# Scarsdale Quarters

#### PUT CONTENT WARNING

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#### Unions are limited to defending against the system instead of overthrowing it, reinforcing capitalism by making it easier for workers to be productive.

Eidlin, 20 (Barry Eidlin, Barry Eidlin is an assistant professor of sociology at McGill University and the author of Labor and the Class Idea in the United States and Canada., 1-6-2020, accessed on 6-28-2021, Jacobinmag, "Why Unions Are Good — But Not Good Enough", <https://www.jacobinmag.com/2020/01/marxism-trade-unions-socialism-revolutionary-organizing)//st>

Labor unions have long occupied a paradoxical position within Marxist theory. They are an essential expression of the working class taking shape as a collective actor and an essential vehicle for working-class action. When we speak of “the working class” or “working-class activity,” we are often analyzing the actions of workers either organized into unions or trying to organize themselves into unions. At the same time, unions are an imperfect and incomplete vehicle for the working class to achieve one of Marxist theory’s central goals: overthrowing capitalism. **Unions by their very existence affirm and reinforce capitalist class society. As organizations which primarily negotiate wages, benefits, and working conditions with employers, unions only exist in relation to capitalists. This makes them** almost by definition **reformist institutions, designed to mitigate and manage the employment relationship, not transform it.** Many unions have adapted to this conservative, managerial role. Others have played key roles in challenging capital’s power. Some have even played insurgent roles at one moment and managerial roles at others. When unions have organized workplace insurgencies, this has sometimes translated into political pressure that expanded democracy and led to large-scale policy reforms. In the few revolutionary historical moments that we can identify, worker organization, whether called unions or something else, has been essential. Thus, labor unions and movements have long been a central focus of Marxist debate. At its core, the debate centers around the role of unions in class formation, the creation of the revolutionary working-class agent. The debate focuses on four key questions. First, **to what degree do unions simply reflect existing relations of production and class struggle,** or actively shape those relations? Second, **if unions actively shape class struggle, why and under what conditions do they enhance or inhibit it?** Third, **how do unions shape class identities,** and how does this affect unions’ scope of action? Fourth, **what is the relation between unions and politics?** This question is comprised of two sub-questions: to what degree do unions help or hinder struggles in the workplace becoming broader political struggles? And how should unions relate to political parties, the more conventional vehicle for advancing political demands? The following is a chapter from The Oxford Handbook of Karl Marx (Oxford University Press, 2019). It assesses Marxist debates surrounding trade unions, oriented by the four questions mentioned previously. It proceeds historically, first examining how Marx and Engels conceived of the roles and limitations of trade unions, then tracing how others within Marxism have pursued these debates as class relations and politics have changed over time. While the chapter includes some history of labor unions and movements themselves, the central focus is on how Marxist theorists thought of and related to those movements. Marx and Engels wrote extensively about the unions of their time, although never systematically. The majority of their writings on unions responded to concrete labor struggles of their time. From their earliest works, they grasped unions’ necessity and limitations in creating a working-class agent capable of advancing class struggle against the bourgeoisie. This departed from previous variants of socialism, often based in idealized views of rebuilding a rapidly eroding community of artisanal producers, which did not emphasize class organization or class struggle. Writing in The Condition of the Working Class in England about emerging forms of unionism, Engels observed that even though workers’ primary struggles were over material issues such as wages, they pointed to a deeper social and political conflict: What gives these Unions and the strikes arising from them their real importance is this, that they are the first attempt of the workers to abolish competition. They im­ ply the recognition of the fact that **the supremacy of the bourgeoisie is based wholly upon the competition of the workers among themselves**; i.e., upon their want of cohesion. And precisely because the **Unions** direct themselves against the vital nerve of the present social order, however one-sidedly, in however narrow a way, are they so dangerous to this social order. At the same time, Engels saw that, even as union struggles “[kept alive] the opposition of the workers to the … omnipotence of the bourgeoisie,” so too did they “**[compel] the admission that something more is needed than** Trades Unions and **strikes to break the power of the ruling class.”** Here Engels articulates the crux of the problem. First, **unions** are essential for working-class formation, creating a collective actor both opposed to the bourgeoisie and capable of challenging it for power. Second, they **are an insufficient vehicle for creating and mobilizing that collective actor.** Marx and Engels understood that unions are essential to working-class formation because, under capitalism, the system of “free labor,” where individual workers sell their labor power to an employer for a wage, fragments relations between workers and makes them compete with each other. As described in the Communist Manifesto, the bourgeoisie “has left no other nexus between man and man than naked self-interest, than callous ‘cash payment,’” leaving workers “exposed to all the vicissitudes of competition, to all the fluctuations of the market.” While workers organized based on other collective identities, such as race, ethnicity, or religion, only unions could unite them as workers against the source of their exploitation — the bourgeoisie. Unions serve “as organized agencies for superseding the very system of wage labor and capital rule.” But just as unions could allow the proletariat to take shape and challenge the bourgeoisie for power, Marx and Engels also saw that they were a partial, imperfect vehicle for doing so for two reasons. First, **unions’ fundamentally defensive role, protecting workers against employers’ efforts to drive a competitive race to the bottom, meant that they limited themselves “to a guerrilla war against the effects of the existing system, instead of simultaneously trying to change it.”** Thus, **even militant trade unions found themselves struggling** for “a fair day’s work for a fair day’s wage” **without challenging the bourgeoisie’s fundamental power**, particularly the wage labor system. And some layers of the trade union officialdom were content to fight for privileges for their small segment of the working class, leaving most workers behind. Second, **unions’ focus on wages and workplace issues tended to reinforce a division between economic and political struggles.** This division was explicit with the more conservative “old” unions in Britain, which “bar[red] all political action on principle and in their charters.” But even with more progressive formations, such as the early nineteenth century’s Chartists, or the late nineteenth century’s “new” unions, Marx and Engels saw that the transition from workplace struggles to politics was not automatic.

#### Capitalism’s successes necessitate human extinction and destroy the value to life – it’s try or die for alternative organizing

Duzgun 20 Eren Duzgun (teaches Historical Sociology and International Relations at Leiden University, Netherlands), 4-5-2020, "Capitalism, Coronavirus and the Road to Extinction," Socialist Project, https://socialistproject.ca/2020/04/capitalism-coronavirus-and-road-to-extinction/, SJBE

**Covid-19, by contrast, has begun its journey and taken its biggest toll thus far in the most advanced and affluent parts of the world**. This is to say, the contagion is no longer limited to the persistently undernourished, underdeveloped, and war-torn parts of the world; its impact is no longer restricted to a distant wet market or a third world country alone. **Instead, it has emerged and expanded in the very heart of the capitalist world order at a time when capitalism has not only been already firmly established across the globe but has been testing the eco-biological limits of the entire planet. Should things remain the same, Covid-19 and its future cousins are likely to claim the lives of not just ‘some’ people as they did in the past, but of humanity as a whole. In this sense, perhaps for the first time in modern history, the biological blitzkrieg activated by the coronavirus has thrown into sharp relief the immediately existential and undeniably global contradictions and consequences generated by capitalism.** Contradictions on a Global Scale Critical biologists and epidemiologists have put the blame on industrial agriculture as the root cause of the emergence of new pathogens since the 1990s. [According to Rob Wallace](https://climateandcapitalism.com/2020/03/11/capitalist-agriculture-and-covid-19-a-deadly-combination/), giant agribusiness and resource extraction firms have now reached the last virgin forests and smallholder-held farmlands in the world, subordinating them to the logic of capitalist markets. **The loss of the ecological diversity and complexity of these huge tracts of land has increasingly forced wild food operators to hunt in previously untouched parts of the jungle, which, in turn, has increased “the interaction with, and spillover of, previously boxed-in pathogens, including Covid-19.”** Likewise, global warming has forced or allowed pathogens to escape their natural habitat. As a result, new viruses against which we have no immunity “are being sprung free, threatening the whole world.” In short, [as John Vidal writes](https://www.theguardian.com/environment/2020/mar/18/tip-of-the-iceberg-is-our-destruction-of-nature-responsible-for-covid-19-aoe), “we disrupt ecosystems, and we shake viruses loose from their natural hosts. When that happens, they need a new host. Often, we are it.” **That some agribusiness firms have been blatantly risking lives for profit would not come as a surprise to the critical reader**. Even [Bill Gates has been sounding the alarm](https://www.youtube.com/watch?v=6Af6b_wyiwI) about the potentially deadly consequences of irresponsible business practices and new viruses. **Yet, what tends to remain underemphasized in these debates is that the blame belongs neither solely to ‘greedy’ firms that have driven viruses out of their natural habitat, nor to ‘short-sighted’ politicians who have not invested enough in vaccine technology or national health systems. Instead, the problem is rooted in the very structure and rationality of the system as a whole. That is, we may go extinct as a result of the ‘successes’ of the very system ‘we’ created in the first place, i.e., capitalism. How did we end up losing control of an ‘economic’ system of our own making?** This is indeed an anomaly in human history. The conception of the ‘economy’ as an autonomous sphere dictating its own rules over society did not exist in non-capitalist societies. As the economic anthropologist [Karl Polanyi](https://en.wikipedia.org/wiki/Karl_Polanyi#Works) put it, “neither under tribal, nor feudal, nor mercantile conditions was there… a separate economic system in society.” The economy either “remained nameless” or had “no obvious meaning,” for the economic process and prices were instituted through non-market means, such as kinship, marriage, age-groups, status, political patronage, etc. Even “where markets were most highly developed, as under the mercantile system,” the economic system, as a rule, “[was absorbed in the social system](https://books.google.ca/books?id=SgHuxQEACAAJ)” and showed “no tendency to expand at the expense of the rest.” In this sense, the market with a distinctive logic, autonomy, and dynamic of its own was completely unknown to our ancestors, and indeed, the emergence of the idea of ‘self-regulating’ markets represented a complete reversal of the way in which past economies functioned. **In order for ‘self-regulating’ markets to ‘self-regulate’, a variety of political and institutional arrangements had to be initiated to progressively eliminate the non-market survival strategies that humans previously relied upon.** Most notably, the age-old communal systems of social and moral regulation needed to be eradicated, a process that systematically subordinated the ‘natural and human substance of society’, i.e., land and labour, to market relations for the first time in history. Rise of Capitalism **At the heart of the rise of capitalism, therefore, rested a ‘political’, legal, and violent process that led to the historically unprecedented characterization of land and labour as commodities. Without commodifying land and labour, i.e., without treating the planet’s living substance as commodities, it would have been impossible to view the ‘economy’ as an institutionally and motivationally self-regulating sphere of life, an almost robotic creature functioning at the expense of human lives and livelihoods. Capitalism presupposed from the very beginning a radical transformation in the human use of nature as well as in the provision of life’s essential requirements. In this sense, the danger of global extinction which we have been going through is not a temporary hiccup in an otherwise smoothly operating capitalist ecosystem but has always been a possibility built into the very structure of market society.** On the one hand, by treating land and labour as commodities, by subjecting people’s utilization of land and enjoyment of life to their ability to continuously increase market competitiveness and productivity, capitalism has enabled massive technological advancements in all spheres of life. This, in turn, has generated, above all, an unprecedented potential to feed, clothe, and accommodate an ever-increasing world population. **On the other hand, however,** [**as Ellen Wood argues**](https://monthlyreview.org/1998/07/01/the-agrarian-origins-of-capitalism/)**, by subordinating all other considerations to the imperatives of market competition, capitalism has also created poverty, homelessness, environmental destruction and pandemics**. Billions of people who could be fed and housed are subjected to immense doses of insecurity, living their lives under the constant threat of joblessness, homelessness, loss of status and starvation. **In a similar fashion, the environment that could be protected is systematically destroyed for profit, and killer viruses that could be contained are unleashed.** Undoubtedly, Covid-19 has become the archetypal example that lays bare “the destructive impulses of a system in which the very fundamentals of existence are subjected to the requirements of profit.” **Can the ‘positive’ and ‘negative’ outcomes of capitalism be somewhat reconciled? Indeed, for a brief period in the Global North, it seemed they could be**. During the so-called [Golden Age of Capitalism](https://global.oup.com/academic/product/the-golden-age-of-capitalism-9780198287414) (1945-70), massive productivity increases (alongside working-class struggles) allowed for steady increases in wages, job security, expansion of welfare state, improvements in the living conditions of the majority of the labouring masses as well as the expansion of civil and political liberties. **Yet, this brief period of generalized prosperity and stability also facilitated the incorporation of the western working classes into the dominant capitalist ideology, causing them to turn a blind eye to the economically destabilizing, environmentally destructive, and socially degrading impact of global capitalism in the Global South.** The main ‘problem’ with the Global South has been, by and large, a question of ‘timing’. **Once capitalism was established and consolidated in the Global North, it has not only led to the birth of new and more effective forms of imperialist control and neocolonial expansion but has also irrevocably undermined the potentially positive outcomes of capitalist development elsewhere.** For example, the [MIT political economist Alice Amsden](https://global.oup.com/academic/product/the-rise-of-the-rest-9780195170597), a large chunk of whose work in the 1970s and 1980s sought to explain the success of the ‘Asian Tigers’, more recently concluded that the massive technological and infrastructural gap between the North and the South has literally made impossible capitalist ‘development’ of any sort in the vast majority of southern economies since the 1990s. The economic situation in the Global North has gotten progressively worse too. Under the conditions of increased global economic competition wages have been stagnating or declining since the 1970s, while decades of fiscal austerity wiping out most of the economic and social gains of the earlier period. The new reality of high unemployment, stagnant wages, long work hours and precarious jobs has been masked for a while by a debt-driven growth, the unsustainability of which has been bitterly testified by millions of people since the 2008 financial crisis. All in all, market imperatives have been regulating social reproduction almost worldwide for a long time but with no prospect of capitalist ‘development’ for an overwhelming majority of the world’s population in the South and the North alike. **Furthermore, the ecologically disastrous and socially inhumane consequences of capitalism have long outweighed the prospects of material gain in the Global South.** In this respect, what is being painfully realized in the current conjuncture is that the North is no longer able to externalize the worst consequences of such an unsustainable mode of life. The North isn’t and won’t be spared the existential threats posed by global capitalism. **The implication is that any meaningful attempt at solving the present, and future crises needs to take the bull by the horn**. There is literally no choice to be made between ‘capitalism’ and ‘capitalism with a human face’. **As long as the underlying dynamics of our lives remain the same, as long as we keep treating nature and human beings as commodities, no** [**cosmetic surgery**](https://foreignpolicy.com/2018/09/12/why-growth-cant-be-green/) **will do. To the contrary, historical experience suggests that such minimal interventions will sooner or later backfire, re-legitimizing capitalism pure and simple. The only way to ‘re-embed’ our economies and save our lives from ecological collapse is by intervening in the very heart of the beast: land and human beings need to be taken out of the market. The beast is not tameable; it needs to be**[**killed**](https://monthlyreview.org/product/what_every_environmentalist_needs_to_know_about_capitalism/)**.**

#### Vote neg for dual power organizing – only by refusing the 1ac’s opportunistic politics can we produce actual change.

Escalante 18 Alyson Escalante (Marxist-Leninist, Materialist Feminist and Anti-Imperialist activist), 8-24-2018, "Against Electoralism, For Dual Power!," Forge News, https://theforgenews.org/2018/08/24/against-electoralism-for-dual-power/, pat recut sjbe

If we, as socialists, truly fight for a classless world, we must smash the mechanisms which ensure class domination. **We must smash the bourgeois state. This realization led the Bolsheviks to reject the opportunism of the Socialist Revolutionaries and Menshiviks in the Soviets and they chose to overthrow the provisional government themselves. Shockingly, their revolution was successful**. After months of compromise, the workers had grown tired of the opportunist bourgeois socialists. They had seen that the dual power of the soviets and the provisional government was not tenable. One side had to take unitary power. Most importantly, the workers saw that the bourgeois government had done nothing for them: it had smashed their printing presses, it had crushed their demonstrations, it had broken their strikes. Of course, it could do nothing else, the bourgeois state is designed to do precisely this. The events of October, 1917 ought to have concretely proven that the strategy of infiltrating the bourgeois government is untenable. **Lenin and the Bolsheviks proved that the workers are willing to throw the bourgeois state away in favor of a dictatorship of the proletariat. And yet, here we are 111 years later and large factions of the largest socialist organization in the United States echo the cowardly and worthless drivelings of the Menshiviks and Socialist Revolutionaries.** Dual Power Today **I am sure that at this point, the opportunists reading this have already begun to type out their typical objection: the world is different than it was in 1917, and the conditions of the United States in no way echo the conditions which enabled the Bolsheviks to achieve revolutionary success. To this tried and true objection, there is one simple answer: you are entirely correct, and that is why we need to abandon electoralism and working within the bourgeois state. What were the conditions which allowed the Bolsheviks to successfully revolt? The conditions were that of Dual Power. Alongside the capitalist state, there existed a whole set of institutions and councils which met the needs of the workers.** The soviets, a parallel socialist government made up of individual councils, successfully took over many governmental responsibilities in some parts of Petrograd. In the radical Viborg district, the Bolshevik controlled soviets provided government services like mail, alongside programs that could meet the needs of workers. **When a far right coup was attempted against the provisional government, it was troops loyal to the Bolshevik factions within the soviet who repelled the coup plotters, proving concretely to the workers of Petrograd that the socialists could not only provide for their needs, but also for their defense. In short: the Bolsheviks recognized that instead of integrating into the bourgeois state, they could operate outside of it to build dual power. They could establish programs of elected representatives who would serve the workers**. They would not bolster the capitalist state in the name of socialism, they would offer an alternative to it. **And so, when the time came for revolt, the masses were already to loyal to the Bolsheviks. The only party who had never compromised, who had denounced the unpopular imperialist wars, who had rejected the provisional government entirely, was the party who successfully gained the support of the workers.** And so, many of us on the more radical fringes of the socialist movement wonder why it is the the DSA and other socialist opportunists seem to think that we can win by bolstering the capitalist state? **We wonder, given this powerful historical precedent, why they devote their energy to getting more Ocasios elected; what good does one more left democrat who will abandon the workers do for us?** The answer we receive in return is always the same: we want to win small changes that will make life for the workers easier; we want to protect food stamps and healthcare. And do this, we reply: what makes you think reformism is the only way to do this. **When the bourgeois state in California was happy to let black children go to school unfed, the Black Panthers didn’t rally around democratic candidates, they became militant and fed the children themselves. In the 40s and 50s, socialists in New York saw people going without healthcare and instead of rallying behind democratic candidates, they built the IWO to provide healthcare directly. Both these groups took up our pressing revolutionary task: building dual power.** Imagine if all those hours the DSA poured into electing Ocasio were instead used to feed the people of New York, to provide them with medical care, to ensure their needs were met. **Imagine the masses seeing socialism not as a pipe dream we might achieve through electing more imperialists, but as a concrete movement which is currently meeting their needs?** The fact is, we are not nearly ready for revolution. Socialists in the United States have failed to meet the needs of the people, and as long as their only concrete interaction with the masses is handing them a voter registration form, they will continue to fail the people. **Our task now is not to elect representatives to advocate for the people; it is much more gruelingly laborious than that. Our task is to serve the people. Our task is to build dual power.** **The movement to do this is underway**. **Members of the DSA refoundation caucus have begun to move the left of the DSA in this direct, socialist groups like Philly Socialists have begun to build dual power through GED programs and tenants unions, many branches of the Party For Socialism and Liberation have begun to feed the people and provide for their concrete needs, and Red Guard collectives in Los Angeles have built serve the people programs and taken on a stance of militant resistance to gentrification**. The movement is growing, its time is coming, and dual power is achievable within our life time. The opportunists are, in a sense, correct. We are not where we were in 1917, but we can begin to move in that direction and dual power can take us there. **In order to achieve dual power we have to recognize that Lenin was right: there will be no socialist gains by working within state institutions designed to crush socialism. Furthermore, we must recognize that the strategies of the electoral opportunists trade off with dual power. Electing candidates drains resources, time, and energy away from actually serving the people.** **And so, we should commit to undertake the difficult and dangerous task of building dual power**. We must reject opportunism, we must name the democratic party as our enemy, we must rally around power directly in the hands of the socialist movement. **We do not have a parallel system of soviets in the United States. We can change that**. Someday the cry “all power to the soviets” will be heard again. Lets make it happen.

# CP

#### CP: The United States ought to recognize an unconditional right of workers to strike except for police officers.

Samantha **Michaels**, Sept/Oct-**2020**, *Samantha Michaels is a reporter at Mother Jones,* "If you want to defund the police, start with their unions," Mother Jones, https://www.motherjones.com/crime-justice/2020/08/police-unions-minneapolis/ //SR

As the year 1990 came to an end, a fight broke out during a New Year’s Eve celebration at the Juke Box Saturday Night bar in downtown Minneapolis. A 21-year-old white student grabbed Michael Sauro from behind. Sauro, an off-duty white police officer working as a bouncer, handcuffed the man, dragged him to the kitchen, and then repeatedly drove his steel-toed paratrooper boots into his groin and head. Sauro had been a cop for 15 years and had a long record of citizen complaints against him, most of them about excessive force. “I was dealing with animals,” he would later tell a reporter when asked about the people he’d beaten. “I mean, my dog is more human than them.” But he had never been disciplined. Four years after the bar fight, a court found that Sauro had used excessive force against the student, and it awarded $700,000 to him, then the largest civil award settlement in the city’s history. By then, Sauro had racked up 32 citizen complaints, though none had been sustained. The mayor finally fired him. But his absence from the police department was short-lived. With the help of his union, the Police Officers’ Federation of Minneapolis, Sauro appealed to an arbitrator, who soon forced the city to rehire him with back pay. “These arbitrators always rule in favor of the police. It’s absolute and utter BS,” says Robert Bennett, an attorney who represented the victim and has sued the department dozens of times. A few months later, the police chief fired Sauro a second time for punching a Black student in the face near the Juke Box Saturday Night bar after the same New Year’s Eve party. Again, an arbitrator forced the department to rehire him. Then-Mayor Sharon Sayles Belton expressed her disappointment. “Allegations of abuse around Mike Sauro do not help create a climate of trust and respect,” she said. Sauro was rehired in 1997 and stayed on the force for nearly two more decades. Eventually, his bosses put him in charge of the sex crimes unit, where women accused his team of failing to investigate some of their rape cases. In 2018, Amber Mansfield said he ignored her complaint that a man she knew had choked and raped her. “Sometimes victims have to take some responsibility for their decisions and their actions,” he told a reporter at the time. In 2019, after Sauro retired, an internal review found 1,700 untested rape kits at the department dating back to the 1990s. (Sauro disputes this finding.) Three decades after Sauro beat the man at the bar, the Minneapolis police union is fighting to protect another set of officers accused of violence. On Memorial Day, Derek Chauvin knelt on the neck of George Floyd for nearly nine minutes, even after Floyd said he couldn’t breathe and went unconscious. Three officers who were with Chauvin never intervened. As Floyd’s death thrust the nation into protest, Mayor Jacob Frey described the city’s police union as a “nearly impenetrable barrier” to disciplining officers for racism and other misconduct, partly because of the legal protections it bargained for. “We do not have the ability to get rid of many of these officers that we know have done wrong in the past,” Frey told the podcast the Daily in June. Police unions are at the center of questions about what will happen to Chauvin and the three officers who watched as Floyd was suffocated. And they are also key to understanding why officers across the country escape discipline time and again after beating or killing people. As other labor unions have shrunk in recent years, membership in police unions has remained high. While the Black Lives Matter movement encouraged people to document police brutality on camera and demand accountability, police unions, which now have hundreds of thousands of members, have pushed back in almost every way imaginable—by overturning firings, opposing the use of body cameras, and lobbying to keep their members’ disciplinary histories sealed. All of which can make officers feel invincible when they commit acts of violence. A forthcoming research paper from the University of Victoria in Canada found that after police officers formed unions—generally between the 1950s and the 1980s—there was a “substantial” increase in police killings of Black and Brown people in the United States. Within a decade of gaining collective bargaining rights, officers killed an additional 60 to 70 civilians of all races per year collectively, compared with previous years, an increase that researchers say may be linked to officers’ belief that their unions would protect them from prosecution. A working paper from the University of Chicago found that complaints of violent misconduct by Florida sheriffs’ offices jumped 40 percent after deputies there won collective bargaining rights in 2003. Police unions, like all unions, were designed to protect their own. But unlike other labor unions, they represent workers with the state-sanctioned power to use deadly force. And they have successfully bargained for more job security than what’s afforded to most workers, security they can often rely on even after committing acts of violence that would likely get anyone else fired or locked up. And yet, in the broader push to reform the criminal justice system, police unions have remained largely untouchable, both by the broader labor movement, which has avoided criticizing their bargaining process, and by politicians on both sides of the aisle, who have accepted millions of dollars in campaign donations from them. Democrats don’t want to come down against unions, and Republicans, who are normally happy to attack unions, don’t want to mess with the police. When former Wisconsin Gov. Scott Walker destroyed collective bargaining rights for his state’s public sector unions in 2011, he left police unions mostly unscathed. The AFL-CIO, the country’s largest labor coalition, has referred to police unions as rightful beneficiaries in the movement for workers’ rights.

#### Strikes empower unions.

Erin **Corbett**, 6-23-**2020**, *Freelance journalist and writer on politics, feminism, and social justice. Seen in MSN, Yahoo, VICE, Fortune, People Magazine, Bustle, The Daily Dot, Alternet, Money, The Trace, Rewire.News, Daily Hampshire Gazette, and more*. "Police Are Going On Strike. Should Anyone Care?," https://www.refinery29.com/en-us/2020/06/9874441/police-going-on-strike-walkout-reason //SR

Atlanta police officers across the city last week staged a “sick-out” in protest after the Fulton County district attorney brought charges against the two officers who shot and killed Rayshard Brooks. The Atlanta police department did not confirm how many people called in sick, but “confirmed a larger-than-usual number of absent officers.” In three of the police department’s six zones, officers were not responding to calls, and many refused to leave their stations unless another officer required backup. A similar scene played out in Buffalo, New York where 57 officers quit an elite police unit in protest after two officers were suspended for pushing an elderly man during an anti-police brutality protest. Likewise, in Philadelphia and New York City police are rumored to start calling in sick during protests, and organizing work slowdowns. As protests continue nationwide against racist policing, with calls now to defund and abolish policing — and as officers face punishment for using lethal force against civilians and brutalizing protesters — more and more of them are in talks to walk off the job. In effect, the cops are protesting the protests against them. But what’s the point of protests led by police officers, and what do they actually accomplish, especially amid ongoing national calls to abolish policing altogether? Police have organized work slowdowns in the past in response to institutional action being taken against them. As The Daily Beast reports, when local governments take action against police over misconduct, particularly when these incidents are caught on video and go viral, “cops can feel like they’re being punished for carrying out orders in a way their superiors secretly condoned.” In other words, they feel like scapegoats for following orders and then being met with public pressure to be held accountable. Work slowdowns are generally organized to sway public opinion of the police force. But in a moment of national unrest in response to police brutality, a police-led protest may not be the best tactic to gain public support. “It doesn’t seem to be a particularly well thought through strategy,” Dennis Kenney, a professor of criminal justice at John Jay College told Refinery29. “The idea behind it is to express dissatisfaction with the way they perceive they are being treated. It seems a bit of a misplaced activity this time.” Kenney further explained that police-organized protests at this moment is a “very different ballgame from the perspective of their unions” because they aren’t focused around a labor dispute. Instead, the entire country is engaging in a conversation about the very existence of these agencies. “It seems self-defeating,” said Kenney. Police have historically organized strikes for a variety of reasons and with different results. Perhaps the most famous police protest was the Boston police strike in 1919 when 80 percent of the city’s police protested to organize a union. During the work stoppage the city experienced more robberies.

#### Don’t let them say that we don’t solve for ILO – a) obivosuly intenrational law wouldn’t condone violence so even if there’s an exception to the rule it wouldn’t be opposed b) continiuting us police brutality makes the country look fractured and weak because it can’t even roganize itself – cleaning up its image gives the US more power

# NC

#### Permissibility negates:

#### Logic – Propositions require positive justification before being accepted, otherwise one would be forced to accept the validity of logically contradictory propositions regarding subjects one knows nothing about, i.e if one knew nothing about P one would have to presume that both the “P” and “~P” are true.

#### The metaethic is perspectivism – truth is not absolute but rather created by individuals based on their own individual perspective. Prefer it

#### [1] Opacity – we can never access another person’s perspective because we can never fully understand who someone else is or what they think. Every truth I create cannot be universalized because I can’t guarantee that they will create the same truth because they do what they want.

#### [2] Linguistics – Truth is constructed by language, which is completely arbitrary. Nothing tells me that a chair is a chair; I only assign it that name arbitrarily because I want to. Meaning can’t be contained within language if we make it up ourselves, and truth doesn’t exist absent language.

#### But, the state of nature leads to infinite violence – competing truth claims means conflicts cannot be resolved. Two warrants:

#### [1] Ambiguity – everyone can assert their own claims to be true and refuse contestation – this means we always fight over who is correct. This is irresolvable because there is no mediator to adjudicate the dispute and tell who is correct – we just fight forever

#### [2] Self-Interest – everyone wants their truth claims to be true because it benefits them – this leads to conflict because we can’t divide limited resources and must compete with each other – terminates in death because neither of us want to concede to the other

#### This state of nature is brutish and has no conception of morality because we don’t have any unified truth to guide us, and thus outweighs on magnitude. The solution is the creation of the sovereign to mediate what is true and enforce the law; they are the ultimate ruler and arbitrator. It must eliminate all conflicts to bring peace to our violent natures. Thus, the standard is consistency with the will of the sovereign. Prefer it because it outweighs on bindingness: Only the sovereign can get everyone to follow their rule and enforce the law, it creates motivations for any moral rules we create. Otherwise, the framework collapses and truth becomes impossible.

## Offense

#### Negate –

#### [1] The sovereign has absolute authority; strikes contest the rule of the authority of the sovereign which leads to infinite regress and freezes action.

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Although Hobbes offered some mild pragmatic grounds for preferring monarchy to other forms of government, his main concern was to argue that **effective government—whatever its form—must have absolute authority.** Its powers must be neither divided nor limited. **The powers of legislation, adjudication, enforcement, taxation, war-making (and the less familiar right of control of normative doctrine) are connected in such a way that a loss of one may thwart effective exercise of the rest;** for example, **legislation without interpretation and enforcement will not serve to regulate conduct. Only a government that possesses all of what Hobbes terms the “essential rights of sovereignty” can be reliably effective**, since **where partial sets of these rights are held by different bodies that disagree** in their judgments as to what is to be done, **paralysis of effective government, or degeneration into a civil war to settle their dispute, may occur.** Similarly, **to impose limitation on the authority of the government is to invite irresoluble disputes over whether it has overstepped those limits. If each person is to decide for herself whether the government should be obeyed**, factional disagreement—**and war to settle the issue, or at least paralysis of effective government—are [is] quite possible**. **To refer resolution of the question to some further authority, itself also limited and so open to challenge for overstepping its bounds, would be to initiate an infinite regress of non-authoritative ‘authorities’** (where the buck never stops). To refer it to a further authority itself unlimited, would be just to relocate the seat of absolute sovereignty, a position entirely consistent with Hobbes’s insistence on absolutism. **To avoid the horrible prospect of governmental collapse and return to the state of nature, people should treat their sovereign as having absolute authority.**

#### [2] The sovereign hasn’t granted the unconditional right to strike in the squo - proves that it doesn’t want it. Passing the res blocks the sovereign’s will.