

# מכון הדר MECHON HADAR

## When the Minimum Becomes the Maximum: The Ethics of Paying Poverty Wages

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| <p><b>Mishnah Peah 1:1</b></p> <p>These are the things that have no measure:<br/> <i>Peah</i> (leaving the corner of one's field for the poor),<br/> <i>Bikkurim</i> (bringing first fruits to the Temple),<br/> Pilgrimage [sacrifice] (brought to Jerusalem),<br/> Acts of lovingkindness,<br/> and Torah study</p> | <p><b>משנה פאה א:א</b></p> <p>אלו דברים שאין להם שיעור:<br/> הפאה<br/> והבכורים<br/> והראיון<br/> וגמילות חסד [ים]<br/> ותלמוד תורה</p>                                                                  |
| <p><b>Mishnah Peah 1:2</b></p> <p>One cannot decrease below a sixtieth for Peah.<br/> Even though they said: "there is no measure for Peah,"<br/> it is all according to the size of the field,<br/> according to the number of poor people,<br/> and according to the amount of the crop.</p>                        | <p><b>משנה פאה א:ב</b></p> <p>אין פוחתין לפאה מששים<br/> ואף על פי שאמרו אין לפאה שיעור<br/> הכל לפי גודל השדה<br/> ולפי רוב העניים<br/> ולפי רוב הענוה:</p>                                             |
| <p><b>Mishnah Peah 4:5</b></p> <p>The people of Beit Nemer would gather [fallen crops] with rope<br/> and give Peah from every row [of the field].</p>                                                                                                                                                                | <p><b>משנה פאה ד:ה</b></p> <p>...של בית נמר היו מלקטין על החבל<br/> ונותנים פאה מכל אומן ואומן:</p>                                                                                                      |
| <p><b>Talmud Yerushalmi (Venice) Peah</b><br/> <b>4:3 / 18b</b></p> <p>It is taught [in a <i>baraita</i>]: Abba Shaul says: We mention them (the people of Beit Nemer) for shame, and we mention them for praise.<br/> We mention them for shame, for they would give one-hundredth as</p>                            | <p><b>תלמוד ירושלמי (ונציה) פאה פרק ד דף</b><br/> <b>יח טור ב' ה"ג</b></p> <p>תני אבא שאול אומר מזכירין אותן לגנאי<br/> ומזכירין אותן לשבח מזכירין אותן לגנאי<br/> שהיו נותנין פאה אחד ממאה ומזכירין</p> |

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| <p>their Peah; we mention them for praise for they would gather with rope and give Peah from each row.</p> <p><b>Mishnah Terumot 4:3</b></p> <p>The amount of <i>terumah</i> [gifts for the priests]:</p> <p>A good sign: One-fortieth—</p> <p>Beit shammai say: One-thirtieth—</p> <p>Average: One-fiftieth;</p> <p>Bad sign: One-sixtieth.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                   | <p>אותן לשבח שהיו מלקיטין אותן עם החבל ונותנין פאה מכל אומן ואומן</p> <p><b>משנה תרומות ד:ג</b></p> <p>שיעור תרומה:</p> <p>עין יפה אחת מארבעים</p> <p>בש"א משלשים</p> <p>והבינונית מחמשים</p> <p>והרעה מששים</p>                                                                                                                                                                                                              |
| <p><b>Talmud Bavli Baba Metzia 83a</b></p> <p>Some porters working for Rava bar bar <u>Hanan</u> broke a jug of wine. He seized their clothes. They came before Rav, and he said to him, “give them their clothing.” He said to him, “Is this the law?” Rav said, “Yes, because of the principle ‘you should walk in the ways of the good’ (Proverbs 2:20).” He gave them back their clothes. They said to him, “We are poor, and we troubled ourselves to work all day and we are needy—do we receive nothing? Immediately, he said to him, “Go, give them their wages.” He said to Rav, “Is this the law.” Rav said, “Yes—‘you should keep the ways of the righteous (<i>ibid</i>).”</p>                                                                                                         | <p><b>תלמוד בבלי בבא מציעא דף פג עמוד א</b></p> <p>רבה בר בר חנן תברו ליה הנהו שקולאי חביתא דחמרא. שקל לגלימיהו, אתו אמרו לרב. אמר ליה: הב להו גלימיהו. - אמר ליה: דינא הכי? - אמר ליה: אין, למען תלך בדרך טובים. יהיב להו גלימיהו. אמרו ליה: עניי אנן, וטרחינן כולה יומא, וכפינן, ולית לן מידי. אמר ליה: זיל הב אגרייהו. - אמר ליה: דינא הכי? - אמר ליה: אין, וארחות צדיקים תשמר.</p>                                        |
| <p><b>Mishnah Baba Metzia 7:1</b></p> <p>One who hires workers and instructs them to begin work early and to stay late—in a place in which it is not the custom to begin work early and to stay late, the employer may not force them to do so. In a place in which it is the custom to feed the workers, he must do so. In a place in which it is the custom to distribute sweets, he must do so. Everything goes according to the custom of the land. A story about Rabbi Yo<h>anan ben Matya, who told his son, “Go, hire us workers.” His son went and promised them food (without specifying what kind, or how much). When he returned, his father said to him, “My son! Even if you gave them a feast like that of King Solomon, you would not have fulfilled your obligation toward</h></p> | <p><b>משנה בבא מציעא ז:א</b></p> <p>השוכר את הפועלים ואמר להם להשכים ולהעריב מקום שנהגו שלא להשכים ושלא להעריב אינו רשאי לכופן מקום שנהגו לזון יזון לספק במתיקה יספק הכל כמנהג המדינה מעשה ברבי יוחנן בן מתיא שאמר לבנו צא שכור לנו פועלים הלך ופסק להם מזונות וכשבא אצל אביו אמר לו בני אפילו אם אתה עושה להם כסעודת שלמה בשעתו לא יצאת ידי חובתך עמהן שהן בני אברהם יצחק ויעקב אלא עד שלא יתחילו במלאכה צא ואמור להם על</p> |

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| <p>them, for they are the children of Abraham, Isaac and Jacob. However, as they have not yet begun to work, go back and say to them that their employment is conditional on their not demanding more than bread and vegetables.” Rabbi Shimon ben Gamliel said, “It is not necessary to make such a stipulation. Everything goes according to the custom of the place.”</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | <p>מגת שאין לכם עלי אלא פת וקטנית בלבד<br/>רבן שמעון בן גמליאל אומר לא היה צריך<br/>לומר הכל כמנהג המדינה:</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |
| <p><b>1 Kings 5:2-3</b><br/><sup>2</sup>Solomon’s daily provisions consisted of 30 kors of semolina, and 60 kors of [ordinary] flour,<br/><sup>3</sup>10 fattened oxen, 20 pasture-fed oxen, and 100 sheep and goats, besides deer and gazelles, roebucks and fatted geese.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | <p><b>מלכים א ה:ב-ג</b><br/>(ב) וַיְהִי לֶחֶם-שְׁלֵמָה לַיּוֹם אֶחָד שְׁלֹשִׁים<br/>כֹּר סֵלֶת וְשֵׁשִׁים כֹּר קֶמֶח:<br/>(ג) עֶשְׂרֵה בָקָר בְּרָאִים וְעֶשְׂרִים בָּקָר רְעִי<br/>וּמֵאָה צֹאן לְבָד מֵאִיל וְצִבִּי וַיְחַמֹּר<br/>וּבְרָבִים אֲבוּסִים:</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |
| <p><b>Mishnah Baba Kama 8:6</b><br/>One who punches his fellow—he pays him a <i>sela</i>; Rabbi Yehudah says in the name of Rabbi Yose Ha-Gelili: A <i>maneh</i> (a larger sum). If he slaps him—he pays him a two-hundred זוז with the back of his hand—four-hundred זוז. If he split his ear, pulled his hair, spat and his spit hit him, took his cloak from him, or uncovered the hair of a woman in the street—he pays four-hundred זוז. This is the principle: It is all according to his honor. Rabbi Akiva said: Even the poor of Israel, we see them as if they are free people who have lost their property, for they are children of Avraham, Yitzhak, and Ya’akov. A story. There was one man who uncovered the head of a woman in the street. She came before Rabbi Akiva and he required him to pay her four-hundred זוז. He said to him: Give me time! He gave him time. He waited for her. When she stood by the entrance to her courtyard, he broke a jug in front of her, and in it was an <i>isar</i> of water. She uncovered her head and gathered the oil [with her hands], and placed her hands on her head [so that she could use the oil as moisturizer]. He brought witnesses regarding her and came before Rabbi Akiva. He said: To this woman I should give four-hundred זוז! He said to him: You have said</p> | <p><b>משנה בבא קמא פרק ח:ו</b><br/>[*] התוקע לחבירו נותן לו סלע רבי<br/>יהודה אומר משום רבי יוסי הגלילי מנה<br/>סטרו נותן לו מאתים וזו לאחר ידו נותן לו<br/>ארבע מאות וזו צרם באזנו תלש בשערו<br/>רקק והגיע בו רוקו העביר טליתו ממנו<br/>פרע ראש האשה בשוק נותן ארבע מאות<br/>וזו זה הכלל הכל לפי כבודו אמר רבי<br/>עקיבא אפילו עניים שבישראל רואין<br/>אותם כאילו הם בני חורין שירדו<br/>מנכסיהם שהם בני אברהם יצחק ויעקב<br/>ומעשה באחד שפרע ראש האשה בשוק<br/>באת לפני רבי עקיבא וחייבו ליתן לה<br/>ארבע מאות וזו אמר לו רבי תן לי זמן<br/>ונתן לו זמן שמרה עומדת על פתח חצרה<br/>ושבר את הכד בפניה ובו כאיסר שמן<br/>גלתה את ראשה והיתה מטפחת ומנחת<br/>ידה על ראשה העמיד עליה עדים ובא<br/>לפני רבי עקיבא אמר לו רבי לזו אני נותן<br/>ארבע מאות וזו אמר לו לא אמרת כלום</p> |

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| <p>nothing. One who injures themselves, even though they're not allowed to do so, they are exempt [from payment]; others that injure them, they are obligated. One who cuts his own plants, even though he may not be allowed to do so, he is exempt; others that cut his plants, they are obligated.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | <p>החובל בעצמו אף על פי שאינו רשאי פטור אחרים שחבלו בו חייבין והקוצץ נטיעותיו אף על פי שאינו רשאי פטור אחרים שקצצו את נטיעותיו חייבים:</p>                                                                                                                                                                                                                                                                                                                            |
| <p><b>Mishnah Baba Metzia 10:5</b></p> <p>One who hires a worker to work with him with straw or stubble, and he said to him, "Give me my wages", and he said to him, "Take what you did as your wages", they do not pay attention to him.</p> <p><b>Tosefta Baba Metzia (Lieberman) 7:4</b></p> <p>One who hires a worker to bring grapes, apples, or plums for a sick person, the person went and found that he is dead or healthy, he should not say to him, "Take what you have brought as your wages"; instead, he should certainly pay him his wages.</p>                                                                                                                                                                                                                                                                                                                                              | <p><b>משנה בבא מציעא י:ה</b></p> <p>השוכר את הפועל לעשות עמו בתבן ובקש ואמר לו תן לי שכרי ואמר לו טול מה שעשית בשכרך אין שומעין לו</p> <p><b>תוספתא מסכת בבא מציעא (ליברמן) פרק ז:ד</b></p> <p>השוכר את הפועל להביא ענבים ותפוחים ודרמסקנות לחולה והלך ומצאו שמת או שהבריא לא יאמר לו טול מה שהבאת בשכרך אלא נותן לו שכרו משלם</p>                                                                                                                                    |
| <p><b>Rambam Laws of Shekalim 4:7</b></p> <p>The correctors of books in Jerusalem would take their salaries from [funds collected primarily to cover the cost of sacrifices]. The judges who judged cases of theft in Jerusalem would take their salary from these funds. And how much would they take? Ninety <i>maneh</i> per year; and if this was not enough for them, [those responsible for distributing the money] would increase the amount. Even if [these communal workers] did not want to take more, they would increase the amount according to the needs of the workers, their wives and their families.</p> <p><b>Talmud Bavli Ketubot 105a</b></p> <p>Rav Yehudah said Rav Assi said:</p> <p>The setters of decrees in Jerusalem, they would take their wages of ninety-nine <i>maneh</i> from the gifts of the Temple chamber. If they were not satisfied, they increased it for them.</p> | <p><b>רמב"ם הלכות שקלים ד:ז</b></p> <p>מגיהי ספרים שבירושלם נוטלין שכרן מתרומת הלשכה, דיינין שדנין את הגולנין בירושלם נוטלין שכרן מתרומת הלשכה, וכמה היו נוטלים תשעים מנה בכל שנה ואם לא הספיקו להן מוסיפין להן, אף על פי שלא רצו מוסיפין להן כדי צרכן והם ונשיהם ובניהם ובני ביתן.</p> <p><b>תלמוד בבלי כתובות דף קה עמוד א</b></p> <p>אמר רב יהודה אמר רב אסי:</p> <p>גוזרי גזירות שבירושלם, היו נוטלין שכרן תשעים ותשע מנה מתרומת הלשכה, לא רצו - מוסיפין להם.</p> |

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| <p>“If they were not satisfied”? Are we dealing with evil people?! Rather [the text should read], “If it were not sufficient for them, even if they objected, they increased it for them.”</p> <p><b>Talmud Bavli Ketubot 106a</b></p> <p>Rabbah bar bar <u>Hannah</u> said Rabbi Yohanan said: The correctors of scrolls in Jerusalem, they would take their wages from the gifts of the Temple chamber. Rav Nahman said: Rav said: Women who wove the Temple curtains, they took their wages from the gifts of the Temple chamber. But I say, from the funds of the Temple repairs, since the curtains were part of the building work.</p> <p><b>Ma'aseh Rokei'ah, Laws of <i>Shekalim</i>, 4:7</b></p> <p>“Ninety <i>maneh</i> each year.” In Ketubot 105a, it says ninety-nine <i>maneh</i>! Perhaps our Rabbi [Rambam] had a text that said “ninety”. The words of our Rabbi are nonetheless logical, since it is a round number, but the value of ninety-nine is not—it could be a hundred, ninety, or eighty, since there is no law that it would be, without reason, specifically ninety-nine. Since also he wrote “The correctors of scrolls”, which are not in this text at all, it seems he must have had a different text, as I said.</p> | <p>לא רצו, אטו ברשיעי עסקינן? אלא לא ספקו, אף על פי שלא רצו - מוסיפין עליהן.</p> <p><b>תלמוד בבלי כתובות דף קו עמוד א</b></p> <p>אמר רבה בר בר חנה אמר ר' יוחנן: מגיהי ספרים שבירושלים, היו נוטלין שכרן מתרומת הלשכה. אמר רב נחמן אמר רב: נשים האורגות בפרכות, נוטלות שכרן מתרומת הלשכה, ואני אומר: מקדשי בדק הבית, הואיל ופרכות תחת בנין עשויות.</p> <p><b>מעשה רקח הלכות שקלים ד:ז</b></p> <p>צ' מנה בכל שנה. בכתובות דף ק"ה איתא צ"ט מנה ושמא רבינו לא הוה גורס כי אם צ' ומסתברא כדברי רבינו שהוא סך קצוב ומסוים דצ"ט אינו קצוב או ק' או צ' או פ' דאין זה חק שיהא בלי טעם צ"ט דוקא ומדכתב ג"כ מגיהי ספרים דבש"ס ליתיה כלל נראה דגירסא אחרת היתה לו כאמור.</p> |
| <p><b>Tosefta Baba Metzia (Lieberman) 11:23 (BB 8b)</b></p> <p>...the people of a town are allowed to stipulate on market-prices, on measures, and on the wages of workers...</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | <p><b>תוספתא בבא מציעא (ליברמן) פרק יא:כג</b></p> <p>...ורשאין בני העיר להתנות על השערים ועל המדות ועל שכר פועלין ...</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |
| <p><b>Mishnah Peah 8:8</b></p> <p>One who has two-hundred זוז should not take <i>leket</i>, <i>shikhebah</i>, <i>peah</i>, or poor tithe. If he has one <i>dinar</i> away from two-hundred, even if a thousand people give him [a <i>dinar</i>] at once, he can take [them all]. If [his assets] are mortgaged to his debtor or for the <i>ketubah</i> of his wife, we can take; they do not require him to sell his house or his clothes.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | <p><b>משנה פאה ח:ח</b></p> <p>מי שיש לו מאתים זוז לא יטול לקט שכחה ופאה ומעשר עני לו מאתים חסר דינר אפילו אלף נותנין לו כאחת הרי זה יטול היו ממושכנים לבעל חובו או לכתובת אשתו הרי זה יטול אין מחייבין אותו למכור את ביתו ואת כלי תשמישו:</p>                                                                                                                                                                                                                                                                                                                                                                                                                    |

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| <p><b>Sefer Or Zarua 1,<br/>Laws of Tzedakah, 14</b></p> <p>Explanation: The Sages set two-hundred <math>\text{זוז}</math> for that it is the measure that lasts a year for food and clothes.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                   | <p><b>ספר אור זרוע חלק א -<br/>הלכות צדקה סימן יד</b></p> <p>פי' מאתים זוז שיערו חכמים שזהו שיעור<br/>הוצאה לשנה במזונות ובמלבושים</p>                                                                                                                                                                                                                                     |
| <p><b>Talmud Yerushalmi (Vilna)<br/>Peah 8:7</b></p> <p>One student of Rabbi had one <i>dinar</i> short of two-hundred <math>\text{זוז}</math>, and he used to give charity to him once every three years as poor tithe. His students did for him an evil thing and completed him [i.e. gave him the missing <i>dinar</i>]. He came and wanted to give him charity. He said to him, "Rabbi, I have the measure!" He said, "This one has been struck with the plague of the Pharisees!" He indicated to his students to bring him to a wine house and take from him one <i>carat</i> (quarter-<i>shekel</i>), and give him what he used to give.</p> | <p><b>תלמוד ירושלמי (וילנא)<br/>פאה פרק ח הלכה ז</b></p> <p>חד תלמיד מן דרבי היה לו מאתים זוז<br/>חסר דינר והוה רבי יליף זכי עמי' חד<br/>לתלת שני מעשר מסכנין עבדון ביה<br/>תלמידוי עינא בישא ומלון לי' אתא בעי<br/>מזכי עימי' א"ל רבי אית לי שיעורא אמר<br/>זה מכת פרושים נגעו ביה רמז לתלמידיו<br/>ואעלוני' לקפילין וחסרוניה חד קרט וזכה<br/>עימי' היאך מה דהוה יליף</p> |

# DONT PRINT THIS

The statewide wage is set to reach \$15 in 2022 for large businesses and in 2023 for small ones.

Other California cities have also enacted wage increases, some even earlier than Los Angeles. San Jose's wage rose to \$10.30 per hour in Jan. 1, 2015, and is set to continue climbing depending on the CPI. San Francisco's minimum hourly wage, now at \$12.25, will go up to \$13 on July 1 and to \$15 in 2018, followed by further increases based on CPI, under a measure approved by that city's voters in 2014.

*Source:*

<http://www.nbclosangeles.com/news/local/Higher-Minimum-Wage-Goes-Into-Effect-in-Los-Angeles-To-day-385226081.html#ixzz4DJ8lXiet>

<http://www.bloomberg.com/view/articles/2013-09-05/how-the-black-death-spawned-the-minimum-wage>

On Saturday, June 25, 1938, to avoid pocket vetoes 9 days after Congress had adjourned, President Franklin D. Roosevelt signed 121 bills. Among these bills was a landmark law in the Nation's social and economic development -- Fair Labor Standards Act of 1938 (FLSA). Against a history of judicial opposition, the depression-born FLSA had survived, not unscathed, more than a year of Congressional altercation. In its final form, the act applied to industries whose combined employment represented only about one-fifth of the labor force. In these industries, it banned oppressive child labor and set the minimum hourly wage at 25 cents, and the maximum workweek at 44 hours.

<https://www.dol.gov/general/aboutdol/history/flsa1938>

[https://en.wikipedia.org/wiki/Minimum\\_wage](https://en.wikipedia.org/wiki/Minimum_wage)

תוספתא מסכת בבא מציעא (ליברמן) פרק ח הלכה ב  
אין הפועל רשיי לעשות מלאכתו בלילה ולהשכיר את עצמו ביום לחרוש בפרתו ערבית ולהשכירה שחרית לא יהא  
מרעיב ומסגף את עצמו ומאכיל מזונותיו לבניו מפני גזל מלאכתו של בעל הבית

[https://www.rabbinicalassembly.org/sites/default/files/public/halakhah/teshuvot/20052010/gary\\_final\\_worker's.pdf](https://www.rabbinicalassembly.org/sites/default/files/public/halakhah/teshuvot/20052010/gary_final_worker's.pdf)

#### 16.8.10

*Imppp. Arcadius et Honorius aa. ad iudaeos.*

Nemo exterus religionis iudaeorum iudaeis pretia statuet, cum venalia proponentur: iustum est enim sua cuique committere. Itaque rectores provinciae vobis nullum discussorem aut moderatorem esse concedent. Quod si quis sumere sibi curam praeter vos proceresque vestros audeat, tum velut aliena adpetentem supplicio coherceri festinent.

Jews set their own prices. See Mishnat Eretz Yisrael Megilah p. 317

The following table summarizes the arguments made by those for and against minimum wage laws:

### **Arguments in favor of minimum wage laws**

Supporters of the minimum wage claim it has these effects:

- Removes financial stress and encourages education, resulting in better paying jobs.<sup>[citation needed]</sup>
- Positive impact on small business owners and industry.<sup>[94]</sup>
- Increased job growth/creation.<sup>[95][96]</sup>
- Increases the standard of living for the poorest and most vulnerable class in society and raises average.<sup>[97]</sup>
- Increases incentives to take jobs, as opposed to other methods of transferring income to the poor that are not tied to employment (such as food subsidies for the poor or welfare payments for the unemployed).<sup>[98]</sup>
- Stimulates consumption, by putting more money in the hands of low-income people who spend their entire paychecks. Hence increases circulation of money through the economy.<sup>[97]</sup>
- Encourages efficiency and automation of industry.<sup>[99]</sup>
- Removes low paying jobs, forcing workers to train for, and move to, higher paying jobs.<sup>[100][101]</sup>
- Increases technological development. Costly technology that increases

### **Arguments against minimum wage laws**

Opponents of the minimum wage claim it has these effects:

- Minimum wage alone is not effective at alleviating poverty, and in fact produces a net increase in poverty due to disemployment effects.<sup>[105]</sup>
- As a labor market analogue of political-economic protectionism, it excludes low cost competitors from labor markets and hampers firms in reducing wage costs during trade downturns. This generates various industrial-economic inefficiencies.<sup>[106]</sup>
- Hurts small business more than large business.<sup>[107]</sup>
- Reduces quantity demanded of workers, either through a reduction in the number of hours worked by individuals, or through a reduction in the number of jobs.<sup>[108][109]</sup>
- May cause price inflation as businesses try to compensate by raising the prices of the goods being sold.<sup>[110][111]</sup>
- Benefits some workers at the expense of the poorest and least productive.<sup>[112]</sup>
- Can result in the exclusion of certain groups (ethnic, gender etc.) from the labor force.<sup>[113]</sup>
- Small firms with limited payroll budgets cannot offer their most valuable employees fair and attractive wages above unskilled workers paid the

business efficiency is more appealing as the price of labor increases.<sup>[102]</sup>

- Increases the **work ethic** of those who earn very little, as employers demand more return from the higher cost of hiring these employees.<sup>[97]</sup>
- Decreases the cost of government social welfare programs by increasing incomes for the lowest-paid.<sup>[97]</sup>
- Encourages people to join the workforce rather than pursuing money through illegal means, e.g., selling illegal drugs<sup>[103][104]</sup>

artificially high minimum, and see a rising hurdle-cost of adding workers.<sup>[107]</sup>

- Is less effective than other methods (e.g. the **Earned Income Tax Credit**) at reducing poverty, and is more damaging to businesses than those other methods.<sup>[114]</sup>
- Discourages further education among the poor by enticing people to enter the job market.<sup>[114]</sup>
- Discriminates against, through pricing out, less qualified workers (including newcomers to the labor market, e.g. young workers) by keeping them from accumulating work experience and qualifications, hence potentially graduating to higher wages later.<sup>[3]</sup>
- Slows growth in the creation of low-skilled jobs<sup>[80]</sup>
- Results in jobs moving to other areas or countries which allow lower-cost labor.<sup>[citation needed]</sup>
- Results in higher long-term unemployment.<sup>[115]</sup>
- Results in higher prices for consumers, where products and services are produced by minimum-wage workers<sup>[116]</sup> (though non-labor costs represent a greater proportion of costs to consumers in industries like fast food and discount retail)<sup>[117][118]</sup>