Pennsylvania State University. (\*Benjamin W., \*\*Skyler J. Cranmer, \*\*\*Bruce A. Desmarais, September 13, 2018, “Triangulating War: Network Structure and the Democratic Peace”, *Cornell University*, Accessible at: <https://arxiv.org/pdf/1809.04141.pdf>)

Conclusion

The dyadic understanding of the democratic peace has become ubiquitous in International Relations. By looking beyond simple dyadic analysis, accounting for the embededness of states in a much more complex network, we found the democratic peace may not be as robust as previously thought. Our results demonstrate that after accounting for the tendency for like-regime states with common enemies not to fight one another, the effect of the democratic peace not only vanishes, but jointly democratic dyads seem to be *more* conflict prone than mixed dyads. These results are consistent across operationalizations of the outcome variable, our triadic closure predictor, measurements of joint democracy, and a variety of other factors. We believe this explanation for the democratic peace is not a mechanism for understanding the democratic peace, but instead, an alternative. What we have shown here is that conflict between democracies indeed exists and the peaceful relations occasionally found are not necessarily a function of the affinity of democratic states, or intrinsic attributes of democratic states, but instead, a function of the strategic inefficiencies of fighting a state with a shared enemy. While regime type may influence the interests of states, we find that it does not directly influence the probability that any two states fight one another.

There are three major implications to our research. First, scholars should be hesitant to consider dyadic conflict in isolation, as there are network dependencies informing whether a state engages or joins a MID. Second, preferences operating in addition to network interdependencies and collaboration explain much of the democratic peace. Third, when studying conflict, scholars and practitioners should consider the cost structure of collaboration, and how these dynamics inform not only conflict initiation, but conflict escalation. Particularly interesting is that the theoretical mechanism at work here is dramatically simpler than any of the established justifications for the democratic peace. We do not rely on arguments about institutions or norms, but just the simple and intuitive proposition that it does not make much sense for two states fighting a third to also fight each other. What the existing literature seems to have missed, usually theoretically and almost always empirically, is that dyadic conflicts do not occur in isolation, but in the context of a complex network of relations.