# Fem aff RTS

## Harms

#### COVID job losses have undone progress that women made in the workforce

**Kurtzleben 2020** (Danielle Kurtzleben , “Women Bear The Brunt Of Coronavirus Job Losses,” National Public Radio, May 9 2020, <https://www.npr.org/2020/05/09/853073274/women-bear-the-brunt-of-coronavirus-job-losses>) //neth

Very briefly, at the end of 2019 and the start of 2020, there were slightly more women on American nonfarm payrolls than men. That's no longer true. The historically disastrous April jobs report shows that the brunt of job losses fell on women. Women now account for around just under half — 49% — of American workers, and they accounted for 55% of the increase in job losses last month. One way of looking at why that matters that is to look at the gap that opened up between women's and men's unemployment last month. The below chart shows women's unemployment rate minus men's unemployment rate since 2007. Usually, the line bumps around near or just below zero — meaning men's unemployment is usually near or slightly higher than women's. But that spike on the far right shows how women's unemployment leapt to be 2.7 points higher than men's in April. Women had an unemployment rate of 16.2% to men's 13.5% last month. That's uncommon for a recession. The below chart is a longer view, and the periods with gray backgrounds are recessions. During every recession since 1981, men's unemployment has shot up past women's — that is, the line dips negative. This is a big sign of how the downturn caused by coronavirus is unlike past recessions, says Matthias Doepke, professor of economics at Northwestern University. He and some colleagues wrote a paper in March about the coronavirus' effects on women, before the first coronavirus job report was even out. "It's stuff we said was probably coming," Doepke said. They saw it coming for a couple of reasons, he says. One is the industries suffering most in this downturn. Past recessions have hit male-dominated industries like manufacturing and construction relatively hard — think about the housing downturn and automaker layoffs after the 2008 financial crisis, for example. Those helped push unemployment for men higher. This time is different, Doepke says: "The highest employment losses are things like restaurants and hospitality, hotels, and those are sectors with high female employment." work from home and who are hard at work at the grocery store or delivering food. The gendered effects of the crisis will also vary by class and race, and will become much more clear as we get more and more jobs reports.

#### Layoffs are disproportionately impacting women and POC

**Kalev 2020** (Alexandra Kalev, “Research: U.S. Unemployment Rising Faster for Women and People of Color,” Harvard Business Review, April 20 2020, <https://hbr.org/2020/04/research-u-s-unemployment-rising-faster-for-women-and-people-of-color>) //neth

The Covid-19 pandemic has hit the workforce hard. Jobless claims have reached 22 million, and the Federal Reserve estimates that up to 47 million jobs could be lost. No matter where the numbers ultimately end up, economists agree that the pandemic will have an uneven economic impact — and all signs indicate that minorities and women will be hardest hit. That’s already happening. According to March data from the Department of Labor, last month the unemployment rate for women grew by 0.9%, versus 0.7% for men. And 60% of the 700,000 jobs eliminated in March were women’s. Overall unemployment rates for women and men were equal, but the trend is unsettling. The March numbers tell an even more troubling story for black men and for Hispanic and Asian men and women. Black men saw a 1.2% increase in their unemployment rate, and Hispanics and Asians saw a 1.6% increase, versus a 0.9% increase for whites. The overall unemployment rates for black men, Hispanics, and Asians were 7%, 6%, and 4.1%, respectively, versus 4.o% for whites. A recent national poll finds similar trends. Overall, 33% of Americans say that because of the crisis, they or someone in their immediate family has been laid off or lost a job, but the rates are higher for women (37%, versus 28% for men) and for Hispanics and blacks (40%, versus 30% for whites). It’s possible that these patterns emerged because, as a recent Pew Research Center report shows, women and minorities are overrepresented in industries at high risk of layoffs, such as retail, hospitality, recreation, and manufacturing. But there’s more to the story than that. In recent research, I’ve shown that women and minorities are in greater danger of losing their jobs in troubled times not only because they work in high-layoff-risk industries but also because most companies reflexively put them at the top of their layoff lists. Layoff lists are a necessary evil. Crises can hit fast, as Covid-19 did, so executives may need to compile their lists quickly. To do so, they generally look to position or tenure (“last hired, first fired”). Women and minorities tend to fill the most marginal, low-authority positions and to have the shortest tenures, and so they lose their jobs at disproportionately high rates. That happened during the Great Recession, when 12.5% of women but just 8.8% of men lost their jobs. It happened more recently at Microsoft, which downsized its less-profitable facilities in 2015 and saw the share of women in its workforce drop from 29% to 26.8%. In my research, I have shown that these are not exceptions. In following 327 companies that downsized and held layoffs, I learned that most based their decisions on either position or tenure and drained diversity from their management teams as a result. Those that relied on position ended up with drops in several categories—white women, Hispanic women, black men, Hispanic men, and Asian men—that ranged from 9% to 22%. Those that relied on tenure saw average drops of 19% among white women and 14% among Asian men. The executives I talked with at those companies were oblivious to the connection between layoffs and diversity. “Our layoffs were not about diversity,” one told me. “They were more around the job function.” Another offered a similar defense. “Our layoff criteria are strictly based on color-blind stuff,” he said, adding that decisions were “always based on what your job title is.” But job titles are not color blind, and so layoffs aren’t, either. These practices have broad consequences. Job loss is hard for everyone, of course. But recovering from [job loss] it tends to be harder and to take longer for members of disadvantaged groups. Women and minorities typically spend more time looking for new jobs, and the jobs they find generally pay less than the ones they left. So if you lay off women and minorities disproportionately, you don’t just hurt them; you also slow the overall economic recovery. Moreover, recent research has shown that companies that remained inclusive during the Great Recession (in terms of diverse workers’ experience and representation in different ranks) did better financially during and after it.

#### Workplace discrimination still exists – especially in the context of sexual harassment

**Parker and Funk 2017** (Kim Parker and Cary Funk, December 14, 2017, “Gender discrimination comes in many forms for today’s working women,” Pew Research Center, <https://www.pewresearch.org/fact-tank/2017/12/14/gender-discrimination-comes-in-many-forms-for-todays-working-women/>) //neth

About four-in-ten working women (42%) in the United States say they have faced discrimination on the job because of their gender. They report a broad array of personal experiences, ranging from earning less than male counterparts for doing the same job to being passed over for important assignments, according to a new analysis of Pew Research Center survey data. The survey – conducted in the summer before a recent wave of sexual misconduct allegations against prominent men in politics, the media and other industries – found that, among employed adults, women are about twice as likely as men (42% versus 22%) to say they have experienced at least one of eight specific forms of gender discrimination at work. One of the biggest gender gaps is in the area of income: One-in-four working women (25%) say they have earned less than a man who was doing the same job; one-in-twenty working men (5%) say they have earned less than a female peer. Women are roughly four times as likely as men to say they have been treated as if they were not competent because of their gender (23% of employed women versus 6% of men), and they are about three times as likely as men to say they have experienced repeated small slights at work because of their gender (16% versus 5%). There are significant gaps on other items as well. While 15% of working women say they have received less support from senior leaders than a man who was doing the same job, only 7% of working men report having a similar experience. One-in-ten working women say they have been passed over for the most important assignments because of their gender, compared with 5% of men. The survey, which was conducted July 11-Aug. 10, 2017, with a nationally representative sample of 4,914 adults (including 4,702 who are employed at least part time), also asked about sexual harassment in a separate question. It found that while similar shares of women and men say sexual harassment is at least a small problem in their workplace (36% versus 35%), women are about three times as likely as men to have experienced it personally while at work (22% versus 7%).

#### Don’t buy CP solvency regarding education – educated women are MORE likely to face discrimination

**Parker and Funk 2017** (Kim Parker and Cary Funk, December 14, 2017, “Gender discrimination comes in many forms for today’s working women,” Pew Research Center, <https://www.pewresearch.org/fact-tank/2017/12/14/gender-discrimination-comes-in-many-forms-for-todays-working-women/>) //neth

Women with a bachelor’s degree or more education report experiencing discrimination across a range of items at significantly higher rates than women with less education. And in some regards, the most highly educated women stand out. While 57% of working women with a postgraduate degree say they have experienced some form of gender discrimination at work, for example, the same is true for 40% of women with a bachelor’s degree and 39% of those who did not complete college. Roughly three-in-ten working women with a postgraduate degree (29%) say they have experienced repeated small slights at work because of their gender, compared with 18% of those with a bachelor’s degree and 12% with less education. Similarly, working women with a postgraduate degree are much more likely than their less-educated counterparts to say they have received less support from senior leaders than a man doing the same job (27% of postgraduate women, compared with 11% of women with bachelor’s degrees and 13% of women with less education). The pattern is similar when it comes to being passed over for promotions and feeling isolated at work. When it comes to wages, working women with a bachelor’s degree or more are much more likely than those with less education to say they have earned less than a man who performed the same job. Women with family incomes of $100,000 or higher stand out here as well – 30% of them say they’ve earned less than a man who was doing comparable work compared with roughly one-in-five women with lower incomes (21%). But overall, women with higher family incomes are about equally likely to have experienced at least one of these eight forms of gender-based discrimination at work.

#### Race and politics also impact gender discrimination

**Parker and Funk 2017** (Kim Parker and Cary Funk, December 14, 2017, “Gender discrimination comes in many forms for today’s working women,” Pew Research Center, <https://www.pewresearch.org/fact-tank/2017/12/14/gender-discrimination-comes-in-many-forms-for-todays-working-women/>) //neth

There are differences by race and ethnicity as well. While roughly half of employed black women (53%) say they have experienced at least one type of gender discrimination at work, fewer white and Hispanic women say the same (40% for each group). One area in particular where black women stand apart is in their reporting of having been passed over for the most important assignments because of their gender – 22% of employed black women say this has happened to them, compared with 8% of whites and 9% of Hispanics. Women’s experiences with discrimination in the workplace also differ along party lines. Roughly half (48%) of working Democratic women and Democratic-leaning independents say they have experienced at least one form of gender discrimination at work, compared with a third of Republican and Republican-leaning women. These party differences hold up even after controlling for race. The partisan gap is in keeping with wide party differences among both men and women in their views of gender equality in the U.S.; a separate 2017 Pew Research Center survey found Democrats largely dissatisfied with the country’s progress toward gender equality.

#### Some workers are currently not allowed to strike

**Campbell 2019** (Alexia Campbell “5 Questions About Labor Strikes That You Were Too Embarrassed To Ask.” Vox. September 20, 2019. Web. October 13, 2021. <https://www.vox.com/policy-and-> politics/2019/9/20/20873867/worker-strike-walkout-stoppage-firing-job) //neth

1) Am I allowed to strike? If you work in the private sector, definitely. It doesn’t matter if you are part of a labor union or not. For government workers, though, it depends. The National Labor Relations Act of 1935 enshrined the right to strike into law. At the time, workers were reeling from the Great Depression and President Franklin D. Roosevelt’s pro-labor administration saw collective bargaining as a fundamental right. But the law only covered workers in the private sector, as they were more at risk of being exploited. The NLRA reversed years of federal opposition to organized labor and guaranteed the right of employees to organize, form unions, and bargain collectively with their employers. Striking was considered the most powerful tool in collective bargaining, so it was given special emphasis in the NLRA. “The law protects the right to strike, no question,” Ruben Garcia, co-director of the Workplace Law Program at the University of Nevada Las Vegas, said to me, regarding employees in the private sector. “You don’t have to give any notice or any reason for walking.” But this doesn’t apply to all workers. The NLRA doesn’t cover certain transportation workers, agricultural laborers, or public employees. Government employees — state, local, and federal — do not have a right to strike under the federal law. That said, eight states allow most government employees to strike. Illinois and California, for example, allow teachers to strike. Yet it’s illegal for police and firefighters to walk off the job in any state.

## Solvency

#### Organized strikes give workers more leverage – now is the best time to strike

**Janse et al 2021** (Alejandra Marquez Janse, Ailsa Chang, Courtey Dorning, and Matt Ozug, November 2, 2021, “3 reasons labor strikes are surging right now — and why they could continue to grow,” National Public Radio, <https://www.npr.org/2021/11/02/1051112806/strikes-labor-great-resignation-covid>) //neth

Thousands of workers across the U.S. are on strike, demanding better wages, better working conditions and more benefits. In what some have called "Striketober," workers in factories as well as the health care and food industries have either started or authorized strikes in the past month. It comes after more than a year of working during the pandemic and as millions of workers are quitting in what has been named the "Great Resignation." Joseph McCartin is a professor of history and the director of the Kalmanovitz Initiative for Labor and the Working Poor at Georgetown University. He spoke with NPR's All Things Considered about why so many American workers seem to be either striking or threatening to strike. Ailsa Chang: Why exactly are we seeing so many strikes right now in particular? McCartin: One [reason] is that workers have just come through the pandemic and the economy is just beginning to improve. And usually, after a big crisis and when things begin to improve, workers can become more militant. I think the fact that this has coincided with the "Great Resignation" is also crucial because we've seen a tremendous upsurge in workers quitting jobs in the private sector. And that's unusual. In August, we set a record for such quits, and what I think that shows is there's a broad dissatisfaction that workers feel and that's giving workers who are organized more leverage. The third thing is that people see now that they have an administration in power that's really openly siding with workers and even taking positions in support of strikes. It's very unusual for Cabinet members to visit strike picket lines. Could that mean that we will be seeing even more strikes soon? Strikes tend to breed strikes. If workers see that strikes are being effective, they're more likely to use the strike weapon. What makes this current wave of strikes significant or unique? I think one of the things that makes it unique is the post-pandemic context. The pandemic disrupted a lot of the status quo and labor management relations in a way that only happened, I think, three times in the 20th century — after both of the world wars and during the Great Depression. It was in each of those cases, by the way, that we saw a big upsurge in worker militancy. When the status quo gets upended, it changes workers' expectations. Coming out of World War II, workers had made sacrifices and they wanted rewards after the war. I think a similar feeling pervades the American workforce today. A lot of people sacrificed a lot in the past year — the essential workers, for example — and yet they're looking at a labor market that they feel still doesn't reward them as they feel they ought to be rewarded. Do you think workers actually do have more leverage at this moment? They actually do have more leverage right now, and part of that has to do with the "Great Resignation," which is showing discontent that is tightening the labor market. What's unique about this moment is there is a labor shortage that many employers are complaining about, but it's a labor shortage that is largely worker driven. Workers have been withdrawing from the labor market in dissatisfaction with the jobs they currently have. We still haven't returned to the job levels we had before the recession; we're about 80% of what we had before COVID struck. Could this "Striketober" stretch into a months-long wave and have maybe even long-term impacts? It could. It could last for quite a while. The militancy that came up after World War II went on for more than a year, and it did have long-term consequences. The same thing after World War I. And what happened in those cases, especially after World War I — employers started to realize from the postwar strike militancy that workers weren't as happy as they thought that they were, and that the jobs needed to be improved and employers needed to get on that program and make some improvements. So, we could possibly see that.

## Fw

#### Past attempts to handle gender-based violence have blamed women – we need to shift the way we view problem-solving

**Webb 2018** (Raymond Webb, Published 2018-12-05, Vol 1 (2019): Reforming practical theology. The politics of body and space; edited by Auli Vähäkangas, Sivert Angel, Kirstine Helboe Johansen, <https://iapt-cs.org/ojs/index.php/iaptcs/article/view/53>) //neth

\*\*CONTENT WARNING – mentions of sexual assault, not graphic

Sexism (gender Inequality) is and contributes to structural violence Much violence against women can be interpreted both as interpersonal and structural. Women suffer from the effects of colonialism, poverty, certain immigration laws, forced sterilization, forced birth control, machismo accepted as a way of life, trafficking, prostitution, the “glass ceiling,” rape, rape as a weapon of war, and femicide (cf. Mukherjee, 2011). The structural dimension of much violence against women is usually ignored. Price (2011, 2, 30) contests the notion that violence against women is homogeneous in nature and mostly domestic. Yes, there are often serious efforts to punish perpetrators, but this action by government does not include the input of women victims. In this commonplace approach, class distinction effects are removed, as is violence by agents of government, and even indirect actions like failing to protect women from pimps and traffickers. Prostituted women are punished rather than their “clients.” Racial profiling, prison growth, and campaigns against immigrants get divorced from the study of violence. The structures are made invisible. The second half of 2017 has brought to public attention a remarkable and tragic number of sexual crimes against women by powerful men, leading to revelation of the scope of the issue of the abuse of women in the United States. According to information from the Institute for Women’s Policy Research, women in the United States overall currently earn 82% of men’s weekly paychecks, for black women 68%, for Hispanic women 62%. Median earnings for women are lower in 18 of the 20 most common jobs for women (Swartz and Jones 2017, 35). The gap is projected to end by 2056 for white women, for black women in 2124, for Hispanic women in 2248. This is an example of the intersection of race, gender, and income. Racism as a widespread dimension of structural violence The very notion of race has political and categorizing dimensions. It moves from pigmentation and ethnicity to a stereotyping structure. It leads from colonialization to enslavement and disenfranchisement. Of course, racism is an exercise of power. The path is from description to restriction in any exercise of power. The phrase in the United States’ Declaration of Independence “All men are created equal” literally does not name women and was presumed not to include enslaved persons brought from Africa (again, the intersection of race and poverty in structural violence). It is reasonable to conclude that the motivation in the recent U.S. presidential election included a certain vigorous implicit energy against persons of Middle Eastern and African origins as well as persons immigrating from Central America and Mexico. One can also surmise that persons from Ireland and Poland who have overstayed their visas were not a strong motive in the vote. Efforts to repeal certain parts of the voting rights acts in the United States as well as the way certain voting districts have been constructed are often related to restricting the effectiveness of the votes of persons who are of African American and Latino/a origins, and ultimately to structurally violent effects. Three other examples can further expand the dimension of racism. Interestingly, Polly Walker (2003, 37) describes the violence done to indigenous people as academic researchers force both indigenous persons and even indigenous researchers to use defined Western methodological frameworks when describing their knowledge and experience. Demanding Western categories in a variety of settings is structural violence. In a second example, Lykes (2001, 161) attributes the violation of the human rights of all Guatemalans to a structural violence embedded to protect the civil-political rights of a small elite. Indigenous people in Guatemala were viewed as “subhuman,” justifying quasi-genocidal treatment of these Maya people. The recent characterization of many African countries, Haiti, and (perhaps) El Salvador as [obscenity] countries by the elected president of the United States is a racist promotion of the continuation of structures and inadequate resources which lead to diminished human development and longevity.

#### The panic over potential threats to the nation is a form of masculine futurity which allows reproductive bodies to be regulated. Claims of utilitarianism justify the endless sacrifice of reproductive freedom in the name of the “greatest good.”

**Petersen 15** (Kristin Petersen B.A., University of Southern California 2003 M.A. New York University 2008, A dissertation submitted to the Faculty of the James T. Laney School of Graduate Studies of Emory University in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Women’s, Gender, and Sexuality Studies, The Logic of Futurity: Reproduction, Cultural Eugenics, and Contingencies of Women’s Citizenship in the Contemporary United States, Proquest, JKS)

Cultural theorist Ruth McElroy suggests, “Women’s belonging to nations is indissoluble from their reproductive biology” (325). For all that motherhood may be conceived as a private choice occurring in the supposedly private sphere, reproduction and motherhood are nonetheless public and political as well, and thoroughly entangled with women’s status as members of their nation. By virtue of their reproduction (or even lack thereof!), women can be constructed in cultural narratives and political scripts as contributors to society or threats to the national good, caretakers of the future who merit protection and support or wayward parents who must be disciplined back into the national fold, national maternal ideals or outsiders within. The state’s identification of and response to women as reproducers reflects the continuous processes of the politics of belonging, which “involve not only the maintenance and reproduction of the boundaries of the community of belonging by the hegemonic political powers...but also by their contestation, challenge and resistance by other political agents” (Yuval-Davis 20). We see these politics of belonging manifested not only discursively, but also in the policies and laws that protect or privilege some mothers and not others, some children, but not all. When anthropologists Faye Ginsburg and Rayna Rapp ask, “who defines the body of the nation into which the next generation is recruited? Who is considered to be in that national body, who is out of it?” (3), therefore, there is no one answer; rather, this is the question perpetually being asked and answered by political discourse and practice infused with the logic of futurity. The hopes and fears of the present political moment and the imaginative desires for the future are thus continually projected upon the bodies of women and their procreative capacities. Futurity, I suggest in this project, as a possibly inevitable perspective or worldview, allows for the state to focus on women as reproductive beings in a way that it does not for men. Following from Foucault’s explication of biopower, the modern state takes an interest in the workings and ostensible health of its populations, creating new knowledges and indices for the normal as it counts up the characteristics of its citizenry and sets goals for demographic management. While Foucault tends not to focus on the reproductive elements of the state’s biopolitical interest—for instance, the setting of ideal rates of fertility, health expectations for women and children, creation of access to the medical, economic, and social resources needed for reproduction—these are, I would argue, operations of the state that have potential for tremendous impacts upon women particularly. The other biopolitical interests of the state—appropriate number of workers, manageable immigration rates, proper ratio of elderly to young, and so on—are also all implicated in the procreative behaviors of women, which would seem to intensify the state’s interest in them. Brought into the broader framework of women’s political status and national belonging, reproduction in this context seems poised to function as an axis upon which the dispensation of women’s citizenship can pivot, with particular regard to her racial, economic, and social demographic and the state’s assessment of her (and her children’s) value to the national future. Penelope Deutscher suggests that through the emergence of biopower: Women would later assume a status as a reproductive threshold of the future and health of nations, populations and peoples. But the condition for this role for women and maternal reproductivity was the very possibility of reproduction being associated with a shifting field of possible substances, telos, outcomes and obligations: **the overall good, the general happiness, the future** of the nation, the **health of the nation, the competitiveness of the nation, the future of the people, individual flourishing or freedom, individual rights,** domestic happiness, the family unit as building block of the nation, the transmission of the bloodline, the family name, transmission of property or family or genealogical transmission, reproduction of the labour force, etc. That reproduction be plausibly thought of in such terms at all was a precondition of it becoming associated with women’s role as threshold of futurity. (Deutscher 129) **The state’s biopolitical management of women’s reproduction** may thus **allow it to approach women primarily as reproductive beings, an essentalist** or even **utilitarian collapse that** may **make it easier to intervene upon their bodies** and perhaps **reflects a deeply ingrained discomfort with the notion that women have tremendous potential power to impact the composition of the future.** In this project, I am proposing a framework of futurity that is in operation, characterized by discursive and eugenic aspects, that uses women as the vehicle for future world-building and nation-making. This futurity aims to enact particular visions of the future via changes in the present, particularly through the management of women’s reproduction in the present such that the future population comports with present desires. When this futurity framework is picked up by the state in its various capacities, I suggest there are significant consequences for women’s citizenship as women because they are so intrinsically linked in the cultural and political imaginary with reproduction. In the process of grappling with these concepts, this project asks how the logic of futurity functions to organize the terms of women’s social or political belonging in reproductive terms. How does the state pick up and extend this logic to women, and how might that impact the meaningfulness of women’s citizenship or national belonging? Does the logic of futurity, the constant pressure of the forward vision combined with the imaginative limitations of the present, insist upon women’s citizenship being or becoming something fundamentally different from men’s by virtue of reproductive capacity and association? Exploring these questions brings this project into several disciplinary contexts, including feminist theory and philosophy, political theory, disability theory (eugenics), and even the sphere of economics. In connecting these concepts to ongoing conversations about women and citizenship in the contemporary United States, this project is ultimately working to tie together disparate fields and illuminate how they interact with respect to a model of futurity that I theorize as containing discursive and eugenic aspects. It may be that state-based discourses and practices related to women’s reproduction and citizenship are not so much causes as they are effects of the logic of futurity.

#### [ROJ & Mehta] Creating solidarity is good and this starts with including more womxn in the space. A rejection of the patriarchal form of debate is key and this is the place to resist it. Thus, the role of the judge is to be an anti-patriarchal educator.

**Mehta 2019** (Damini Mehta, Feminism In India, Feminisminindia.com, February 4, 2019, “Does Patriarchy Divide Women: The Importance Of Solidarity”, <https://feminisminindia.com/2019/02/04/patriarchy-divide-women-solidarity/>) // Hill NL

Patriarchy and the way it has manifested, and has continued to, has long been a matter of analytical concern and still continues to be one. A very subtle yet explicit way that it manifests out of the many other renditions of its existence, is one where it thrives by being a divisive force under the garb of competition, or by creating a comparative – which results in being exclusionary in so far as it creates an illusion of how there can be only ‘one suitable woman’ for whatever category or space it seeks to compare women in. Therefore, it ends up being very reductive in the way that it views women as a community and a collective. While patriarchy has always thrived on not letting women ever be equals, the way it’s shaped itself within the popular narrative to still continue to thrive with changing climates is by morphing into more subtle forms. A very significant manifestation of this is how patriarchy internalises as well as pits women against each other. In an atmosphere where the feminist movement and how it engages with patriarchy becomes extremely relevant, it becomes very pertinent to analyse the consequences of how it pans out. It creates a narrative where women cannot thrive; but even if they somehow manage to, the way it then restricts them is by creating a narrative of “only a select few of you can actually access resources and prestige, and that has to be done at the cost of the others.” How this is achieved is by patriarchy pitting women against another in a manner where women start negatively viewing their female counterparts – and seeing themselves as the one successful woman. As a consequence of this, women are given a climate where they are implicitly or explicitly encouraged to pull each other down and to do whatever it takes to be the one woman who’s better out of all women in that position. As a consequence, a very strong sense of animosity festers between women, who are already minorities within very male dominated workspaces. This sense of animosity is encouraged in these environments and workspaces under the garb of ‘healthy competition’ and ‘achievement’, but they often end up further dividing women and making their interactions with each other more toxic. This sort of a mudslinging competition sponsored by patriarchy further divides women – for what threatens patriarchy is women and other gendered minorities banding together against a common oppressor. If they’re too busy fighting amongst themselves, they won’t be able to figure out that this sort of division is being sponsored by a common oppressor. This illusion of achievement which is propagated not only creates divide between women, it also restricts access to resources to women – because now structures don’t have to make more inclusive spaces for have more seats at the table for women, they just have to pit them against one another to see which one comes out on top. This creation of division and toxic competition is also a very problematic cause which contributes to a systematic exclusion of women from systems and institutions. As a consequence, institutions don’t have any incentive to create spaces for women beyond the tokenistic ‘inclusive’ spaces they have to create – a very half-hearted effort at the bare minimum to bridge the gender gap. This is very visible if we take a comparative – out of all Fortune 500 company CEOs, only 5% are women. This is the representation of the creamiest layer of the work industry – representation only grows thinner from here onwards, as we go to the lower rungs of corporations, and within the corporate ladder, the lower rungs of the business company ecosystem. However, in this climate, what has been a very prominent development is women recognising this systemic problem and taking active steps to address it. Women have created a community that is slowly but surely becoming immune to the divisive forces that patriarchy creates. Prominent examples of this are Lilly Singh, and India origin Canadian Youtuber and her campaign #GirlLove, and closer home, women like Rega Jha, an Instagram Influencer. Even the Indian beauty community which is flourishing is seeing a very inclusive and positive space for women to share and grow together. This sense of community which comes out of shared lived experiences and other overlapping diaspora within which people function, is very important for it not only helps in the creation and sustenance of a bond but also an unsaid implicit contract which manifests in the form of being able to celebrate each other’s’ successes because they realise that an individual success is also success on a larger level, a collective success which creates space for more recognition and more merit. This ecosystem of solidarity and collectivisation based on being able to help each other in creating more success not only helps the individual, but also stands in direct contrast to the toxic ecosystem of patriarchy – and challenges it. But solidarity isn’t only limited to this – it is also a sense of community where women allow each other space for their own unique expression. This is an expression that comes out of not encroaching on each others’ spaces. Women of upper castes and upper classes don’t take up space meant for and deserved by women who may not be from that same privilege, women don’t take up spaces meant for trans people and other gendered minorities; just creating a more inclusive space meant for celebrating and building each other up – to challenge[s] the contours of patriarchy and [helps us] thrive despite its oppression.

#### Prioritizing womens rights and economic equality in policymaking is key to creating positive material consequences. Thus the ROB is to endorse the debater who creates the best policy consequences for women

**MacLaren 2015** (Barb MacLaren, “To empower women, prioritize their social and economic rights,” World Economic Forum, May 28 2015, <https://www.weforum.org/agenda/2015/05/to-empower-women-prioritize-their-social-and-economic-rights/>) //neth

Which leads to a provocative question: could governments have more impact helping women by advancing the social and economic rights of the rural poor, rather than spending years formulating public policies specific to women’s rights? Some anecdotal evidence from Colombia supports the argument that prioritizing the social and economic rights of the rural poor may indeed better advance the broader agenda for women’s rights. In Colombia, women’s integration into a rural wage-earning labour market is severely hindered by the smallholder family farm as the country’s predominant unit of production. In the coffee sector, for example, the average Colombian producer’s crop is less than five sq. hectares and permanent workers are often not paid until crops are sold. In this context, governments can largely only support women’s economic empowerment by helping to support family incomes in the aggregate. Formalization of the rural labour force and promoting decent work agendas need to be at the heart of this effort. While we wait for these agendas to gain traction, key opportunities for the fulfilment of economic rights in Colombia include: expanded credit and better and more direct links to buyers in domestic and international commodity markets, on the one hand, balanced by government programs to support those that fall between the cracks—such as female heads of household and displaced families affected by the armed conflict—on the other hand. The female coffee producers involved in my research in Colombia had lower education levels, on average, than their husbands and common-law partners. Gender-targeted investments in training and education in rural communities would not only result in higher earnings potential (as women become more likely to afford child care) but the investment would also yield many beneficial secondary impacts for families (such as increased status of women within the family linked to their educational attainment). Many of the women I encountered during fieldwork in coffee communities were inclined to perceive their wellbeing as directly linked to that of their children. As a result, many had received extension services (training to improve crop yields) or technical training of some sort, but didn’t complete trainings because course schedules interfered with family obligations. As the 2011 FAO Women in Agriculture report recommends, ensuring extension services in agricultural communities aren’t discriminatory would help increase training completion rates among women. Of course, this goes hand in hand with the need to extend child care services in Colombia—another (if perhaps unarticulated) social right that would disproportionately benefit women. Women farmers surveyed by my project valued their health lower than that of the men in their families and were less likely to seek medical assistance than were their husbands. Only with better education outcomes for girls (to encourage women to seek assistance) and higher rural incomes (to be distributed more equitably among family members), will social norms like these start to change. For example, in our field workshops, adolescent pregnancies were identified as a common challenge, which higher secondary school completion rates among girls would no doubt help to reduce. More accessible health care in rural areas wouldn’t hurt either: Colombia has one of the highest maternal mortality rates in Latin America, at 83 deaths per 100,000 births. In reality, we need to engage both strategies in tandem. That is, we need to promote women’s rights and fight discrimination in all its forms, as well as promote the social and economic rights of all. Governments, including Colombia’s, would do better if they implemented comprehensive approaches (at various levels) to tackle gender issues. With the creation of a Presidential Commission (“La Alta Consejería Presidencial para la Equidad de Género”) to implement the National Policy on Gender Equity, Colombia embarked on just such an effort; now it needs to follow through on its promise. Unfortunately, President Juan Manuel Santos put the equity policy on the backburner following his re-election last year, leaving the Vice Minister responsible with an extremely downsized staff.