# Neg Card Doc---Darty---Round 1

## T USFG

### 1NC---Interp

#### Interpretation: topical affs must defend the United States Federal Government substantially strengthens collective bargaining rights for workers in the United States.

#### "Federal Government" means the national government, not the states or localities

Thomson 7 [Alex Thomson, A Glossary of US Politics and Government, 2007, p.72]

federal government The term used to refer to the central, national government of the United States, based primarily in Washington DC. The federal government differs from the fifty state governments in that it has a national jurisdiction, and it governs in separate policy areas from those of the states.

#### Collective bargaining rights permit joining a union and requires employers to recognize it and bargain in good faith.

Robertson 2 [Robert E. Robertson, Director, Education, Workforce and Income Security Issues at the Government Accountability Office, Charles A Jeszeck, Assistant Director, Nancy Peters, Analyst in Charge; Kara Kramer, Analyst; and Tom Beall, Paula Bonin, Mark Ramage, and Joan Vogel. September 2002 “Collective Bargaining Rights Information on the Number of Workers with and without Bargaining Rights” https://www.gao.gov/assets/gao-02-835.pdf]

As Congress reviews the extent that American workers have bargaining rights, you asked us to determine and assess (1) how many workers have statutory collective bargaining rights2

[Footnote 2] For this report, we consider statutes as providing “collective bargaining rights” if they not only permit individuals to join together and form unions, but also require employers to recognize employee organizations and to “bargain in good faith.” Note that having collective bargaining rights does not necessarily imply the exercise of those rights through union membership or other forms of collective action. Although not statutes, in several instances we included workers who received rights through gubernatorial executive orders.

in the current civilian U.S. workforce, (2) the types and numbers of workers without such rights, (3) how the extent of collective bargaining rights among the workforce may have changed during the past 40 years and (4) the potential impact of two recent Supreme Court decisions—the Kentucky River and Hoffman Plastic cases3 —on the types and numbers of workers without collective bargaining rights.

### 1NC---TVA

#### TVA: The United States federal government should strengthen collective bargaining rights by recognizing the work of transition as protected labor under the National Labor Relations Act.

#### Wages for transition facilitate debates about the necessity of union organizing to achieve the communization of gender. That creates debates about maladjustment, disability, and every core component of the 1AC.

Giles 19 [Josie, British writer, singer, and poet, winner of the Arthur C. Clarke Award for their novel Deep Wheel Orcadia., “Wages for Transition”, 12-16-2019, <https://hjosephinegiles.medium.com/wages-for-transition-dce2b246b9b7>]

Trans Strike

What are the forms of class struggle which the demand for wages for transition can engage? Surely, as a fragmented, unrecognised labour force, we are the archetypal invisibilised precariat resistant to so-called traditional labour organising, resistant to the single-workplace union and the paid compromise-hawking negotiator. But, of course, it is the precarious who have least to lose, who are most resistant to incorporation into the mechanisms of capital, whose wildcat power remakes the condition of labour as such. Trans people thus require full participation in one big union, and in the process of scaling to the general strike there is much we can do.

We sabotage our workplaces, writing lines of code into the back-ends of social media monopolies through which genderfuck hackers may enter and pirate the compromising data of oil-share millionaires. We steal from our bosses, running thousands of copies of transfeminist zines off our zero hours teaching assistant printer budgets. We perform atomic strikes, entering our refusing, non-passing bodies into contested activist space and forcing our comrades’ confrontation with the gender normativity that constitutes their temporary solidarity. We work gender to rule, slashing shoplifted lipstick across our mouths and dunking our fingers in two quid bottles of toxic varnish: Am I pretty now? We communise our industries, wringing what we can from the limited strategies of the co-operative, the collective, the union bargain, pouring the resources we win into the full fight. We love one another, forging new kin in and against the furnace of the family, collectivising the rearing of our beyond-biological children into the next battalion of revolutionary struggle: may they destroy us, and you.

The work of wages for transition has already begun. With this call we recognise the labour already underway and the labour to come in stating and unstating, tangling and untangling the possibilities of liveable trans lives. Yes, we demand immediate payment from the state for the ongoing work of being trans: this is the first and least of our demands. Wages for transition is every moment when trans people seize and share resources, when collective responsibility is taken for the reproduction of trans life, when transition is communised.

When we commit armed robbery to fund our surgeries, that is wages for transition. When drag performers unionise, that is wages for transition. When we distribute grey market hormones at gender reveal parties, that is wages for transition. When we take sick pay to lie at home in bed crying and watching make-up tutorials, that is wages for transition. When we organise for collective healthcare, that is wages for transition. When we hold down a job until our surgery date just so we may take the three months of paid leave and then quit immediately afterwards, that is wages for transition, and we demand such payment for all trans people irrespective of employment status. When we seize the estates of the European ruling class and deliver them to international Indigenous hands, that is wages for transition. When we collectivise solidarity funds, that is wages for transition. When we buy every book ever published by trans women of colour to our university libraries, that is wages for transition. When we mug the rich to pay for wheelchairs, that is wages for transition. When we build a house where any trans person may live, that is wages for transition. Wherever trans people are organising together to redistribute resources, they are undertaking the ongoing communisation of gender, and we now demand wages for the work of transition, so that transitions can escalate until work itself is no more.

### 2NC---TVA

#### The TVA is explicitly a disabled and neurodiverse demand that forces capitalism to compensate for the injuries it inflicts onto trans sick people.

Giles 19 [Josie, British writer, singer, and poet, winner of the Arthur C. Clarke Award for their novel Deep Wheel Orcadia., “Wages for Transition”, 12-16-2019, <https://hjosephinegiles.medium.com/wages-for-transition-dce2b246b9b7>]

Trans-Workplace Solidarity

We do not pretend that all transitions are equal, or that all transition can be understood through the wage labour relation. Instead, we argue that the perspective of transition as work, of transition as the presupposition, product and negation of capitalist gender, is an analysis of transition as it appears under the rule of the imperial capitalism originating in European settler states. But we do assert the perspective of wages for transition as one perspective which can build trans-workplace and trans-transition solidarities. Indeed, just as the digital platform capitalist insists that his driver is an entrepreneurial “partner” in order to obscure the driver’s true role as a neo-feudal worker who rents the means of production from the boss, so too some transitions under capitalism are valorised as expressions of individual self-realisation in order to obscure the trans person’s role as labourer in the workplace of capitalist gender. Thus some trans people are granted elite surgeries, glossy magazine covers, columns in transmisogynist newspapers, wages as cops and managers of transition, in order precisely to deny other people their transitions, and all trans people their revolutionary subjectivity. Those so denied are most often those whose gender is racialised, disabled, colonised and otherwise excluded from the capitalist gender system. Obscuring the function of transition as work is a defence mechanism of capitalism against gender communism, while the labour perspective on transition expands the view of what counts as transition as a principle of worker solidarity.

The demand for wages for transition must struggle against this stratification of the workplace of gender and insist that wages are due all trans people and all transitions, including in forms beyond the terms “work” and “transition”, to the point where the terms themselves collapse. Understanding that wage labour and transition are produced by capitalist-colonial logics, it is when transition under capitalism is recognised as work that the possibilities for transitions beneath, beyond, against, through and after capitalism expand towards and over the communal horizon.

Wages for transition is thus a decolonial demand which refuses the limited perspective that only specific colonial forms of labour, organisation and transition have revolutionary subjectivity. We demand the immediate end to the occupation of Indigenous land and the theft of resources, and we demand reparations to nourish the sur-thrivance of all whose genders and transitions are resurging against settler-colonisation. We demand ongoing recompense for the injurious labour of all trans people of colour and all women of colour through and against the production of colonial capitalist gender systems. We demand ongoing payment from imperial states for the labour of activists undoing the extractive colonial laws that regulate gender and sexuality as part of the globalisation of imperial capitalism.

And wages for transition is a disabled and neurodiverse demand. For the labour of becoming bodies and minds amenable to the strictures of cisheteropatriarchal capitalism we demand payment, and we demand workers’ compensation for the injuries which, from our time labouring in the womb, have been inflicted upon us by capitalism and transformed by capitalism into disability. First capitalism makes us disabled, whether by marking our bodies as those which cannot produce value or by exhausting our bodies until all value is extracted, and then capitalism demands that we disabled work twice as hard to survive. Pay us! First capitalism degenders and desexualises us as disabled, and then it demands that we disabled work twice as hard to have genders and sexualities, labouring on dating apps, in reality TV freakshows, at department store make-up counters, in diversity photoshoots, simply to have bodies that are valued again. Pay us! So that we may end the alienation of our bodies required to produce all value.

#### Only they’ve distanced themselves in this debate. Viewing the TVA as a counterplan that has to solve the aff rather than a perspective to center discussions detaches the end result of struggle from the struggle itself.

Giles 19 [Josie, British writer, singer, and poet, winner of the Arthur C. Clarke Award for their novel Deep Wheel Orcadia., “Wages for Transition”, 12-16-2019, <https://hjosephinegiles.medium.com/wages-for-transition-dce2b246b9b7>]

Wages Against Transition

Let us be clear: we demand wages for transition because it is the demand by which our nature ends and our struggle begins, because just to want wages for transition means to refuse transition as the expression of our nature, to refuse precisely the limited role to which capitalism would confine us. When we struggle for wages we struggle unambiguously and directly against and through our social role. Wages for transition is a revolutionary demand not because by itself it destroys capital, but because it attacks capital and forces it to restructure social relations in terms more favourable to us and consequently more favourable to the unity of the class. In fact, to demand wages for transition does not mean to say that if we are paid we will continue to do it. It means precisely the opposite. To demand wages for transition is to make it visible that our minds, bodies and emotions have all been distorted for a specific function, in a specific function, and have been thrown back at us as a model to which we should all conform if we want to be accepted in this society. Wages for transition is only the beginning, but its message is clear: from now on they have to pay us because as trans people we do not guarantee anything any longer. We want to call work what is work so that eventually we might rediscover what is love and create what will be our genders we have never known.

And so we demand not merely a basic trans income so that happy transitions may be eked out within the bounds set by a sound economy, but the full communisation of trans labour. Merely to view wages for transition as a thing rather than a perspective is to detach the end result of our struggle from the struggle itself and to miss its significance in demystifying and subverting the role to which trans people have been confined in capitalist society. We will not gift our transitions to the state, but steal from the state our transitions. The work of transition is the work of class struggle, and only the actions of solidarity that form a revolutionary class consciousness can bring about the abolition of that class.

Insofar, then, as the call for wages for transition is a call for the abolition of gender, it is also and as much a call for the communisation of gender. We are struggling to abolish capitalism, which is what produces “transition” as we know it, and in that struggle we communise transition until it is unrecognisable. Yes, as trans-identified trans, it should first be understood that transition, like lesbianism, is a category of behaviour possible only in a sexist society. But the abolition of gender is not the eugenicist threat which removes the possibility of trans embodiment, but rather an ever-retreating communal horizon over which we can see the free play of hormones, surgeries, roles and modifications, in which transition is no longer a property of only trans people and gender is no longer a property of only women, and over such a horizon both womanhood and transition disappear.

When the trans person is paid for the work of being gendered in the world, when the ordinary and extraordinary fluctuations of gendered being are celebrated and supported, when care is freely available and its labour is paid, when many and dissident genders are made possible by the twin values of communality and autonomy in a liberated society, when there are no police and no prisons, when there are no psychiatrists and no borders, when there is no capital accumulation, when the responsibility for nurturing the young and the old and everyone in between is collective, when education is deinstitutionalised and life-long, when everyone is a scientist and a carer and a doctor, when we take full responsibility for the ongoing making of each other’s being — under such conditions what we know as transition is utterly transformed.