

Contention 1- Harms

[Kelly 19] Unions are key to bargaining contracts that protect queer workers

Kelly 19 (Kim Kelly, June 7, 2019, How LGBTQ Union Activists Transformed the Labor

Movement, <https://www.teenvogue.com/story/lgbtq-union-activists-transformed-the-labor-movement>)

SJ

In 28 U.S. states, queer and trans workers can still be fired due to their sexual orientation and gender identity, and a strong union contract is often the only legally binding workplace protection available to LGBTQIA workers to fight employment discrimination. This is especially important because of the high unemployment rates for transgender and non-binary people — 16% overall — which can be compounded by other factors like racial discrimination, age discrimination, or national origin discrimination. “As more and more people come out, especially as trans and nonbinary, our rights in the workplace and the discrimination we face grows all the more prevalent,” Noor Al-Sibai, a queer journalist and member of the Industrial Workers of the World’s (IWW) Freelance Journalists Union, tells Teen Vogue. According to the National Center for Transgender Equality (NCTE), more than one in four trans workers have lost a job due to bias, with over three-fourths reporting that they’ve experienced discrimination at work. Discrimination can take many forms, from privacy violations, refusal to hire, harassment, and physical and sexual violence to misgendering workers or denying them access to appropriate bathrooms. According to the NCTE’s 2015 U.S. Trans Survey, 30% of trans workers report experiencing harassment at work, and trans workers experience unemployment at a rate three times higher than those in the general population do; for trans workers of color, the unemployment rate is four times higher. As a veteran labor organizer and the current director of Contract Campaigns for the Writers Guild of America, East (the union to which I belong and am a councilmember), Arsenia Reilly-Collins has seen firsthand the ways a union contract can strengthen protections for queer workers. Unions have bargained recent contracts that include “protections around pronouns, anti-harassment language, non-discrimination, health and safety, [and] expansive health benefits to include trans benefits,” Reilly-Collins says, and they emphasize the importance of prioritizing the needs of queer workers, ensuring proper representation of queer workers and workers of color on bargaining teams, and elevating queer voices to leadership positions. “Workers’ rights and LGBTQ rights — we can’t have solidarity unless we address all issues,” Reilly-Collins tells Teen Vogue.

[Burns Graham 12] Queer public sector workers face workplace discrimination and have no legal recourse when discrimination occurs

Burns Graham et al. 12 (Crosby Burns a Research Associate for the LGBT Research and Communications Project at the Center for American Progress, Kate Childs Graham senior speechwriter at the American Federation for State, County and Municipal Employee, and Sam Menefee-Libey Advocacy Associate for Campus Progress at the Center for American Progress, August 30, 2012, Gay and Transgender Discrimination in the Public Sector, Center for American Progress, <https://www.americanprogress.org/issues/lgbtq-rights/reports/2012/08/30/35114/gay-and-transgender-discrimination-in-the-public-sector/>) SJ

Unfortunately, far too many gay and transgender public-sector employees arrive at work each day fearing that they may lose their job due to discrimination. Moreover, these workers often have little or no legal recourse when discrimination occurs. Research and data reveal that gay and transgender employees experience rates of discrimination on the job comparable to other protected groups, but they lack the same legal protections afforded to those groups. Rather than being evaluated on their skills, qualifications, and ability to contribute on the job, gay and transgender workers are all too often not hired, not promoted, or, in the worst cases, fired from their jobs based solely on their sexual orientation and gender identity—characteristics completely irrelevant to job performance. Sadly, for gay and transgender workers discrimination results in significant job insecurity and makes it more difficult for them to make ends meet and provide for their families. In addition, unfair laws and policies leave many of these employees without the same access to workplace benefits that their straight and nontransgender counterparts currently enjoy. This includes employer-sponsored health insurance benefits, which protect them and their families during times of illness. Given that these benefits are a

crucial component of employee compensation **the result is unequal pay for equal work for gay and transgender workers.**

Contention 2- Framing

Thus we affirm that just governments ought to provide an unconditional right of workers to strike.

[Farrell and Gupta 04] Heteronormativity actively constrains education and expression in debate - challenging it is key to accessing education.

Farrell and Gupta 2004 (Farrell, Kathleen, Honors B.A. in sociology from Trinity College; M.A. and Ph.D. in sociology from Syracuse University. Professor Farrell's primary research and teaching interests include gender and sexualities, with an emphasis on inequality studies. In her courses, Professor Farrell focuses on the interdisciplinary and practical implications of sociology and Nisha Gupta, Assistant Professor of Psychology at University of West Georgia, "Interrupting heteronormativity: Lesbian, gay, bisexual, and transgender pedagogy and responsible teaching at Syracuse University." (2004)) SJ

Should discussions of sexuality be included in the classroom?1 The easy answer might be no: it is not 'relevant' to the subject matter of most courses except perhaps to those that explicitly engage with human sexuality, such as Child and Family Studies, Sociology, or Women's Studies. Moreover, this reasoning might go, given estimates that within the general population less than ten percent identify as non-heterosexual, there's a good chance that in a class of sixty students everyone is straight. It is this kind of perspective, however, that not only contributes to the invisibility of LGBT students, but it also constructs and reinforces heteronormativity in our classrooms and across campus.2 **LGBT**

students (and teachers) ARE present in our classrooms—whether we choose to see them or not—and it is their very invisible presence that demonstrates the power of heteronormativity to mask that which does not conform, and to naturalize that which does. This is a problem for both LGBT and heterosexual students and teachers alike.

Heteronormative assumptions and practices regulate the beliefs, behaviors, and desires of ALL of us, restricting the range of possibilities of identification and expression for ALL of us, to such an

extent that even momentary and joyful expressions (e.g. the heterosexual man singing "I feel like a woman" in the Chevy commercial discussed by Susan Adams) become sources of discomfort and fear.

Practices of regulation and restriction are integral to creating and maintaining hierarchies of power, which in turn limit the kinds of learning and teaching that can happen in our classrooms. As responsible teachers, we know that our pedagogical theories and practices need to expand the kinds of learning opportunities we provide students, not restrict them.

In fact, the administration of this university recognizes the importance of this by emphasizing the link between a rich intellectual climate and a diversity of perspectives and people: "[...] diversity in our student body, faculty, and staff has far-ranging and significant educational benefits for all nonminorities and minorities alike" (Syracuse University Academic Plan, 2001). Particular strategies to create more inclusive curricula have been developed and implemented in programs and departments university-wide because "[s]tudents in diverse learning environments learn more, and have higher levels of satisfaction and greater degrees of civic engagements. They are better able to appreciate the ideas of others and they are better prepared to enter the world they will lead" (SU Academic Plan, 2001). This diversity of students, faculty, and ideas includes: "race, ethnicity, gender, age, religious beliefs, sexual orientation, and physical and mental ability" (Syracuse University Human Resources, emphasis added). In principle, then, SU values diversity. Taking a closer look at what diversity means and how it is "practiced," however, exposes some gaps between these principles and actual, everyday classroom procedures, particularly when that "diversity" topic is sexual orientation. It's important to note that sexual orientation is a term that does not reference a particular set of people; it's not only about LGBT people, but also non-LGBT, or heterosexual, people. Why is this broader definition of sexual orientation important? Because the sexual orientation of heterosexuality is simultaneously institutionalized and naturalized to the extent that it becomes the invisible norm against which all other sexual orientations, identifications, or expressions are named "abnormal."

The issue of "invisibility," then, isn't just about LGBT students and teachers; it's about the ways in which our assumptions about (hetero)sexuality are invisible to us. And we carry these assumptions into our classrooms. As a result, heteronormativity is reproduced, most often unconsciously, through our own everyday classroom practices.

Rather than expanding the kinds of learning opportunities we create space for, we inadvertently reinforce a regulated and restrictive framework for understanding the complexity of human sexuality.

[Damante 16] The role of the judge is to promote queer inclusion in educational spaces

Damante 2016 (Rebecca Damante, June 16, 2016, “Can Education Reduce Prejudice against LGBT People?”, The Century Foundation, graduated from Smith College with a B.A. in the Study of Women and Gender. She worked as an LGBTQ Opposition Researcher at Media Matters for America in Washington D.C., <https://tcf.org/content/commentary/can-education-reduce-prejudice-lgbt-people/?agreed=1>) SJ

Incorporating LGBT people, history, and issues in schools’ curricula could combat the widespread homophobia prevalent throughout the United States. In an ideal world, laws like those in [North Carolina](#) and [Tennessee](#) would be deemed unconstitutional, and people would not violently target those in the LGBT community. However, even the strictest gun control policies and largest campaigns to ban these laws doesn’t erase the problem at hand: intense homophobia exists in our country. Ensuring that information on the LGBT community is provided to the public during the developing years of their lives can begin to address this issue. There are many notable LGBT people that can be included in school curricula across a variety of fields such as Harvey Milk, Sylvia Rivera, Michel Foucault, Audre Lord, and Bayard Rustin; as well as notable media and sports icons like Anderson Cooper, Ellen DeGeneres, Jason Collins, Lady GaGa, and Laverne Cox. Talking about these individuals’ contributions to society, as well as the battles faced by the LGBT community as a whole, could open people’s minds to LGBT issues. While including LGBT content in schools is beneficial for students, the way in which this content is presented is just as important, if not more. Going forward, teachers can adopt an anti-bias lens, a form of social-emotional learning that respects diversity and challenges sexism, racism, ableism, classism, and other societal prejudices. This means educating students about the history of heterosexism, and encouraging these students to speak out in support of the LGBT community. Some states have already begun to include LGBT history in their curricula. In 2011, for example, California passed the [Fair Education Act](#), which requires schools to teach some aspect of LGBT history, and [the results were astounding](#). Both LGBT and non-LGBT students reported feeling safer in their classrooms when LGBT issues were included in the curriculum.

[Damante 16] Therefore discussing queer issues in the debate space is important for spillover into material change and makes the debate space more inclusive. The role of the ballot is to endorse the debater who performatively creates the best impacts for queer people.

Damante 2016 (Rebecca Damante, June 16, 2016, “Can Education Reduce Prejudice against LGBT People?”, The Century Foundation, graduated from Smith College with a B.A. in the Study of Women and Gender. She worked as an LGBTQ Opposition Researcher at Media Matters for America in Washington D.C., <https://tcf.org/content/commentary/can-education-reduce-prejudice-lgbt-people/?agreed=1>) SJ

Ensuring that these instances of anti-LGBT violence and discrimination do not continue to repeat themselves may require society to turn to one of its oldest tools: education. Reports from GLAAD have found that increased knowledge about LGBT people leads to lower levels of discomfort toward this community, and thus can reduce anti-LGBT discrimination. Yet, there is a lack of education across the nation on this sector of the population, with only one state—California—mandating the implementation of LGBT figures and history into school curricula. Taking that into consideration, one can’t help but wonder: what would have happened if state lawmakers or the Orlando shooter had received more education about LGBT people? As the American public learns more about the LGBT community, this can foster LGBT acceptance. LGBT education can be fulfilled in a variety of ways, including getting to know a family member who is gay or a friend that is transgender; it can also include consuming media that features LGBT people or characters. Seeing Caitlyn Jenner on TV, for example, can help make the change from misunderstanding to acceptance, which is extremely important given that only 16 percent of people know someone who is transgender. With that in mind, teaching students about LGBT issues and individuals within the classroom could help them better understand LGBT people. Similar to the benefits of racial and socioeconomic integration explored in The Century Foundation’s report [How Racially Diverse Schools and Classrooms Can Benefit All Students](#), the inclusion of LGBT issues in a school’s curriculum could reduce stereotypes and biases against the LGBT population. Interacting with people from different backgrounds and varying

preferences is an [integral skill](#), as [employers today](#) are seeking professionals who can collaborate with our world's [increasingly diverse population](#). Furthermore, as the TCF contributors Amy Stuart Wells, Lauren Fox, and Diana Cordora-Cobo explain, [learning in diverse environments has been shown to improve one's educational experience, as it "promote\[s\] creativity, motivation, deeper learning, critical thinking, and problem-solving skills."](#) Including LGBT content in curricula could also offer LGBT students—who disproportionately feel the effects of bullying in schools—a [safer, improved educational experience](#). More than [one-third of gay youth](#) have missed a day of school because they felt unsafe, and [nine out of ten of LGBT teens](#) have been bullied in school, which [can cause students to suffer academically](#). Educating students about LGBT issues could foster an environment where LGBT students [feel safer in the classroom](#), improving their overall educational experience for years to come.

[Fahs 13] Academic spaces are used to communicate values systems and are important for promoting critical thinking and enacting social change.

Fahs and Bertagni 13(Breanne Fahs, Department of Women and Gender Studies, Arizona State University, Jennifer Bertagni, Arizona State University, "Up from SCUM: Radical Feminist Pedagogies and Consciousness-Raising in the Classroom", Radical Pedagogy, 2013, http://www.breannefahs.com/uploads/1/0/6/7/10679051/2013_radical_pedagogy_fahs_bertagni.pdf) SJ

Many scholars that utilize [critical](#) and feminist [pedagogies have critiqued the traditional model of education](#) as one that creates a learning environment centered on a grading system, memorization, and an authoritarian teacher and submissive student relationship. Embedded within this model, power imbalances are perpetrated without much consideration for how such imbalanced power dynamics affect student learning. Critics of traditional pedagogy argue that it overrelies upon what Paolo Freire describes as "banking," where students become passive receptacles that teachers supposedly "fill" with information (Beckman, 1990; Freire, 1970; hooks, 1994; Larson, 2006). [Both critical and feminist theorists argue that knowledge is socially constructed and that schools perpetuate certain value systems via beliefs, attitudes, and priorities set forth in the classroom.](#) Pedagogical practices are therefore not "neutral," but rather, modes of communicating dominance, social norms, and ideologies about social identities like [race, class, and gender](#) (Leistyna, Woodrum, & Sherblom, 1999; McLaren, 1998). Though feminist pedagogy and critical theory share similar criteria and goals for educating students, feminist pedagogy focuses specifically on women's lives and experiences as a starting point for creating and learning about epistemology in the women's studies classroom (Beckman, 1990; Larson, 2006). Feminist pedagogies insist upon a continual examination of the way gender affects lived experience, policy, and cultural norms, particularly by exploring and unpacking the unexamined dynamics of gender and power (Crabtree & Sapp, 2003; Stake, 2006). Crabtree and Sapp (2003) describe feminist pedagogy as "a set of classroom practices, teaching strategies, approaches to content, and relationships grounded in critical pedagogical and feminist theory" (p. 131). Feminist pedagogy challenges the teacher-student relationship and the student's relationship to knowledge (Stake, 2001). [Jayne Stake and Francis Hoffman \(2000; 2006\) qualitatively measured women's studies professors' pedagogical practices and found the following four categories most commonly used:](#) 1) [participatory learning: student participation by expressing their personal experiences](#) in the classroom; 2) [development of critical thinking/ open-mindedness: strengthening of critical thinking skills, where students engaged in critical thinking about the topics in lecture, rather than accepting information or "debanking";](#) 3) [validation of personal experience/ development of confidence: encouraging students to see the connection between assigned readings and their own life experiences and](#) 4) [development of political/social understanding: helping students to conceptualize connections between readings, their societal context, and their role in engaging actively in social change.](#) Therefore, [feminist pedagogy enables students to critically examine the microcosmic implications of macrocosmic and hegemonic cultural policies](#) and to decipher how those belief systems affect them on the personal level (Stake, 2006). In addition to the aforementioned tenets of feminist pedagogy, women's studies professors often strive to practice egalitarian power dynamics in the classroom, as well as to encourage egalitarian attitudes in general (Crabtree & Sapp, 2003; hooks, 1994; Stake, 2006). This creates a supportive atmosphere where students respect everyone's right to comment and critically evaluate their world. Opinions inconsistent with feminism expressed in the classroom can serve as platform for critical analysis and debate, with students deconstructing comments construed as sexist, racist, heterosexist, etc. while maintaining the democratic structure of the classroom (Kimmel & Worrell, 1997). Women's studies classes have demonstrated the capacity to heighten students' awareness of gender inequality; increase confidence and sense of empowerment; develop less conventional beliefs about gender and create greater practices of egalitarianism. Enhanced confidence, empowerment, and critical thinking skills students developed in women's studies classes predicted

feminist and political activism later on (Stake & Hoffman, 2001; 2007). No current studies have interrogated the intersections between radical politics and feminist pedagogy.

Contention 3- Solvency

International experts agree that RTS is a human right.

Garcia 2017 (Jose Garcia. "THE RIGHT TO STRIKE AS A FUNDAMENTAL HUMAN RIGHT: RECOGNITION AND LIMITATIONS IN INTERNATIONAL LAW." Revista Chilena de Derecho. 2017. Web. October 13, 2021. <https://www.redalyc.org/pdf/1770/177054481008.pdf> //neth

The recognition of the right to strike as a fundamental right in the context of the ILO standards has been the result of the work performed mainly by two of its supervisory bodies: the Committee on Freedom of Association (a committee of the Governing Body with a tripartite composition) and the Committee of Experts on the Application of Conventions and Recommendations (conformed by independent experts appointed by the Governing Body). **As Gernigon, Otero and Guido have pointed out⁴, both the Committee of Experts and the Committee on Freedom of Association have consistently indicated that there is a fundamental right to strike for workers that emanates from the content of Convention N°87, particularly from its articles 35 and 106.** The interpretation given by both Committees is based in the idea, expressed in these articles, that the ILO members are bound to respect and protect the autonomy of employer's and worker's organizations whose purpose is to defend and put forward the interests of their members. **The inequality of bargaining power that exists between employers and workers can only be counterbalanced through collective action and industrial action is the only way in which workers can put pressure on the employers to improve labour conditions.** As Bellace points out, the Committee on Freedom of Association recognized this reality since its earlier days and considered that the right to strike was an intrinsic aspect of the principle of Freedom of Association that emanated from the ILO's Declaration of Philadelphia and Convention N°87. In her words, "it is reasonable to conclude that its members believed that a right to strike was implicit in the Convention's guarantee of freedom of association"⁷. Hence, this Committee has considered that the right to strike is "an intrinsic corollary to the right to organize protected by Convention No. 87"⁸ and "one of the essential means through which workers and their organizations may promote and defend their economic and social interests"⁹. **A similar conceptualization can be found in the reports of the Committee of Experts.** For example, in their 2010 Report on the Application of Conventions and Recommendations¹⁰, the Committee referred to the right to strike in the same terms¹¹, remarking the very similar approaches that both bodies have adopted when assessing the position of the right to strike within the ILO standards. The ILO supervisory system has worked since under the shared understanding that the right to strike is protected by ILO standards, and there has been a wide consensus about its importance in the context of Freedom of Association and trade union rights. In recent years, however, the ILO forum has been the scenario of a growing polemic regarding the place of the right to strike and the role of the ILO supervisory machinery (particularly the Committee of Experts). The employer's representatives have questioned in strong terms the very existence of a right to strike and have declared that the Committee of Experts has exceeded its mandate by creating what they see as an overreaching and unlimited right to strike with no warrant in the ILO Conventions. Many of the arguments expressed by the employers are contained in an article written by Alfred Wisskirchen, a former employer spokesperson at the ILO Conference Committee on the Application of Conventions and Recommendations. Most of his article is dedicated to a wider subject: a critique of the state of the ILO's standard setting and supervisory machinery during the last 30 years of the twentieth century. In the final pages of his piece, however, he mounts a strong and direct critique of the way in which the Committee of Experts has performed its task in recent (and not so recent) years. He claims that the Committee has "formulated a comprehensive corpus of minutely detailed strike law which amounts to a far-reaching, unrestricted freedom to strike"¹². This encompasses with one of his general critiques of the ILO's supervisory machinery: the extent of the mandate of the Committee of Experts. Wisskirchen sees many of the Committee's actions in recent decades as transgressions of the mandate intended when the ILO Conference created it in 1926.

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

Janse et al 2021 (Alejandra Marquez Janse, Ailsa Chang, Courtney 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.

Contention 4- Method

[Frank 19] Strikes are key to ensure queer liberation in the present and denying the unconditional right to strike denies queer people the ability to seek liberation.

Frank 19 (Miriam Frank, She developed programs with the National Endowment for the Humanities to offer cultural events and discussions at union halls and working-class community centers, led labor and women's studies programs at Detroit's Wayne County Community College, taught humanities in New York University's liberal studies program, and wrote *Out in the Union: A Labor History of Queer America* (2014), June 28, 2019, Queer Liberation is a Labor Issue, Jacobin Mag, <https://www.jacobinmag.com/2019/06/queer-liberation-labor-movement-pride-month/>) SJ

Throughout the past few months, activists across the United States have called for kicking cops and corporations out of June's annual Pride marches. This is the latest chapter in a long struggle to raise the issues of working-class queer people, queer people of color, and other groups that have been left out of the mainstream LGBTQ movement. **However, there's one critical part of this fight that hasn't gotten as much attention: the history of queer labor activism. Unions are some of the most powerful vehicles in the fight against workplace discrimination and harassment, and stand as some of the earliest supporters of domestic partnership and, later, marriage equality. Queer workers have played important roles within unions, valiantly fighting against both anti-queer sentiments within unions and union-busting from bosses in queer-majority workplaces.** As Pride month comes to an end, this history is more important than ever. Miriam Frank, author of *Out in the Union: A Labor History of Queer America*, has interviewed hundreds of queer union members and officials about their struggles at work and beyond. Meghan Brophy, a student-labor activist at Barnard College, interviewed Frank about queer workers' victories and challenges within the labor movement, the fight to organize queer-majority workplaces, and recent efforts to bring Pride back to its militant origins. **If you're working in a factory, in a public school, in municipal government, or in a hospital, these are all places where [queer] unions have been active and successful. These are also places where queer people work.** One of the truths of our world and slogans of our movement is that we are everywhere. There really aren't a lot of places where you can say there are no gay people. There are gay bosses and gay people leading corporations, but you can't say there aren't gay people working in the mines, in the building trades, as housekeepers — we are! **The macro thing about being queer is that we are everywhere, and more often than not, we are working everywhere.** When Studs Turkel wrote his wonderful book of interviews with working people, he never asked that question in the 1960s, but that's one of the reasons I started interviewing people about working while gay, working while being a lesbian, or being a union official while being a closeted gay man. How did that affect people as workers? How did that affect how they got along with people in their organizations? Everybody I interviewed was involved with a union in some way or another, and all of the people knew full well what it was like to be without a union. They knew that it was

different than what work is like when you do have a union and when you have a contract. And unions aren't just the contract you sign and the wage increase you get, but it's also an ethic of how people relate to each other in the workplace. I was living in San Francisco in 1981, and union activists in the hospitals were among the first to get involved in talking to the public about AIDS. Queer activists in the Castro, the gay neighborhood in San Francisco, had been at the center of the struggle against Coors. The Coors boycott was a real conduit to the development of AIDS activism. There were people with AIDS who had been involved with this beer boycott, people who were losing their lovers, it was all connected! The domestic partnership fight started with gay couples wanting to marry, and that was not possible by law, and some cities approved of domestic partnerships and certain civil rights connected with that. These rights were very minimal things — unless you needed them, and then they were absolutely life and death. Visiting your partner in the hospital, domestic partnership made that possible. What that meant for people that were sick with AIDS, and were not in good standing with their families of origin, and did not have a husband or a wife, was that their domestic partners could visit them in the hospital and help make decisions. By 1985 or so, there were movements all over the West Coast to have domestic partnership! That made a lot of sense, people were worried about dying and what would happen to their lovers. The need for civil rights, the need for health care rights, all of those things were supported by unions. The teachers played a role in this fight too. They had to go into the classrooms and look at what was going on in the curriculum. They had to ask "What do we say about gay people in San Francisco?" There were all of these different books like *Heather has Two Mommies and Daddy's Roommate* and there was blowback everywhere at all times, but unions have the resources to sustain a struggle.

[King 17] Unions and Queer movements work in tandem to progress both group's needs

King 17 (Elizabeth King, a writer for The Atlantic, the Washington Post, and New York, September 7th, 2017, How the Labor Movement and the Gay Rights Movement Work Together, Pacific Standard, <https://psmag.com/economics/gay-rights-are-labor-rights>) SJ
Recent years have seen major triumphs for gay rights, while the labor movement has suffered some big setbacks on state and national levels. In fact, both movements have often defended—and depended upon—the same people. Many gay people are poor and working class, and members of the LGBTQ community have long relied on rights secured by their unions to protect them in the absence of legislative rights. The LGBTQ community has always been part of the broader labor movement, and advances in LGBTQ rights have often been explicitly related to workplace equality. Still, the significant overlap between gay and transgender rights and the concerns of the working class has not always led to mutual cooperation—and there's plenty of room for activists at the intersection to work together more closely. Miriam Frank, a recently retired professor of cultural history at New York University and author of the book *Out in the Union: A Labor History of Queer America*, tells Pacific Standard that LGBTQ people have always been a part of the labor community, and that the two movements have provided mutual support. Though evidence of trans and gay people pushing for inclusion and protections at work dates back to the very beginning of the labor movement, Frank says the close relationship began in earnest in the 1970s and '80s. At this point, Frank says, LGBTQ people started coming out at From that point onward LGBTQ rights became integral to many unions, not just in the United States but also globally. In 1984 and '85, when British coal miners went on strike, gay people formed an alliance of solidarity, Lesbians and Gays Support Miners, and raised £11,000 (the equivalent of about \$44,173 today) in support of the strikers. Gay people also joined black, Latino, and feminist communities for a 10-year-long American Federation of Labor and Congress of Industrial Organizations strike at Coors, a company which the New York Times described at the time as "ferociously anti-union." The strike began in 1977 and had a major effect on the company: The Times reported that Coors' annual profits dropped by \$23 million (from \$67.7 million to \$44.7 million) between 1977 and 1984 alone. The company simply couldn't function as it needed to without minority employees, and the strike ended after Coors agreed to a number of concessions, including a vote on union leadership at the flagship brewery. Of course, the labor movement is a big tent, and its constituents have not always been supportive of trans and queer labor concerns. In 1972, George Meany, the president of the AFL-CIO and a key figure in the labor rights movement, ridiculed efforts to secure a gay rights plank in the Democratic party platform. Just last year, a gay police officer in Honolulu, Hawaii, spoke out against his union president for saying, in 2013, that "you'd have to kill me" before he would agree to enforce gay marriage laws. These divisions notwithstanding, the labor movement and the fight for gay rights have proven to be mutually beneficial. After all, many of the rights that queer people were long denied are centered on their ability to work without discrimination, and receive full benefits for their families. This set of overlapping issues can be found in two major recent policies. Consider first the 2016 Equal Employment Opportunity Commission ruling that set the precedent for non-discrimination against gay employees. This ruling was imperative for ensuring workplace legal protections for gay people, a win for labor and gay rights.

[Cohen 18] Public resistance helps queer people be visible and is key to affirming identities, fostering inclusivity, starting political discourse, and putting pressure on policy makers

Cohen 18 (Sascha Cohen, a writer and historian of gender and sexuality. Her work has appeared in The Los Angeles Times, The Washington Post, The Los Angeles Review of Books, Time, Playboy, The New York Daily News, Vulture, The Daily Beast, and Smithsonian. Her doctoral dissertation examines the women's and gay liberation movements in the 1970s-1980s, July 10, 2018, How Gay Activists Challenged the Politics of Civility, Smithsonian Magazine, <https://www.smithsonianmag.com/history/how-gay-activists-challenged-politics-civility-180969579/>) SJ

From its inception in the early 1970s through its response to the AIDS crisis in the 1980s and 1990s, the American gay liberation movement pursued the political strategy of persistent confrontation of public figures. They pioneered this hit-and-run tactic, known as the "zap action," to court necessary media attention and force homophobic figures and institutions to acknowledge gay rights, a protest technique inspired by other New Left groups like the Yippies and radical feminist collectives. Together, they set the historical precedent of the type of shaming and heckling that has disrupted the routines of GOP leaders as of late. The first groups to orchestrate zaps included the GAA and Gay Liberation Front (GLF), which formed in the wake of Stonewall and committed to nonviolent, but militant, resistance. Although there had been earlier efforts to promote gay rights in the United States, they had been based primarily on values of privacy and respectability. Gay liberation departed from the politics of civility that characterized polite pleas for inclusion from "homophile" groups in the mid-20th century, namely the Daughters of Bilitis and the Mattachine Society. Such organizations had assimilationist goals and preferred to work alongside of existing institutions rather than disrupt them. They disavowed "aggressive" actions in favor of accommodation and consensus. In the late 1960s, the Mattachine Society encouraged "peaceful and quiet conduct on the streets of the Village," and were known for cooperating with the police. The black power and radical feminist movements, along with the culture of protest among young people and students, provided models for revolutionary organizing in the late 1960s and early 1970s. But gay groups had a special flair for the theatrical nature of the zap action. As "A Gay Manifesto," written by activist Carl Wittman in 1969, concluded, "We've been playing an act for a long time, so we're consummate actors...it'll be a good show!" Indeed, the spectacle of the zap emerged from a community with strong ties to live performance. And it was intended to unfold in front of the camera. In the early 1970s, most zaps focused on protesting negative representations of gays and lesbians in television shows, films and newspapers, like ABC's "Marcus Welby MD" (zapped in 1973 for its conflation of homosexuality and illness), and NBC's "Police Woman" (zapped in 1974 by the Lesbian Feminist Liberation group, for depicting a gang of lesbian murderers targeting elderly people in a nursing home). Activists knew that the media influenced public opinion, and they wanted more control over the narrative. In 1973, operating on behalf of a small group called the "Gay Raiders," Mark Segal snuck onto the set of the CBS Evening News under the pretext of being a student journalist. He leapt in front of Walter Cronkite and waved a banner that read: "Gays Protest CBS Prejudice." The action reached an audience of 60 million viewers, and facilitated a conversation about why the network hadn't covered the Stonewall Riots or any of the New York gay pride marches. Segal, who recently donated his papers and artifacts to the Smithsonian's National Museum of American History, also claimed that the host of a CBS dance show had kicked him out after seeing him dance with a male partner. Ultimately, Cronkite decided to take LGBT issues more seriously, running gay news segments regularly over the next decade, in a more favorable light. Zaps quickly transformed from a startling affront on civility to a necessary part of the liberation movement. As GAA activist Arthur Evans explained, at first the greater LGBT community was "disturbed at the demonstrators for rocking the boat," but eventually this turned into "anger [and] a sense of class consciousness." The actions functioned as a form of personal catharsis, fostering collective identity and making people feel safer coming out. According to Life magazine, participants felt that "one good zap is worth months on a psychiatrist's couch." But perhaps more significantly, this type of protest was politically effective. As scholar Sara Warner argues, "simply threatening to zap a person of authority often resulted in victory."