# Gender Cap AC

#### TW: Mentions of sexual harassment

#### Capitalism and patriarchy are two sides of the same oppressive coin. Patriarchal institutions feed off overproduction and exploitation of the working class to alienate femininity from civil society to idolize white hypermasculine structures. Comanne 20

Comanne, Denise "How Patriarchy and Capitalism Combine to Aggravate the Oppression of Women – CADTM", 5-28-2020, CADTM, https://www.cadtm.org/How-Patriarchy-and-Capitalism-Combine-to-Aggravate-the-Oppression-of-Women, 11-3-2021, //faizaan

To manage this issue, capitalism uses patriarchy as a lever to attain its objectives, while at the same time reinforcing it. The fact that women are relegated – by patriarchy – to domestic tasks allows capitalists to justify their over-exploitation and under-payment of women with the argument that their work is less productive than men’s. They invoke weakness, menstruation, absenteeism for pregnancy and maternity leave, breastfeeding, and caring for sick children and older relatives. This is where the woman’s salary is denigrated as being “for extras”. Even today, with equal qualifications and for equal hours, women are paid about 20% less than men. This holds a double [interest for capitalists. On the one hand, they have a cheaper, more flexible labour pool that can be used or laid off according to market fluctuations; on the other hand, this enables them to bring down rates of pay generally. The general issue of women’s work in the private and public spheres thus reflects either their oppression, as for example when policies of the far right or religious fundamentalism force them to remain in the home; or their liberation, as in the case of progressive policies of equal pay, job creation and free public services. \*\*\*\*\*\* Having duly noted the importance of domestic work, the feminist current “class struggle” gives the following analysis [](https://www.cadtm.org/Interest)[3](https://www.cadtm.org/How-Patriarchy-and-Capitalism-Combine-to-Aggravate-the-Oppression-of-Women" \l "nb3" \o "This \“radical\” current of feminism (see C. Delphy in a seminal article (...))] : • The oppression of women preceded capitalism but the latter has profoundly modified it. Housework, in its true sense, came into being with capitalism. By largely replacing small-scale commercial production in the domains of agriculture and the crafts with big industry, capitalism made the separation between the sites of production (the workplace) and of reproduction (the family) increasingly distinct, assigning to women the role of responsibility for the home. This new ideology of the housewife, which started in the bourgeoisie, bred disdain for the woman who “had” to go out to work, not having a husband to support her. This ideology was not confined to the bourgeoisie but also spread through and contaminated the emerging workers’ movement. However, contrary to popular belief, women in the lower classes never stopped working, caught in the web of contradictions linked to their tasks within the family and their difficult working conditions. This is why we feel that the articulation between capitalism and patriarchal oppression must be analysed as a single phenomenon. Capitalism is a dynamic and aggressive mode of production which as such, penetrates all social relations. For example, capitalism did not hesitate to make mass calls for very cheap female and child labour in the early 19th century, in order to increase production and thus profits. Throughout the centuries, this quest for maximum profits has led capitalism to undermine (at least partially) paternal and marital authority, making working women “free” to sell their labour without their husband’s permission and to become fully-fledged consumers. This call for women’s labour underwent new developments in the early ’Sixties and again in the present day on a global scale. With the delocalisation of traditional or cutting-edge industries, in North Africa, Latin America or Asia, employers, in search of new profits, recruit young women into the labour market. These young, exploited, working women have nevertheless been able to acquire a certain financial independence from the men of the family, leading them to demand freedom in many domains. At the same time, in the developed capitalist countries, more and more of the activities previously kept within the family are externalized, taken care of in the first instance by public services such as schools and health institutions, or increasingly dealt with through the market: the making of clothes, meals, and so on. • The oppression of women is useful to the capitalist system. Capitalism, while favouring a certain emancipation of women for the sake of profit, nevertheless remains very attached to the traditional family institution. Why? - In our societies, the family plays a fundamental role in reproducing the divisions, as well as the hierarchy, between the different social classes and genders to which different social and economic functions are assigned. In the name of the “maternal” function, women must take on all the tasks related to maintaining and reproducing the workforce and the family. As for men, they are always supposed to be the main economic purveyors. All this makes it possible, in the context of professional segregation and in the name of the so-called complementary roles, to carry on underpaying women on a discriminatory basis. - Family also plays its part in “regulating” the labour market. In times of economic expansion, as was the case for about thirty years until the early 1970s, women are massively called upon as cheap labour in a number of manufacturing industries such as electronics, then as wage-earners in the service industry. But in times of economic recession, as over the last thirty years, employers and the State unrelentingly suggest that women should – partly or completely – withdraw from the labour market to devote themselves to their “natural” vocation as mothers. When there are signs of economic recovery (however short-lived), some collective investments are again considered, not with regard to gender equality, but in order to “release” female labour and subject it to flexible schedules. - At all times, women’s domestic labour makes it possible for the State to save in terms of collective facilities and for employers to lower wages. If women were not perceived as those who are in charge of those chores within the family, a substantial reduction of working time for all and a significant development of social facilities would have to be introduced. - The function of authority played by the family has been largely impaired by recent developments in the status of women in society; it has shifted to an “affective” function. Nonetheless, partisans of the capitalist social order do not hesitate to defend a family order based on hierarchical differences between genders. For instance, the hottest partisans of the traditional family consider that rehabilitated paternal authority ought to dam and wall in the possible outbursts of anger among marginalized youths in the poorer urban areas. - Lastly, and this may at first seem to contradict the previous point, the family offers a huge advantage: it is a relatively flexible institution (its forms have significantly diversified over the past thirty years). It can be used as a safety valve for the constraints wage-earners have to face on the workplace. Most people can choose neither their work, nor their working conditions. In times of unemployment “choices” are at their most limited. But when people “choose" a spouse, when they “choose” to have children, to eat this rather than that, to buy this brand of car, to go on holiday in that country (for those who can afford it), they can feel as though they were retrieving some of the freedom they have lost outside the family. Advertising is intended to maintain this illusion. This sense of freedom is still limited by essential factors: financial resources, gender and age. Because they are still seen as responsible for domestic chores, and because of the domestic violence they are still too often subjected to, women know all too well the limits of their freedom. Children too, since some (particularly girls) are subjected to their parents’ authoritarianism, if not to physical punishment.

**The workplace is a direct manifestation of capitalistic patriarchy in which sexual harassment, income inequality, and stigmatization ensnare the female psyche and normalize gender violence in the workplace. Pickering 20**

**Pickering**, Robin. 1-16-**2020**, "Workplace sexism can be harmful to women’s health > Spokane Journal of Business," No Publication, https://www.spokanejournal.com/local-news/workplace-sexism-can-be-harmful-to-womens-health/, accessed 6-24-2021 //WHS-SH

Though notable strides in workplace culture and policy change undoubtedly have improved employment conditions for many women over the last several decades, the impacts of sexism on women are particularly evident in male-dominated fields. Many employer attempts at addressing sexism in the workplace narrowly focus on interpersonal and overt sexism without addressing covert sexism that exists in organizational systems and structures at the expense of women’s health. Though certainly men, women, and nonbinary individuals face various employment challenges involving gender-related issues in the workplace, research indicates that **women working in sex-segregated or male-dominated fields**, such as STEM fields, **are more likely to experience high levels of both interpersonal and organizational sexism. Women** who experience sexism **are more likely to report higher levels of stress, more missed days of work, higher rates of working when unwell, and lower levels of productivity**. Decades of investigation also have suggested that **the objective disadvantages of lower pay, status, and opportunities at work, and the subjective experiences of being stigmatized, affect women’s psychological and physical stress, mental and physical health** and ultimately, **their performance**. When measuring the stress hormone cortisol levels in women who worked in mostly male occupations, researchers at Indiana University Bloomington found less healthy cortisol profiles compared to women who worked in jobs with a more even gender split. Elevated cortisol levels are known to be associated with osteoporosis, hypertension, diabetes, susceptibility to infections, and depression. The Indiana Bloomington **study also found that women working in mostly male professions** – in which at least 85% of the workers were men – **were more likely to experience** stressors like **social isolation, sexual harassment, and low levels of support in the workplace** compared with women who worked in jobs with a more even gender split or men working in the same jobs. They were **also more likely to state that they [have] a hard time moving up in their company** and perceived that coworkers doubted their competence. Women often face challenges while navigating male-dominated workplace cultures. Though some of these challenges involve balancing work-family dynamics, many challenges are less clearly defined. Many **women report being formally or informally called upon or assigned additional roles and responsibilities** – such as mentor to other female colleagues, “office housekeeper,” or “caring mother” – that aren’t included in job descriptions and go uncompensated. Overt written policies (restrictive family leave policies, fixed scheduling) may contribute to sexism in the workplace. In addition, “unwritten” covert expectations, like expectations regarding adhering to traditional gender roles in terms of demeanor and dress, can contribute to increased levels of stress. Women working in male-dominated industries **also are more likely to report experiencing sexual harassment**. A report from the **Pew Research Center stated 62% of the women interviewed** who work in male-dominated industries **in the U.S. reported that sexual harassment is a problem in their industry,** compared to 46% of women working in female-dominated industries. Data analysis of the U.S. General Social Survey suggested that women who perceive gender and age-related mistreatment at work were more likely to miss work and report more days of “poor mental health.” **Women who experienced** perceived **sexual harassment also reported worse physical health**. Data from United Kingdom government agency Health and Safety Executive examining comparative work-related stress suggests that pressure for working women peaks for those aged 35-44, when many women are juggling multiple family responsibilities and is statistically higher than that of men the same age. Employers often seek to address interpersonal sexism and stress management through “victim-centered” approaches like streamlining channels of reporting, conducting workshops to identify workplace harassment, and stress management activities. However, covert, **systematic sexism in the workplace is often more damaging, pervasive, and more difficult to address**. Many male-dominated industries also have attempted to address organizational level sexism through incentivizing academic preparation in the STEM and other fields and disproportionally over-hiring women in entry-level positions. Despite these efforts, many find **women do not get promoted at the same rates as men and suffer** significantly **higher rates of attrition**. **Data** from the U.S. Bureau of Labor Statistics **indicate that women hold only 20% of leadership roles in** the **tech** workforce. And **in law** professions, **women hold just 24% of senior positions globally**, according to the nonprofit women’s workplace advocate Catalyst.

**Capitalism is a system that is reliant off the exploitations of workers, its mere survival is conditioned off the oppression and invasion of worker’s autonomy which brews the cauldron to extinction, building communities to resist these power structures is the first step in dismantling the system.**

**Badiou ‘18**

[Alain, former chair of philosophy at the Ecole Normale Superiure, professor of philosophy at The European Graduate School. Translated by David Broder. 07/30/2018. “The Neolithic, Capitalism, and Communism,” <https://www.versobooks.com/blogs/3948-the-neolithic-capitalism-and-communism>] pat // retagged whs ac

Today, it has become commonplace to predict the end of the human race such as we know it. There are various reasons for such forecasts. According to a messianic kind of environmentalism, the excessive predations of a beastly humanity will soon bring about the end of life on Earth. Meanwhile, those who instead point to runaway technological advances prophesy, indiscriminately, the automation of all work by robots, grand developments in computing, automatically-generated art, plastic-coated killers, and the dangers of a super-human intelligence. Suddenly, we see the emergence of threatening categories like transhumanism and the post-human — or, their mirror image, a return to our animal state — depending on whether one prophesies on the basis of technological innovation or laments all the attacks on Mother Nature. For me, all such prophesies are just so much ideological noise, intended to obscure the real peril that humanity is today exposed to: that is to say, **the impasse that globalised capitalism is leading us into**. In fact, it is this form of society — and it alone — which permits the destructive exploitation of natural resources, precisely because it connects this exploitation to the boundless quest for private profit. The fact that so many species are endangered, that climate change cannot be controlled, that water is becoming like some rare treasure, is all a by-product of the merciless competition among billionaire predators. There is no other reason for the fact that scientific innovation is subject to the question of what technologies can sell, in an anarchic selection mechanism. Environmentalist preaching does sometimes use persuasive descriptions of what is going on — despite the exaggerations typical of the prophet. But most of the time this becomes mere propaganda, useful for those states who want to show their friendly face. Just as it is for the multinationals who would have us believe — to the greater benefit of their balance sheets — in the noble, fraternal, natural purity of the commodities they are trafficking. The fetishism of technology, and the unbroken series of "revolutions" in this domain — of which the "digital revolution" is the most in vogue — has constantly spread the beliefs both that this will take us to the paradise of a world without work — with robots to serve us, and us left to idle — and then, on the other hand, that digital "thought" will crush the human intellect. Today there is not one magazine that does not inform its astonished readers of the imminent "victory" of artificial over natural intelligence. But in most cases neither "nature" nor the "artificial" are properly or clearly defined. Since the origins of philosophy, the question of the real scope of the word "nature" has been constantly posed. "Nature" could mean the romantic reverie of evening sunsets, the atomic materialism of Lucretius (De natura rerum), the inner being of things, Spinoza’s Totality (Deus sive Natura), the objective underside of all culture, rural and peasant surroundings as counterposed to the suspicious artificiality of the towns ("the earth does not lie," as Marshal Pétain put it), biology as distinct from physics, cosmology as compared to the tiny location that is our planet, the invariance of centuries as compared to the frenzy of innovation, natural sexuality as compared to perversion… I am afraid that today "nature" most of all refers to the calm of the villa and the garden, the charm wild animals have for tourists, and the beach or the mountains where we can spend a nice summer. Who, then, can imagine man responsible for nature, when thus far he has just been a thinking flea on a secondary planet in an average solar system at the edge of one banal galaxy? Since its origins philosophy has also devoted a great deal of thought to Technology, or the Arts. The Greeks meditated on the dialectic of Techne and Physis — a dialectic within which they situated the human animal. They laid the ground for this animal to be seen as "a reed, the weakest of nature, but … a thinking reed." For Pascal, this meant that humanity was stronger than Nature and closer to God. A long time ago, they saw that the animal capable of mathematics would do great things to the order of materiality. Are these "robots" which they keep banging on about anything more than calculation in the form of a machine? Digits in motion? We know that they can count quicker than us, but it was we who invented them, precisely in order to fulfil this task. It would be stupid to look at a crane raising a concrete pillar up to some great height, use this to argue that man is incapable of the same feat, and then conclude by saying that some muscular, superhuman giant has emerged… Lightning-quick counting is not the sign of an insuperable "intelligence" either. Technological transhumanism plays the same old tune — an inexhaustible theme of horror and sci-fi movies — of the creator overwhelmed by his own creation. It does so either thrilled about the advent of the superman — something we have been expecting ever since Nietzsche — or fearing him and taking refuge under the skirt of Gaia, Mother Nature. Let’s put things in a bit more perspective. For four or five millennia, humanity has been organised by the triad of private property — which concentrates enormous wealth in the hands of very narrow oligarchies; the family, in which fortunes are transmitted via inheritance; and the state, which protects both property and the family by armed force. This triad defined our species’ Neolithic age, and we are still at this point — we could even say, now more than ever. **Capitalism is the contemporary form of the Neolithic**. Its enslavement of technology in the interests of competition, profit and concentrating capital only raises to their fullest extension the monstrous inequalities, the social absurdities, the murderous wars, and the damaging ideologies that have always accompanied the deployment of new technology under the reign of class hierarchy throughout history. We should be clear that technological inventions were the preliminary conditions of the arrival of the Neolithic age, and by no means its result. If we consider our species’ fate, we see that sedentary agriculture, the domestication of cattle and horses, pottery, bronze, metallic weapons, writing, nationalities, monumental architecture, and the monotheist religions are inventions at least as important as the airplane or the smartphone. Throughout history, whatever has been human has always, by definition, been artificial. If that had not existed, there would not have been Neolithic humanity — the humanity we know — but a permanent close proximity with animal life; something which did indeed exist, in the form of small nomadic groups, for around 200,000 years. A fearful and obscurantist primitivism has its roots in the fallacious concept of "primitive communism." Today we can see this cult of the ancient societies in which babies, men, women and the elderly supposedly lived in fraternity, without anything artificial, and indeed lived in common with the mice, the frogs, and the bears. Ultimately, all this is nothing but ridiculous reactionary propaganda. For everything suggests that the societies in question were extremely violent. After all, even their most basic survival needs were constantly under threat. To speak fearfully of the victory of the artificial over the nature, of robot over man, is today an untenable regression, something truly absurd. It is easy enough to answer such fears, such prophesies. For judged by this standard, even a simple axe, or a domesticated horse, not to mention a papyrus covered in symbols, is an exemplary case of the post- or trans-human. Even an abacus allows quicker calculation than the fingers of the human hand. Today we need neither a return to primitivism, or fear of the "ravages" the advent of technology might bring. Nor is there any use in morbid fascination for the science-fiction of all-conquering robots. **The urgent task we face is the methodical search for a way out of the Neolithic order**. This latter has lasted for millennia, valuing only competition and hierarchy and tolerating the poverty of billions of human beings. It must be surpassed at all cost. Except, that is, the cost of the high-tech wars so well known to the Neolithic age, in the lineage of the wars of 1914-1918 and 1939-1945, with their tens of millions of dead. And this time it could be a lot more. The problem is not technology, or nature. The problem is how to organise societies at a global scale. We needto posit that a non-Neolithic way of organising society is possible. This means no private ownership of that which ought to be held in common, namely the production of all the necessities of human life. It means no inherited power or concentration of wealth. No separate state to protect oligarchies. No hierarchical division of labour. No nations, and no closed and hostile identities. A collective organisation of everything that is in the collective interest. All this has a name, indeed a fine one: communism. Capitalism is but the final phase of the restrictions that the Neolithic form of society has imposed on human life. It is the final stage of the Neolithic. Humanity, that fine animal, must make one last push to break out of a condition in which 5,000 years of inventions served a handful of people. For almost two centuries — since Marx, anyway — we have known that we have to begin the new age. An age of technologies incredible for all of us, of tasks distributed equally among all of us, of the sharing of everything, and education that affirms the genius of all. May this new communism everywhere and on every question stand up against the morbid survival of capitalism. This capitalism, this seeming "modernity," represents a Neolithic world that has in fact been going on for five millennia. And that means that it is old — far too old.

#### The creation of the model minority myth and the culture of overworking oneself to the limit is all created by capitalism which alienates Asian Americans and treats them as tools to achieve success in a broken world. Guo 20

A. Guo, [], "Capitalism Affects Asian American Immigrants", 10-27-2020, Gator's Eye, https://thegatorseye.com/4701/opinion/capitalism-affects-asian-american-immigrants/, 11-21-2021, //WHS-FD

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**Asian American immigrant stories** of tiger parents and the result of model students have made plenty of appearances throughout my life. Whether it be through Chinese family-friend gatherings where friends brag about pulling all-nighters, the model minority myth, stories through limited popular media about kids putting their feet in ice cold water to stay awake and study, or random peers asking me, “Not to be racist or anything, but are Asian parents really that strict?,, I’ve gotten the point that **the stereotype of a hardworking Asian American family seems to be admired** and quite common in the **current culture**. But why? Why are hard work and success such valued traits? Why do **Asian American families place so much time and effort into ensuring that their children reach the American dream?** **Why are these goals so important that they intertwine themselves** into home and family life for Asian American families? **Capitalism** The United States follows the economic system of [capitalism](https://www.teenvogue.com/story/what-capitalism-is), in which a country’s trade and industry are owned and controlled by private and corporate companies. In turn, the economy thrives on competition between different private companies, driving citizens to work hard in order to profit and rise in economic-status. **The American Dream American values such as diligence, ideals such as success**, and even beliefs such as the [American Dream](https://youtu.be/C48aGtPIuZo), or the belief that anyone can have the life they want as long as they work hard in America**, have come as results of this system. The American Dream is one of the driving factors of capitalism,** strengthening people’s reasons for living, moving, and working in the U.S. Consequently, the dream has led many immigrants to the country, in belief that they could rise out of their past, and work hard to fulfill a good life in America. Immigrants who dream of a stable job, a good house, and having a family with children who have access to greater opportunities, and reach their dreams. Immigrants like many Wake County Public School System students’ parents. Emily Chen is a Chinese American junior at Panther Creek High School who says, “Like most immigrant families, my family came to America in search of more opportunities and better education for their children.” She adds that her parents believe in opportunities like the American Dream for her which contains, “four basic steps after you graduate from college that determine the rest of your life–get a good job, marry, have kids, and die.” They encourage her to do well and work hard in school, because her mom says it will eventually lead to a good job and a better life. Others like Green Level High School Indian American junior, Sapna Kamath, has parents who also believe in the American Dream for themselves. Kamath said her parents had a “rags to riches story, going from sharing a two-bedroom apartment with 4 other family members to owning their own house in America,”, her dad’s sole purpose of moving to America being for better job opportunity and freedom. Chen’s home and family life is what she describes as, “love from 6 feet away,” something [more common in immigrant families](https://www.washingtonpost.com/nation/2020/04/09/social-distancing-love-language-food/). Essentially, love and emotions are typically not described directly through words, but rather through the form of action like cooking food, or through pressure in studies and achievements in order to reach happiness. Parents, siblings, and children care for one another, but it is not as expressive as many western families. How are these topics intertwined? **Competition is an essential part of capitalism, putting a great value on profit, and can be seen in these Asian American immigrant families as well**. Chen recalls a rather painful memory with her mom, “My mom showed me some of my friends winning a Science Olympiad competition. Keep in mind, this was in middle school. What really pained me was when she said ‘look at them, this could’ve been you but you didn’t get on the team.’”. She says it’s one of the memories that still makes her cry today. Comparison does not limit itself to science competitions; there’s also sports, music, arts, clubs, class rank, test scores, college acceptances, job offers, and a never-ending list of note-worthy accomplishments. What results are not only tensions and hurtful feelings between the kids being compared, but also between the parents and kids who avoid direct emotional confrontation, just like Chen’s memory. It changes life and creates even greater emotional distance between these children and parents. **Similarly, capitalism has created, “increased competition between workers, the increased isolation of workers from each other, the extreme individualism of modern American society**”, which [Malcolm Harris](https://www.vox.com/2019/2/4/18185383/millennials-capitalism-burned-out-malcolm-harris), author of Kids These Days: Human Capital and the Making of Millenials argues has burned out the entire generation of millennials. Hard work and success are ingrained into the minds of Asian Americans like Chen and Kamath. Both saying they deeply value hard work and success, much credited to the pressure and love that comes from their parents. And these standards are highly valued due to the promise of a good future. Capitalism requires the same, a focus on the future, and [the promise of a better one](https://www.theguardian.com/commentisfree/2019/may/22/capitalism-broken-better-future-can-it-do-that), for not only ourselves, but our children, and their children. And so capitalism is able to create the common scene and admiration of Asian kids stressing out and pulling all-nighters to get perfect scores on tests. Capitalism is able to create a push between Asian American children and their immigrant parents with love at the core. Capitalism is able to create a way of love and hope for the future to bond family members. But capitalism is also able to create painful memories at home and emotional distance between family members.

**Thus the plan,**

**We demand resolved: A just government ought to recognize an unconditional right of workers to strike.**

* **We will defend implementation and grant you access to any of your dissads or cps**
* **We defend the whole res, we can meet any of your spec shells in cross**
* **Most post fiat impacts won’t weigh under our framing, you will probably need to read your own**

**Strikes are the starting point to unify against gendered capitalism and are key to disrupt the power imbalance propagated by masculinity. Lenin 24**

**(“Lenin, On Strikes, written 1899 published 1924, Proletarskaya Revolyutsiya, marxists internet archive,** [**https://www.marxists.org/archive/lenin/works/1899/dec/strikes.htm**](https://www.marxists.org/archive/lenin/works/1899/dec/strikes.htm)**) accessed 6/23/21// ana**

However, strikes, which arise out of the very nature of capitalist society, signify the beginning of the working-class struggle against that system of society. When the rich capitalists are confronted by individual, propertyless workers, this signifies the utter enslavement of the worke**rs.** But when those propertyless workers unite, the situation changes. There is no wealth that can be of benefit to the capitalists if they cannot find workers willing to apply their labour-power to the instruments and materials belonging to the capitalists and produce new wealth. As long as workers have to deal with capitalists on an individual basis they remain veritable slaves who must work continuously to profit another in order to obtain a crust of bread, who must for ever remain docile and inarticulate hired servants. But when the workers state their demands jointly and refuse to submit to the money-bags, they cease to be slaves, they become human beings, they begin to demand that their labour should not only serve to enrich a handful of idlers, but should also enable those who work to live like human beings. The slaves begin to put forward the demand to become masters, not to work and live as the landlords and capitalists want them to, but as the working people themselves want to. Strikes, therefore, always instil fear into the capitalists, because they begin to undermine their supremacy. “All wheels stand still, if your mighty arm wills it,” a German workers’ song says of the working class. And so it is in reality: the factories, the landlords’ land, the machines, the railways, etc., etc., are all like wheels in a giant machine—the machine that extracts various products, processes them, and delivers them to their destination. The whole of this machine is set in motion by **the worker** who tills the soil, extracts ores, makes commodities in the factories, builds houses, work shops, and railways. When the workers refuse to work, the entire machine threatens to stop. Every strike reminds the capitalists that it is the workers and not they who are the real masters—the workers who are more and more loudly proclaiming their rights. Every strike reminds the workers that their position is not hopeless, that they are not alone. See what a tremendous effect strikes have both on the strikers themselves and on the workers at neighboring or nearby factories or at factories in the same industry. In normal, peaceful times the worker does his job without a murmur, does not contradict the employer, and does not discuss his condition. In times of strikes he states his demands in a loud voice, he reminds the employers of all their abuses, he claims his rights, he does not think of himself and his wages alone, he thinks of all his workmates who have downed tools together with him and who stand up for the workers’ cause, fearing no privations. Every strike means many privations for the working people, terrible privations that can be compared only to the calamities of war—hungry families, loss of wages, often arrests, banishment from the towns where they have their homes and their employment. Despite all these sufferings, the workers despise those who desert their fellow workers and make deals with the employers. Despite all these sufferings, brought on by strikes, the workers of neighbouring factories gain renewed courage when they see that their comrades have engaged themselves in struggle. “People who endure so much to bend one single bourgeois will be able to break the power of the whole bourgeoisie,”[[3]](https://www.marxists.org/archive/lenin/works/1899/dec/strikes.htm" \l "fwV04E118) said one great teacher of socialism, Engels, speaking of the strikes of the English workers. It is often enough for one factory to strike, for strikes to begin immediately in a large number of factories. What a great moral influence strikes have, how they affect workers who see that their comrades have ceased to be slaves and, if only for the time being, have become people on an equal footing with the rich! Every strike brings thoughts of socialism very forcibly to the worker’s mind, thoughts of the struggle of the entire working class for emancipation from the oppression of capital. It has often happened that before a big strike the workers of a certain factory or a certain branch of industry or of a certain town knew hardly anything and scarcely ever thought about socialism; but after the strike, study circles and associations become much more widespread among them and more and wore workers become socialists.

**History is on our side. Strikes have been the driving force for feminist movements in the workspace, but there is still room to grow. Howard 21**

Guardian, 3-14-2021, "How can women get equality? Strike!," https://www.theguardian.com/lifeandstyle/2021/mar/14/how-can-women-get-equality-strike, 6-24-2021 //WHS-AC

On 24 October 1975, 75,000 women in Iceland left their jobs, children and homes and took to the streets for a general strike that was billed “Women’s Day Off”. In Reykjavik, 30,000 women marched up the Laugavegur (wash road), as a women’s brass band played the marching tune from *Shoulder to Shoulder*, a British TV series about the suffragettes which had recently aired in this small Nordic nation. Flyers fluttered against clear autumn skies: “We march because it is commonly said about a housewife: ‘She is not working, she is just keeping house’,” they read. “We march because the work experience of a housewife is not considered of any value in the labour market.”For Icelandic men, this day became known as the “Long Friday”. With no women to staff desks and tills, banks, factories and many shops were forced to close, as were schools and nurseries – leaving many fathers with no choice but to take their children to work. There were reports of men arming themselves with sweets and colouring crayons to entertain the swarms of children in their workplaces, or bribing older children to look after their siblings. Sausages (easy to cook, of course, and a hit with children the world over) were in such demand that shops sold out; children could be heard giggling in the background while male newsreaders reported the day’s events on the radio**. Many of the greatest successes of feminism have come in moments when boots were on the ground; and our bodies [were] elsewhere to the posts ascribed to women by patriarchal capitalism**. In the UK, public reaction to the sexual violence meted out against the 300 women who marched to parliament demanding women’s suffrage on 18 November 1910, Black Friday, was instrumental in gaining the vote for women. The 1968 strike by [Ford’s women sewing machinists at Dagenham](https://www.theguardian.com/society/2018/jun/06/made-in-dagenham-yes-but-women-went-on-strike-in-halewood-too), which was followed by 1970 **strikes** by women clothing workers in Leeds, **were landmark labour-relations dispute that triggered the passing of the**[**Equal Pay Act 1970**](https://www.theguardian.com/inequality/2020/may/25/29000-annual-claims-50-years-equal-pay-act). Yet domestic labour has always been a tricky injustice to protest against. It takes place in the privacy of the home, making it difficult for women to see each other doing this work and to collectively acknowledge that men do not share equally in its burden (and they don’t: the average British woman still contributes 60% more washing, wiping and childcare a week than the average British man, even as the pandemic has increased this work to around nine hours per day). And there can also be dire consequences if we withdraw this labour: children uncared for and vulnerable relatives unfed. **“A women’s strike is impossible; that is why it is necessary**,” claims Women’s Strike Assembly (WSA), an activist alliance that, to mark last week’s [International Women’s Day](https://www.theguardian.com/commentisfree/2021/mar/08/international-womens-day-equality-pandemic), called for a series of banner memorials to be erected around the UK to declare why #westrike as women (or, just as importantly, why we can’t). In a manifesto published in November, WSA wrote: “We strike because we are tired of our labour being taken for granted. We strike because we now have to do a triple shift: our paid work, our unpaid domestic labour and educating our children during the pandemic.” In Liverpool, Bristol and Edinburgh women gathered, last Monday, in socially distanced clusters toting their banner memorials. “#westrike because we are tired. Very, very tired,” a banner in Liverpool read and a memorial painted by Bristol Sisterhood stated, simply: “**Fuck macho bullshit, women on fire**.” Many of the social media protests, however, indicated why last Monday saw no wholesale abandonment of women’s posts. “I am a freelancer and I would not get paid (or lose my client!). But I’m striking with my compañeras in mind and spirit,” one IWD banner read, and another: “I cannot strike but I lit a candle in solidarity.” Recent years have seen a flowering of strikes against gendered labour in Spain and South America. In 2018, six million women joined Spain’s 2018 “Dia Sin Mujeres’ (day without women), including Madrid’s Manuela Carmena and actress Penelope Cruz, as “feminist men in solidarity” staffed a network of collective nurseries. Old-fashioned mother’s aprons, the symbol of the strikes, were stitched in solidarity workshops and strung from balconies. But, in Britain, **women’s general labour strikes have been conspicuously absent. Selma James, the cofounder of 70s marxist activist project Wages for Housework, has a theory to account for this lack**. She points out that as the power of unions dwindles, the climate in Anglo-Saxon countries is less hospitable to gestures of withdrawn labour, **even as feminist identity marches gain broader support.** **Without union protection, British and north American women who strike from paid work risk losing their jobs**; to the single mum on the breadline in a pandemic, strikes, in this context, seem the preserve of privileged white feminists. For all this, calling political attention to the pandemic’s third shift is an urgent project. Only 36% of British women have been able to continue working full time alongside their caring responsibilities during the pandemic, compared to 66% of men, and mothers are more likely to have quit or lost their job. **As the pandemic recedes over a nation of shattered women, there will be opportunities for direct action**. Women’s March, Pregnant Then Screwed and Women’s Strike Assembly, among others, are calling for protests and marches to highlight the structural sexism that’s left women bearing the brunt of reproductive labour during this year of crisis. James, in the meantime, advocates a daily constellation of “small resistances”: banging pots and pans at your window; stringing up a banner and apron; radically lowering domestic standards. Forty-five years after the Women’s Day Off, Iceland has ranked top in the World Economic Forum’s [Global Gender Gap Report](https://www.weforum.org/reports/gender-gap-2020-report-100-years-pay-equality)– an index that examines educational opportunities, life expectancy, pay equity and the average time spent on housework – in 13 of the past 16 years**. Yes, it’s impossible for many women to strike; but can we afford not to?**

**You should understand the aff as a project of counter-hegemony – every debate and argument is a testing ground to strengthen the Hypothesis – voting affirmative is an investment in the war of position.**

**Carrol ‘6**

[William, University of Victoria. 2006. “Hegemony, Counter-hegemony, Anti-hegemony,” <https://www.researchgate.net/publication/279801161_Hegemony_Counter-hegemony_Anti-hegemony>] pat

The term counter-hegemony seems misleadingly complementary to hegemony. In actuality, there is an asymmetry between the two, rooted in the different forms of power that are at stake. John Holloway, working within an autonomist framework inspired by Zapatismo, has written of the struggle to liberate power-to from power-over as “the struggle for the reassertion of social flow of doing, against its fragmentation and denial” (2005: 36). So long as power-over is sustained through an effective blending of persuasion and coercion, hegemony remains intact. To distinguish practices that liberate power-to from practices that contribute to the replication of power-over, we must return momentarily to critical realism’s transformational model of social activity. If hegemony is deeply grounded beneath the fray of conjunctural politics, we need to distinguish between activity that merely alters a certain state of affairs without effecting any deeper transformation and activity that is transformative (Joseph, 2002: 214). It is the latter that holds the possibility of liberating power-to from power-over. To invoke Nancy Fraser’s (1995) distinction, remedies for social injustice that merely affirm a group’s status or entitlements within an existing order must be distinguished from remedies that transform the world in ways that abolish underlying generative mechanisms of injustice. Such transformation can only take place through concrete political initiatives. Counterhegemony may portend deep transformation, but it gets its start on, and draws much of its vitality from, the immediate field of the conjunctural, in resistance to the agenda of the dominant hegemony (Hall, 1988). **A good deal of counter-hegemonic struggle occurs in direct opposition to the aspects of capitalist hegemony we reviewed earlier** – in the rejection of social and semiotic fragmentation, of neoliberal insulation and dispossession, of globalization from above. It is precisely through these oppositional politics that a global justice movement has, since the mid-1990s, taken shape and gained a sense of ethical purpose. As important as the concreteness of conjunctural politics is, counter-hegemony cannot simply remain on the terrain of hegemony, contesting its issues within its discursive frames. It is not enough to “celebrate the fragments” in a politics of difference, if such celebration simply intensifies the problems of postmodern fragmentation; nor can “reclaiming the commons” be a resumé of resistance to neoliberalism. Like the trade-unionism of the fordist era, such politics buy too heavily into hegemonic forms; they seek solutions within the existing hegemony (cf. Russell, 1997; Kebede, 2005). The question is how to relate creatively to the immediate conjuncture while avoiding capture by the hegemonic discourses and practices that inform and organize that conjuncture – **h ow to weld the present to the future**, as Gramsci once put it. Historic bloc, war of position If hegemony is deeply grounded then counter-hegemony needs to address those grounds. This stricture points to the articulation of various subaltern and progressive-democratic currents into a counter-hegemonic bloc that effectively organizes dissent across space and time. Historic blocs are all about articulation, but which articulations matter? In Stuart Hall’s (1986: 53) conception, articulation is a linkage which is not necessary, determined, absolute and essential for all time. You have to ask, under what circumstances can a connection be forged or made? ... The ‘unity’ which matters is a linkage between the articulated discourse and the social forces with which it can, under certain historical conditions, but not necessarily, be connected. From a critical realist perspective the most promising articulations are those that mobilize social forces in ways that challenge the underlying bases for hegemony while building bases for a radical alternative. In opposing an hegemony that fragments the social, that valorizes the anonymous market and possessive individual, that privileges ‘security’ over justice, movements need to rearticulate and transform, to build solidarities, including those spanning South and North. In a Gramscian problematic, a viable counter-hegemony draws together subaltern social forces around an alternative ethico-political conception of the world, constructing a common interest that transcends narrower interests situated in the defensive routines of various groups. Such counter-hegemony “has to adopt the organisational capacity to establish a rival historical bloc to the prevailing hegemony by sustaining a long war of position” (Morton, 2000: 261). In this perspective, historic bloc and war of position are dialectically linked at the organic level, representing respectively the synchronic and diachronic aspects of counter-hegemony (Carroll and Ratner, 2000). A war of position “opens space for new spatio-temporal totalities” (Joseph, 2002: 218); it creates the conditions under which a democratic culture and new social order can thrive. As a radical politic, this approach emphasizes the need for counter-hegemonic movement to walk on both legs, taking up state-centred issues as well as issues resident in national and transnational civil societies. Indeed, reclaiming the state – democratizing state practices in the wake of neoliberal globalization – is elemental to counter-hegemony today (Wainwright, 2003). Within this framework, states are neither privileged nor forsaken as sites of struggle and change, but state-centred politics is understood as one part of broader transformations (Brand, 2005b: 248). Often romanticized as the world’s first post-modern movement, the Zapatistas actually exemplify what walking on two legs might look like in a world dominated by transnational neoliberalism. Their rejection of Leninist and social democratic strategies to take state power directly, their emphasis on the political struggle over the military struggle, their attention to dignity as an ethical principle are all obvious aspects of a creatively conducted war of position. The Zapatista’s “Other Campaign”, launched in 2005, engaged subversively with the electoral process to consolidate the anti-capitalist left. Instead of running candidates, the Other Campaign called for the enactment of a new national constitution that would bar privatization of public resources and other neo-liberal moves, and insure autonomy for Mexico’s 57 distinct indigenous peoples (Ross, 2005). The call for a new constitution is hardly a rejection of state-centred politics; rather, **it is a refusal to be co-opted into the game of bourgeois statist politics**. With their clever approach to the state and civil society, the Zapatistas provide clues as to how “to conduct politics with reference to the state without moving oneself in state forms and thus actually reproducing existing relationships of domination” (Brand and Hirsch, 2004: 377).

#### Don’t confuse our aff as a neoliberal investment in the current world order, our utilization of strikes isn’t reformist, but rather an act of liberation under our current state of the world.

Ball 17 Stephen J. Ball (Distinguished Service Professor of Sociology of Education at the University College London, Institute of Education. He was elected Fellow of the British Academy in 2006; and is also Fellow of the Academy of Social Sciences; and Society of Educational Studies, and a Laureate of Kappa Delta Phi; he has honorary doctorates from the Universities of Turku (Finland), and Leicester. He is co-founder and Managing Editor of the Journal of Education Policy), 2017, “Laboring to Relate: Neoliberalism, Embodied Policy, and Network Dynamics,” Peabody Journal of Education, 92:1, 29-41, DOI: 10.1080/0161956X.2016.1264802, this part is pgs. 37-39, SJBE // retagged faizaan

**Within Ramya Venkataraman’s writing and presentations, there is the deployment and reiteration of a particular discursive ensemble, a set of tightly interrelated and interdependent concepts, ideas, and arguments addressed to educational reform (see Table 3). The ensemble joins up a set of arguments, assertions, and assumptions, in relation to the state and its alternative, that serve as a rationale for the processes of reform of education.** The elements of this ensemble are both local and specific as well as generic and global. **They are reiterated at almost all of the nodes in the global policy network—almost every website or network event rehearses and deploys them**. Although they are articulated and recombined in different ways and given different degrees of emphasis, they have a coherence which underpins network membership. As Marsh and Smith (2000, p. 6) put it, “networks involve the institutionalization of beliefs, values, cultures and particular forms of behaviour.” **These are made up not simply of pragmatic relations, but also constitute moral and epistemic communities.** The ensemble takes as its starting point the failures of the state, and a state of crisis in education (A)—the assertion that the government schools are ineffective and unfair. This starting point is the basis for a set of linked arguments: the replacement of bureaucracy by enterprise, through PPPs (I) and/or forms of private provision (H/G); and the need for assessment (as a way of measuring and managing the system) (B); the deployment of IT, that is, assessment software and big databases (C); at the institutional level the strategic role of leadership skills and sensibilities in driving change and raising quality (D) and to leverage for change from outside agencies, in particular from strategic philanthropy (E). The private sector is given a privileged role in all of this as agents of change and of innovation (F) through direct forms of private provision (H). Leadership, partnerships and assessment are offered as practices that “work”—for which there is evidence or stories of success in other places (J). **The state then reappears in a different form (K) as a competition state (Jessop, 2002), which facilitates, contracts, sets targets, and monitors—that makes and regulates markets. Embedded and represented in these arguments is a version of neoliberal rationality and its “state phobia” as Foucault (2010) calls it, in relation to the “old” state.** Over and against this, the competition state is imagined as lean and frugal. **Bureaucracy is displaced, innovation and creativity are “released” through the participation of business and civil society actors, and interrelated opportunities are created for reform and for profit and for “worldmaking.” The elements of a new policy ecosystem are outlined here—practices, organizations, infrastructure, and incentives that enable a market in state work. All of this is a reworking, or perhaps even an erasure, of the boundaries of state, economy, and civil society**. This rationality and its mobilization and advocacy are also realized and demonstrated in socio-material practices, which are enacted in and through network relationships. Public–private partnerships are excellent examples because they are a kind of assemblage of actors, organizations, and techniques that create and activate relationships. Ramya Venkataraman and McKinsey (India) have been active participants and partners in a variety of PPP initiatives. For example, they have participated in both the Mumbai School Excellence Programme (with Akanksha, MSDF, UNICEF, and the Mumbai Corporation) and in the South Delhi School Excellence Programme (with ARK, Bharti, Centre for Civil Society, Central Square Foundation, The Tech Mahindra Foundation, South Delhi Municipal Corporation). Both of these PPPs involve nonstate actors who take over state schools, loosely modeled on and directly informed by the U.S. charter school and English Academies programs. The work that ARK is doing in the UK is very similar to what we want to do down the road…. We now have 18 academies, with 24 en route; it’ll be 50 by 2015. And the concept of privately running— education that is publicly funded is something that ARK believes it can deliver [inaudible] it’s looking to India, we’re also seeking a similar model in South Africa and Uganda. (Amitav Virmani, Head of ARK [India] now CEO, The Education Alliance) In Mumbai we’ve been involved from end to end in the implementation. There are also other cities and states, which we are currently in discussion with for similar programs …. the state government has taken our help to craft the program …. (Ramya Venkataraman) Although these practices and the forms, stories, and ideas that underpin them are instantiated in a particular way in India in these examples, it is also possible to trace their movement through the global education policy community beyond India. One can follow them through a set of relations clustered around other reform efforts, using the same ingredients in the United States and in England. DISCUSSION This paper focuses on some of the network and discursive labor of one “traveling technocat.” Ramya Venkataraman travels across and beyond India as well as across the business, state, and third sectors, and between local, national, and international institutions. She carries with her a story made up of ideas, practices, and sensibilities that address the reform of Indian education and the Indian state, and articulates new opportunities for business and philanthropy as agents and beneficiaries of reform. **She is embedded in an apparatus of relations, finance, practices, and discourse (plots and stories), “comprising variously entangled scaled agents (of different geographical reaches)” (Cook & Ward, 2012, p. 7), which moves, changes, and develops but which coheres around a neoliberal project of reform and of creative destruction.** We are able to glimpse through these relations some of the work of assembling political rationalities, spatial imaginaries, calculative practices, and subjectivities that are “both the cause and the effect of wider transformative processes” (Cook & Ward, 2012, p. 140). Artifacts, schemes, propositions, and “programmatic” ideas move through these network relations, gaining credibility, support, and funding as they do so. These global forms are phenomena that are distinguished by their “capacity for decontextualization and recontextualization, abstractability and movement, across diverse social and cultural situations and spheres of life” (Ong & Collier, 2005, p. 7). Ramya Venkataraman’s engagements in the reform movement are diffuse, tangled, and contingent, she is a speaker at many sites and events that contribute to a reform assemblage that brings together various “things” and bodies, utterances, modes of expression, and regimes of signs. Such assemblages “stand in a dependent but contingent relationship to the grander problematizations …. They are a distinctive type of experimental matrix of heterogeneous elements, techniques and concepts” (Rabinow, 2003, p. 17). **Here the grand problematization is neoliberalism**. What is evident in Ramya’s activities is the labor involved in animating the assemblage, the efforts of articulation, persuasion, exemplification, legitimation, and problematization. Concomitantly, there is the emergence of an infrastructure of organizations, a sort of shadow state (Wolch, 1990), that can incubate, disseminate, and exchange ideas—teacher certification and training, school leadership, assessment, managing and running schools—over and against the language of more traditional forms of government and support, facilitate and legitimate the activities of non-state actors. **The mix of state, business, and third-sector actors and organizations within policy and governance is changed, not once and for all, but as part of a slow and steady movement from government to governance**. At the same time, new kinds of careers, identities, and mobilities are forged within the processes of reform and the work of networks.

#### Political organization is the first necessary step to an ontology of freedom that structurally allows for self-affirmation

May ‘5 (Todd, Professor of Philosophy at Clemson University, “To change the world, to celebrate life,” Philosophy and Social Criticism, 31(5-6), p. 527-529)/sosa

And what happens from there? From the meetings, from the rallies, from the petitions and the teach-ins? What happens next? There is, after all, always a next. If you win this time – end aid to the contras, divest from apartheid South Africa, force debt-forgiveness by technologically advanced countries – there is always more to do. There is the de-unionization of workers, there are gay rights, there is Burma, there are the Palestinians, the Tibetans. There will always be Tibetans, even if they aren’t in Tibet, even if they aren’t Asian. But is that the only question: Next? Or is that just the question we focus on? What’s the next move in this campaign, what’s the next campaign? Isn’t there more going on than that? After all, engaging in political organizing is a practice, or a group of practices. It contributes to making you who you are. It’s where the power is, and where your life is, and where the intersection of your life and those of others (many of whom you will never meet, even if it’s for their sake that you’re involved) and the buildings and streets of your town is. This moment when you are seeking to change the world, whether by making a suggestion in a meeting or singing at a rally or marching in silence or asking for a signature on a petition, is not a moment in which you don’t exist. It’s not a moment of yours that you sacrifice for others so that it no longer belongs to you. It remains a moment of your life, sedimenting in you to make you what you will become, emerging out of a past that is yours as well. What will you make of it, this moment? How will you be with others, those others around you who also do not cease to exist when they begin to organize or to protest or to resist? The illusion is to think that this has nothing to do with you. You’ve made a decision to participate in world-changing. Will that be all there is to it? Will it seem to you a simple sacrifice, for this small period of time, of who you are for the sake of others? Are you, for this moment, a political ascetic? Asceticism like that is dangerous. X Freedom lies not in our distance from the world but in the historically fragile and contingent ways we are folded into it, just as we ourselves are folds of it. If we take Merleau-Ponty’s Being not as a rigid foundation or a truth behind appearances but as the historical folding and refolding of a univocity, then our freedom lies in the possibility of other foldings. Merleau-Ponty is not insensitive to this point. His elusive concept of the invisible seems to gesture in this direction. Of painting, he writes: the proper essence of the visible is to have a layer of invisibility in the strict sense, which it makes present as a certain absence . . . There is that which reaches the eye directly, the frontal properties of the visible; but there is also that which reaches it from below . . . and that which reaches it from above . . . where it no longer participates in the heaviness of origins but in free accomplishments.9 Elsewhere, in The Visible and the Invisible, he says: if . . . the surface of the visible, is doubled up over its whole extension with an invisible reserve; and if, finally, in our flesh as the flesh of things, the actual, empirical, ontic visible, by a sort of folding back, invagination, or padding, exhibits a visibility, a possibility that is not the shadow of the actual but its principle . . . an interior horizon and an exterior horizon between which the actual visible is a partitioning and which, nonetheless, open indefinitely only upon other visibles . . . What are we to make of these references? We can, to be sure, see the hand of Heidegger in them. But we may also, and for present purposes more relevantly, see an intersection with Foucault’s work on freedom. There is an ontology of freedom at work here, one that situates freedom not in the private reserve of an individual but in the unfinished character of any historical situation. There is more to our historical juncture, as there is to a painting, than appears to us on the surface of its visibility. The trick is to recognize this, and to take advantage of it, not only with our thoughts but with our lives. And that is why, in the end, there can be no such thing as a sad revolutionary. To seek to change the world is to offer a new form of life celebration. It is to articulate a fresh way of being, which is at once a way of seeing, thinking, acting, and being acted upon. It is to fold Being once again upon itself, this time at a new point, to see what that might yield. There is, as Foucault often reminds us, no guarantee that this fold will not itself turn out to contain the intolerable. In a complex world with which we are inescapably entwined, a world we cannot view from above or outside, there is no certainty about the results of our experiments. Our politics are constructed from the same vulnerability that is the stuff of our art and our daily practices. But to refuse to experiment is to resign oneself to the intolerable; it is to abandon both the struggle to change the world and the opportunity to celebrate living within it. And to seek one aspect without the other – life-celebration without world-changing, world-changing without life-celebration – is to refuse to acknowledge the chiasm of body and world that is the wellspring of both. If we are to celebrate our lives, if we are to change our world, then perhaps the best place to begin to think is our bodies, which are the openings to celebration and to change, and perhaps the point at which the war within us that I spoke of earlier can be both waged and resolved. That is the fragile beauty that, in their different ways, both Merleau- Ponty and Foucault have placed before us. The question before us is whether, in our lives and in our politics, we can be worthy of it.

**The role of the ballot is to vote for the debater who best disrupts violent and/or patriarchal manifestations of capitalism in the status quo. Ballots inherently doubt or approve positions – the debate space should be used to create productive educational methods to criticize the power structures that create patriarchal capitalist oppression to the fullest extent, Tejeda et. al 3.**

Carlos Tejeda [Prof. in Education department of California State University, Los Angeles], Manuel Espinoza [Chicano ethnographer and philosopher of education working at UC Denver], Kris Guttierez [Prof. of Language, Literacy, and Culture at UC Berkeley who holds the Carol Liu Chair in Educational Policy]. “Toward a decolonizing pedagogy: Social justice reconsidered.” p.9-38. *Pedagogies of difference: rethinking education for social change.* 2003.

Critical pedagogy has put forth the notion that **classroom practice integrates**particular curriculum content and design***,* instructional strategies** and techniques,**and** forms of **evaluation**. It argues **that** these **specify** a particular version about **what knowledge is of most worth**, what it means to know something**, and how we** might **construct a representation of our world and our place**  with**in it** (McLaren 1998). From this perspective, **the pedagogical is inherently** ideological **political.** For us a decolonizing pedagogy encompasses both an anti-colonial and decolonizing notion of pedagogy and an anti-colonial and decolonizing pedagogical praxis. It is an anti-colonial and decolonizing theory and praxis that insists that colonial **operate** and are reproduced in and **through** the curricular content and design, the **instructional** practices, the social organization of learning, and the forms of **evaluation** that inexorably sort and label students into enduring categories of success and failure of schooling. Thus, an anti-colonial and decolonizing explicitly work to **these dimensions** of schooling so that schools become sites for the development of a critical decolonizing consciousness and activity that work **to** ameliorate and ultimately **end** the mutually constitutive **violence** that characterize our internal neocolonial condition. For us, a decolonizing pedagogy addresses both the means and the ends of schooling.

**Underview**

**[1] ROB before T/theory**

**A) Jurisdiction- the ROB speaks specifically to this round and how the ballot should be signed, while theory is about norm-setting which is out of the judge’s jurisdiction bc that is out of round**

**B) Offense- the ROB constrains what is and isn’t offensive so theory must be contextualized to the framing or else it’s not offensive so you can’t vote on it**

**C) Theory speaks to a fair and educational space but my ROB evidence says that those spaces can’t exist prior to the aff because they’re grounded in accumulatio**

**n D) K education outweighs – LD is uniquely key for kritikal education**

**[2] We get 1ar theory– checks infinitely abusive neg**

**a) drop the debater, a]deters future abuse. Empirically confirmed with the frequency of people running tricks.**

**b) competing interps a] Reasonability is arbitrary with a bright line which literally invites judge intervention b] CI is key to norm setting because it forces them to defend their practice.**

**c) no rvis on 1ar theory- a] Time skew—they get 6 mins to respond to my shell, I only get 3 mins. This creates a massive disadvantage for me**

**[3] Give me new 2AR weighing and arguments - I only know what arguments I have to weigh against after the 2NR, but they know after the 1AR**

**[4] Presumption affirms—we always assume things are true unless proven false (i.e. if I told you my name was sanaya you would believe me unless someone proved that statement false)**