## Contention One is Inherency

#### Despite 2012 Labor Reform, Abuse Persists in the Maquiladora Region

Fabens 13 (Isabella, Research Associate at the Council on Hemispheric Affairs, “The Plight Of Maquiladora Workers – Analysis,” Albany Tribune, <http://www.albanytribune.com/22082013-chinas-latest-investments-in-mexico-the-plight-of-maquiladora-workers-analysis/>, August 14, 2013)

Between October 2000 and December 2003, Mexico lost 300,000 jobs and over 800 maquiladoras because Chinese mass-produced exports to the United States were cheaper than those from Mexican sources. [15] Chinese investment in Mexico could well lead to the opening of more maquiladoras in Mexico, but this step raises some serious concerns. Maquiladora workers are not paid a living wage. The cost of living is often 30 percent higher near the maquiladoras than in Southern Mexico, although the maquiladoras attract workers because they present better job opportunities than those in the South. [16] Because workers receive marginal wages, they cannot take out loans or save for the future. [17] Moreover, Mexican workers do not actually enjoy many of the health benefits promised by Mexican laws. They also suffer from considerable job insecurity.¶ When the U.S. economy falls into a recession, maquiladoras falter as demand slackens. For example, maquiladoras produced less in 2001 and 2002 because the United States had a lower demand during the early 2000-2001 recession. [18] Unions do not provide help, for Mexican factory workers do not usually have an authentic voice in forming or running their unions, which are dominated by owners and management. [19] Unfortunately, Mexican practices privilege unions, and therefore workers do not have an avenue through which they can press for positive change, and their low pay keeps them mired in the underclass. [20]¶ In 2012, the Mexican Congress reformed the Federal Labor Law, which had not been changed in 40 years. Spearheaded by former President Calderón of the right-wing and pro-business National Action Party (PAN), the reforms, predictably, did not do enough to help workers or their families in a tangible manner.

## Advantage One is Women’s Rights

#### A. Female workers in Maquiladora are abused and subjected to the worst forms of commodification

Sarria (Research assistant) August 3rd, 2009 (“Femicides of Juárez: Violence Against Women in Mexico” Council of Hemispheric Affairs MLW)

Some people see the femicides as a product of a cultural image of women in Latin America. A female worker in a maquiladora is can be looked upon as a form of variable capital; the labor value of a Mexican maquiladora worker declines over time because, according to her managers, her value as a worker is used up after years of endless, exhausting hours of factory work. Men, on the other hand, are seen as trainable and intelligent. They are valued higher than female workers due to their alleged ability to constantly learn and produce value over a protracted period of time. In essence, women are filtered into the lesser skilled jobs at these factories and simultaneously are left vulnerable to sexual harassment and assault. The intrinsic value of a victim of femicide is usually questioned following her death. Members of the media and the community alike try to categorize these women as either “good girls”, fitting the archetype of a good daughter or worker, or as fallen women, usually described as prostitutes, sluts, or barmaids. By putting emphasis on the identity of the women, onlookers seem to be placing a higher value on the lives of “well-behaved women” as well as providing a twisted justification for overlooking or minimize the crimes at hand. For instance, in 1995, the then-governor of Chihuahua, Francisco Barrio, advised parents to keep an eye on their daughters and not allow them to go out at night. The implication was that good girls did not “go out” at night and since the unfortunate victims typically disappeared during the night, it followed that by objective standards they were found to not be very good girls. Likewise, when speaking to the family members of the murdered women, the police often explained the disappearance of the victims by pointing out “how common it [was] for women to lead double lives.”

#### B. Employers in Maquiladora use extreme forms of violence to secure their work force, such as murdering unborn babies.

**Pantaleo 06** (Katie Pantaleo-- graduate from California University of Pennsylvania-- president of Sociology Club @ UPenn. Masters in Social Policy from Duquesne University. *Gendered Violence: Murder in the Maquiladoras* p. 13 [*http://www.pasocsociety.org/article2.pdf*](http://www.pasocsociety.org/article2.pdf)//rainy)

One of the problems that many Mexican women face while working in ¶ maquiladoras has less to do with discrimination in hiring and more to do with ¶ discriminating practices in the workplace. While there is no discrimination against ¶ women working in maquiladoras, there is pregnancy discrimination in the ¶ workplace. Women who are pregnant are turned away immediately, while those ¶ who are hired can be subject to established practices designed to discourage and ¶ prevent pregnancy. These practices are as follows: pregnancy testing, proof of ¶ menstruation, and physical harm. First of all, women can be forced to undergo ¶ pregnancy testing throughout their work term (Abell 1999). This occurs randomly ¶ and without notice and usually consists of a urine test. A second practice is more ¶ painful for the women, psychologically and emotionally. Each month, women may ¶ be mandated to demonstrate proof of their menstruation by showing sanitary napkins ¶ to managers. Also a series of intrusive questions are asked to each female employee, ¶ such as the date of her last period, what kind of contraception she uses, and when the ¶ last time was she had sex (Koerner 1999). The third practice adds physical harm to ¶ the existing emotional and psychological stress. Women may be deliberately ¶ punched in the stomach and abdomen by managers to make sure that they are not ¶ pregnant or to **damage any unborn child**. Because of these practices**, female** ¶ **maquiladora workers suffer numerous consequences**. In relation to reproduction in ¶ general, maquiladora workers are likely to have irregular menstruation, miscarriages, ¶ fertility problems, and to bear children with birth defects such as premature births or ¶ low birth weight (Abell 1999). ¶ The maquiladora management justify these practices because **they fear that ¶ pregnant women will disrupt the flow of work** within the maquiladoras especially in ¶ the later stages in pregnancy when the women will leave work to return home to care ¶ for their child. By turning away women who are already pregnant and controlling ¶ the pregnancy status of current employees, maquiladora owners are preventing future ¶ disruptions within the workplace. Also, a law exists in Mexico that insists on paid ¶ maternity leave, which employers find to be expensive (Abell 1999). According to ¶ Koerner (1999), the management of the maquiladoras or the Mexican Institute of ¶ Social Security is responsible for paying maternity benefits, depending on the length of employment of the women. If she has made social security payments for at least ¶ thirty weeks during the preceding twelve months prior to receiving benefits, the ¶ Mexican Institute of Social Security pays for maternity leave. Otherwise, the ¶ maquiladora management must pay the benefits. Therefore, **maquiladora employers** ¶ **rationalize these demeaning practices by arguing that they do not want to pay the** ¶ **legally granted maternity leave to workers not only because it is expensive but also** ¶ **because it would mean possibly losing full-time employees.**

#### C. You have an ethical obligation to use the ballot to reject the pervasive violence in Maquiladora and Juarez.

**Pantaleo 06** (Katie Pantaleo-- graduate from California University of Pennsylvania-- president of Sociology Club @ UPenn. Masters in Social Policy from Duquesne University. *Gendered Violence: Murder in the Maquiladoras* p. 13 [*http://www.pasocsociety.org/article2.pdf*](http://www.pasocsociety.org/article2.pdf)//rainy)

Murder, torture, and rape are three things that many women today might fear. ¶ However, for the women working in the maquiladora industry around Ciudad Juarez ¶ and Chihuahua City in Mexico, **this is a nightmare that becomes a frequent reality**. It ¶ has been suggested that the demeaning practices and activities emphasizing women’s ¶ bodies that take place in the maquiladoras are closely related to the murders. Female ¶ sexuality, which is encouraged within the maquiladoras, becomes a precursor to ¶ violence towards women. Since some of the girls who work in the maquiladoras ¶ sometimes attend bars after work for fun or prostitution, a stigma is attributed to all ¶ women who work in the maquiladoras. These girls are considered to be living a ¶ “double life” of assembly work in the day and prostitution at night (Nathan 1997). ¶ Because of this, Mexican society feels that young maquiladora workers are “bad ¶ girls” who are asking for trouble. However, those girls who are not involved in ¶ prostitution still do not return home until late at night. After working their shift, ¶ women workers leave the sweatshops very late at night and it is then that they ¶ sometimes disappear, never to be seen alive again. While walking through dimly lit ¶ areas in order to get home or to the nearest bus stop, many young women and girls ¶ are attacked, raped, and frequently murdered. The description of a typical female ¶ victim varies, although most are poor, slim, and have dark shoulder length hair. ¶ According to Diego Cevallos (2003), a reporter for CorpWatch, ¶ “[The average fatality is a] woman between the ages of 15 and 30 [who works in a ¶ maquiladora]. Most of the victims’ bodies have been found in outlying areas of the ¶ city and usually bear signs of torture and rape. In some cases they have been burned, ¶ and many have had their nipples bitten off. The murder victims have been found ¶ ‘semi-nude, their panties twisted around their ankles, mouth open in a scream, eyes ¶ protruding…’” ¶ **After being subjected to such torture, the lifeless bodies of the young women are** ¶ **discarded in deserts where they are left to decompose.** By the time they are found, ¶ sometimes weeks later, the bodies are unidentifiable (Livingston 2004). Despite the ¶ rising number of murders, few investigations have been completed and most requests ¶ to do so are ignored.

#### D. Continual destruction of the feminine in Ciudad Juarez ensures unending violence and necropolitical genocide

Melissa **WRIGHT**, Departments of Geography and Women’s Studies @ Pennsylvania State University, Spring **2011**, “Necropolitics, Narcopolitics, and Femicide: Gendered Violence on the Mexico-U.S. Border”, *Signs*, Volume 36, Number 3, ctc

To that end, I examine the wars over the interpretation of death in northern Mexico through the concept of necropolitics as elaborated by the postcolonial scholar Achille Mbembe. Mbembe deﬁnes necropolitics to be politics as a “work of death” (2003, 12), which he presents as a corrective complement to Michel Foucault’s widely used idea of biopolitics (Mbembe 2002). Foucault argues that modern liberal governance differed from previous absolutist versions in that it controlled the population not through the threat of death but through techniques for controlling living populations. Biopolitics, he writes, consists of “numerous and diverse techniques for achieving the subjugations of bodies and the control of populations” (Foucault 1979, 140). The justiﬁcation for modern governments, he continues, rests on the reproduction of living subjects. While using Foucault’s argument as a point of departure, Mbembe argues that biopolitics is not sufﬁcient for explaining how the threat of violent death continues to prevail as a technique of governance in contemporary settings, and he challenges Foucault’s reliance on Western European examples to develop his theory of the kinship binding the production of states to the reproduction of their subjects. Mbembe instead draws examples from the more politically volatile states of the postcolonial context to insist that they provide insights through which we can understand politics as a form of war in which the sovereign emerges through the determination of who dies or who does not die and, therefore, lives. Mbembe, however, employs Foucault’s analysis to turn attention to how the meaning of death in necropolitics, like the meaning of life in biopolitics, emerges through interpretations of embodiment—of corpses, of who kills, and of who is targeted for death. Biopolitics is intimately wound into necropolitics, since governments protect the lives of some by justifying the deaths of others (Braidotti 2007). Thus, he argues, addressing “the relationship between politics and death” is essential for understanding how states emerge through the reproduction of death, including its meaning and representation, as the counterpart to life (Mbembe 2003, 16 ).1 With this concept of necropolitics in mind, I examine how the wars over the political meaning of death in relation both to femicide and to the events called drug violence unfold through a gendering of space, of violence, and of subjectivity. My objective is twofold: ﬁrst, to demonstrate how the antifemicide movement illustrates the stakes for a democratic Mexican state and its citizens while governing elites argue that the violence devastating Ciudad Jua´rez is a positive outcome of the government’s war against organized crime; and second, to show how a politics of gender is central to this kind of necropolitics. I am not the ﬁrst feminist theorist to point out that gender politics are foundational not only to the formation of the liberal democratic institutions that emerged out of the destruction of absolutist states but also to the organization of states as the legitimate arbiters of violence (Landes 1988; Melzer and Rabine 1992; McMillan 2009). For instance, as historian Joan Landes has written, “a pervasive gendering of the public sphere” operates as a “mechanism of violence” for deﬁning and controlling the modern liberal subject around the exclusion of “the feminine” from the public sphere of politics, economy, and culture (1988, 2). Gender, in other words, is central to the violent dynamics linking the production of states to the reproduction of their subjects. As the proliferation of gendered violence around the world indicates, this kind of violence is constitutive of necropolitics: the politics of death and the politics of gender go hand in hand (United Nations 2006). As the antifemicide movement clearly demonstrates, however, the neglect of gender so prevalent in discussions such as Mbembe’s limits the political possibilities for subverting the relations of power reproduced through gendered necropolitics as people encounter the violence of gender in their daily lives (Ahmetbeyzade 2008).2

#### E. Gendered thought justifies the murder of millions and other atrocities

Schott 96 (Robin May, PhD MPhil MA, Philosophy Senior Researcher, “Gender and ‘Postmodern War’” *Hypatia* Autumn 1996, JSTOR) LL

However, Ruddick's list of military "femininities" is drawn from reflection on World War II, as was Virginia Woolf's comment. Therefore, it oversees many of the gender positions made available to women during "postmodern wars." Women during the Lebanese civil war and the Palestinian war have not just acted as nurses, workers, mourners, and patriots. They have also been writers (as they were in earlier wars), creating "the war they had known without reference to an epic model,"6 negotiators, unarmed fighters. The discourse of "postmoder war" is said to create a new imagery and a "counterdiscourse"th at challenges traditionalw ar myths and binaryo ppositions. Nonetheless, this new imagery exists amidst social relations in which gender remains a determinative, and not infinitely malleable category. Cooke's discussion of the intifada illustrates this point. She characterizes the intifada as originallya women'si nsurrection,7a s a form of unarmedf ighting relying on stone throwing and kicking to incapacitate the violence of the other (Cooke 1993, 193). Yet she also acknowledges that this form of fighting was transformed when the movement was recognized and legitimated by men's participation. In other words, the multiplicity of "discursive spaces" stressed by postmodern theorists exists within a social environment that is still pervaded by gender oppositions and differential powers. THE GENDERINGO FW AR DISCOURSE Just as military rituals and practices create distinct masculinities and femininities, the discourse that is dominant amongst military analysts and policy makers is profoundly gendered. Carol Cohn argues convincingly in "Wars, Wimps, and Women: Talking Gender and Thinking War," that military analysts' thinking is greatly shaped by the gendered discourse that permeates their thinking. Although real men and women may not fit these gender ideals, this system of meanings affects them nonetheless. She quotes a story told by a white male physicist: Several colleagues and I were working on modeling counterforce attacks. ... At one point, we remodeled a particular attack . . . and found that instead of there being thirty-six million immediate fatalities, there would only be thirty million. And everybody was sitting around nodding, saying "Oh yeah, that's great, only thirty million," when all of a sudden, I heard 25 Hypatia what we were saying. And I blurted out, "Wait, I've just heard how we're talking-only thirty million! Only thirty million human beings killed instantly?" Silence fell upon the room. Nobody said a word. They didn't even look at me. It was awful. I felt like a woman. (Cohn 1993, 227) The physicist added that afterwards he was careful never to blurt out anything like that again. In this story, concerns and feelings that express an emotional awareness of the human reality behind the sanitized abstractions of death and destruction become marked as feminine, and thus are difficult both to speak and to hear. Voicing concern about the number of casualties and the suffering of the killed and wounded-imagining children with their flesh melting away from their bones, imagining the psychological effects on soldiers and citizens, imagining their deprivation, their helplessness in watching babies die from diarrhea-all of these are not to be spoken. Instead, one must be cool, dispassionate, and distant. Other ways of thinking about weapons and security have been preempted by gender discourse (Cohn 1993, 232). In this context, the accusation that one might be "acting like a wimp," be insufficiently masculine, erases everything else. Accusations that the Soviet "new thinkers" are a "bunch of pussies," that West German politicians concerned about popular opposition to Euromissile deployments are "a bunch of limp-dicked wimps" indicates that manliness is equated not only with an ability to win a war but to threaten and use force (Cohn 1993, 234). To these military analysts, the only thing worse than a man acting like a woman is a woman acting like a woman. Discussions of strategy take on the tone of a sporting match, pitting one single male opponent against another, bypassing the complexity of governmental and military apparatuses , domestic politics, and so on. For example, in personalizing the Iraqi army as Saddam Hussein during the Gulf War, individual human beings in Iraq were abstracted out of existence (Cohn 1993, 240-41). Cohn's analysis of "defense" intellectuals' discourse is based on her view that in Western culture, gender oppositions remain a fundamental component of the system of meanings. Even though individuals may seek to take up positions of resistance vis-a-vis this system, they are not immune to its effects. She confesses that when she was called a "wimp" after a war simulation, she was stung. Even though she thought it was an inane term, even though she did not think of her identity as being wrapped up with not being wimpish, it was impossible in that environment not to feel humiliated (Cohn 1993, 237). Her self-insight is an important reminder that it is not enough to look at the sites of resistance to traditional categories. It remains necessary to look at how political institutions operate, what the conditions for entrance into these institutions are, what codes of thinking and behavior become normative for 26 Robin May Schott the insiders of these institutions. Although Cohn draws her remarkable insights from her renegade position within the world of defense intellectuals, the storys he tells is of the nearly irresistible power of the gendered oppositions of this discourse, that makes resistance so difficult and seldom. I have tried to show that gender is a defining condition of how war affects individuals, what roles and situations it makes available to them, and what categories of thinking and speaking appear legitimate to them. But analyses of gender are of course inadequate to comprehend the way that war shatters the private worlds of everyday life and individual happiness. War may mean, as it did in Sarajevo, that children cannot go out in the sunshine for two years for fear of bombardments, and that they sleep with their arms clutched around their mothers' necks. It may mean that families are separated, that one's sister might have been shot to death when she went out to visit a relative, that one's daughter might have been killed by a shell had she been sitting as usual on the sofa, instead of in an asylum center in Denmark.8

#### F. Patriarchy is the root cause of resource conflicts and war – Any risk of solving for case means an affirmative vote

Hudson et al 8 (Valerie M. Hudson, Professor of Political Science @ Brigham Young University, Mary Caprioli, Professor of Political Science @ the University of Minnesota–Duluth, Bonnie Ballif-Spanvill, Professor of Psychology and Director of the Women’s Research Institute @ Brigham Young University, Rose McDermott, Professor of Political Science @ Brown University, Chad F. Emmett, Professor of Geography @ Brigham Young University, "The Heart of the Matter The Security of Women and the Security of States," <http://muse.jhu.edu/journals/international_security/v033/33.3.hudson.html> JGC)

Human groups formed because of the increased protection they provided against predators. Although we imagine the first predators of concern were large carnivorous animals, the most important threat to males in terms of reproductive fitness were not only out-group males but also in-group males. Evolutionary theorists posit that male dominance hierarchies were naturally selected among humans to maximize protection against out-group males and minimize conflict between in-group males. Dominance hierarchies are a system wherein a subgroup of superordinate (or “alpha”) males dominates subordinate males, and alpha males generally control sexual access to females. In contemporary terms, male dominance hierarchies are the foundation of patriarchy. Wrangham and Peterson write, “**Patriarchy is worldwide and history-wide, and its origins are detectable in the social lives** of chimpanzees. **It serves the reproductive purposes of the men who maintain the system**. Patriarchy comes from biology in the sense that it emerges from men’s temperaments, out of their evolutionarily derived efforts to control women and at the same time have solidarity with fellow men in competition against outsiders. . . . **Patriarchy has its ultimate origins in male violence**.”[19](http://muse.jhu.edu/journals/international_security/v033/33.3.hudson.html#f19) In the first place, **this violence is directed against women**. Unfortunately, given sexual dimorphism in humans, coercion is an effective male mating strategy. **Women accede to dominance hierarchies because of “the one terrible threat that never goes away**”[20](http://muse.jhu.edu/journals/international_security/v033/33.3.hudson.html#f20)—**the need of females to have protection from** [End Page 14] **killer males**, who will injure or kill not only females but also the children that females guard. **The battering that women suffer from the males they live with is the price paid for such protection** and occurs “in species where females have few allies, or where males have bonds with each other.”[21](http://muse.jhu.edu/journals/international_security/v033/33.3.hudson.html#f21) Indeed, among humans, sex differences trump the blood ties associated with natural selection for inclusive fitness. As anthropologist Barbara Miller notes, “**Human gender hierarchies are one of the most persistent, pervasive, and pernicious forms of inequality in the world**. **Gender is used as the basis for systems of discrimination** which can, even within the same household, provide that those designated ‘male’ receive more food and live longer, while those designated ‘female’ receive less food to the point that their survival is drastically impaired.”[22](http://muse.jhu.edu/journals/international_security/v033/33.3.hudson.html#f22) Those with physical power also dominate political power, so that when law developed in human societies, men created legal systems that, generally speaking, favored male reproductive success and interests—with adultery as a crime for women but not for men; with female infanticide, male-on-female domestic violence, and marital rape not recognized as crimes; with polygamy legal but polyandry proscribed; with divorce easy for men and almost impossible for women. The development of male dominance hierarchies may also alter female evolution, and females apparently began to make adaptive choices that serve to perpetuate this system. Primary among these female choices that entrench violent patriarchy are a general preference for the most dominant men (who are able to provide superior protection, though may also offer increased domestic violence and control), and female-female competition for these males, which reduces the opportunity to form countervailing female alliances to offset male violence against women. Male dominance hierarchies also appear to change women emotionally, and as a result, change them endocrinologically. The experience of chronic, intimate oppression, exploitation, and violence shapes women hormonally, molding them into creatures more easily persuaded by coercion to yield and submit—predispositions that Kemper asserts may be inherited by their daughters through placental transfer of specific ratios of hormones in utero.[23](http://muse.jhu.edu/journals/international_security/v033/33.3.hudson.html#f23) **The entrenchment of patriarchy also leads to aggression against out-groups. Males in dominance hierarchies quickly discover that resources may be gained** [End Page 15] **with little cost and risk through coalitional violence; and these resources include women**. The form of exogamy practiced among humans and chimpanzees (where daughters leave the group to mate) means that males of the group are kin. As a result, blood ties provide the necessary trust to engage in such violence as male-bonded gangs. Coercion of out-groups becomes relatively inexpensive in this context, with potentially great payoff. **Dominant males in coalition with male kin are able to adopt a parasitical lifestyle based on physical force: with very little effort, but with a willingness to harm, kill, and enslave others, they can be provided with every resource that natural selection predisposes them to desire:** food, women, territory, resources, status, political power, pride. As Kemper puts it, “The dominant are not dependent for their sense of well-being on the voluntary responses of others. The dominant simply take what they want.”[24](http://muse.jhu.edu/journals/international_security/v033/33.3.hudson.html#f24) **Contemporary human societies do not inhabit the evolutionary landscape of hundreds of thousands of years ago**. We would be remiss, **however,** if we did not note how primal male coalitionary violence and resulting patriarchy are, and what influence these forces still have today. Thayer notes that humans are only about 400 generations removed from that landscape, and only eight generations have passed since the industrial revolution:[25](http://muse.jhu.edu/journals/international_security/v033/33.3.hudson.html#f25) **the past still bears heavily on our behavioral proclivities.** The men among us have certain behavioral tendencies induced by the “strange path” our ancestors took: Wrangham and Peterson argue, “Men have a vastly long history of violence [which] implies that they have been temperamentally shaped to use violence effectively, and that they will therefore find it hard to stop. It is startling, perhaps, to recognize the absurdity of the system: one that works to benefit our genes rather than our conscious selves, and that inadvertently jeopardizes the fate of all our descendants.”[26](http://muse.jhu.edu/journals/international_security/v033/33.3.hudson.html#f26) In other words, the foreign policy of human groups, including modern states, is more dangerous because of the human male evolutionary legacy: “**Unfortunately, there appears something special about foreign policy in the hands of males. Among humans and chimpanzees at least, male coalitionary groups often go beyond defense [typical of monkey matriarchies] to include unprovoked aggression**, which suggests that our own intercommunity conflicts might be less terrible if they were conducted on behalf of women’s rather than men’s interests. Primate communities organized around male [End Page 16]interests naturally tend to follow male strategies and, thanks to sexual selection, tend to seek power with an almost unbounded enthusiasm.”[27](http://muse.jhu.edu/journals/international_security/v033/33.3.hudson.html#f27) Thayer concurs, noting that “**war evolved in humans because it is an effective way to gain and defend resources**.”[28](http://muse.jhu.edu/journals/international_security/v033/33.3.hudson.html#f28) Moreover, because the evolutionary environment produced egoism, domination, and the in-group/out-group distinction, “**these specific traits are sufficient to explain why state leaders will maximize their power over others and their environment, even if they must hurt others or risk injury to themselves**.”[29](http://muse.jhu.edu/journals/international_security/v033/33.3.hudson.html#f29) Indeed, the title of Thayer’s book speaks to the point: Darwin and International Relations. He finds ultimate cause for such observable modern state-level phenomena as offensive realism and ethnic conflict in natural selection.[30](http://muse.jhu.edu/journals/international_security/v033/33.3.hudson.html#f30)

#### G. The devaluation of human beings because of patriarchy makes racism, classism, and other forms of oppression inevitable

ASFS ’87 (Alliance To Stop First Strike, Anti-militarism and Anti-Patriarchy activist organization, Nonviolent Civil Disobedience Handbook, Activism: Peace: NVCD: Discrimination, http://www.activism.net/peace/nvcdh/discrimination.shtml) LL

Part of struggling against nuclear weapons involves understanding the ways in which the oppression of particular groups of people supports militarism, makes the institutionalized system of war and violence appear "natural" and "inevitable." For instance, heterosexism, or the assumption that sexual relations are only permissible, desirable, and normal between opposite sexes, justifies a system of rigid sex roles, in which men and women are expected to behave and look in particular ways, and in which qualities attributed to women are devalued. Thus, men who are not willing to be violent are not virile -- they are threatened with the real sanctions placed on homosexuality (physical violence, housing and economic discrimination) unless they behave like "real men." The military relies upon homophobia (the fear of homosexuality) to provide it with willing enlistees, with soldiers who are trained to kill others to prove their masculinity. Sexism, or the systematic devaluation of women, is clearly related to this. Women have traditionally opposed war because women bear the next generation and feel a responsiblity to protect it. But feminists are not content to speak only from traditional roles as mothers and nurturers. Many activists see a feminist analysis as crucial to effectively challenging militarism. The system of patriarchy, under which men benefit from the oppression of women, supports and thrives on war. In a sexist or patriarchal society, women are relegated to limited roles and valued primarily for their sexual and reproductive functions, while men are seen as the central makers of culture, the primary actors in history. Patriarchy is enforced by the language and images of our culture; by keeping women in the lowest paying and lowest status jobs, and by violence against women in the home and on the streets. Women are portrayed by the media as objects to be violated; 50% of women are battered by men in their lives, 75% are sexually assaulted. The sexist splitting of humanity which turns women into others, lesser beings whose purpose is to serve men, is the same split which allows us to see our enemies as non-human, fair game for any means of destruction or cruelty. In war, the victors frequently rape the women of the conquered peoples. Our country's foreign policy often seems directed by teenage boys desparately trying to live up to stereotypes of male toughness, with no regard for the humanity or land of their "enemy." Men are socialized to repress emotions, to ignore their needs to nurture and cherish other people and the earth. Emotions, tender feelings, care for the living, and for those to come are not seen as appropriate concerns of public policy. This makes it possible for policymakers to conceive of nuclear war as "winnable." Similarly, racism, or the institutionalized devaluation of darker peoples, supports both the idea and the practice of the military and the production of nuclear weapons. Racism operates as a system of divide and conquer. It helps to perpetuate a system in which some people consistently are "haves" and others are "have nots." Racism tries to make white people forget that all people need and are entitled to self-determination, good health care, and challenging work. Racism limits our horizons to what presently exists; it makes us suppose that current injustices are "natural," or it makes those injustices invisible. For example, most of the uranium used in making nuclear weapons is mined under incredibly hazardous conditions by people of color: Native Americans and black South Africans. Similarly, most radioactive and hazardous waste dumps are located on lands owned or occupied by people of color. If all those people suffering right now from exposure to nuclear materials were white, would nuclear production remain acceptable to the white-dominated power structure? Racism also underlies the concept of "national security": that the U.S. must protect its "interests" in Third World countries through the exercise of military force and economic manipulation. In this world-view, the darker peoples of the world are incapable of managing their own affairs and do not have the right to self-determination. Their struggles to democratize their countries and become independent of U.S. military and economic institutions are portrayed as "fanatic," "terrorist," or "Communist." The greatest danger of nuclear war today lies in the likelihood of superpower intervention in Third World countries, fueled by government appeals to nationalistic and racist interests. All forms of discrimination are interrelated with economic discrimination, or classism. Classism justifies a system in which competition is the norm, and profit is believed to be a universal motivation. Thus, poor and working class people lack access to education, leisure time and frequently basic things like food and shelter. But a classist society blames them for their poverty, or devalues their particular way of living. Classism values certain kinds of work over others, and sets up a system of unequal rewards. Our society threatens the majority of our members with economic insecurity, forcing us to accept things the way they are for fear of losing the few things we've gained through hard work. Since most poor people are women, children and people of color, classism and other forms of discrimination work together to hide the injustice of our economic system. Poor and working class people feel the effects of the military directly, profoundly, and brutally. Vital social services have been cut to feed the Pentagon. Inflation, aggravated by the military budget, chews away at what is left after disproportionately high taxes are deducted from our pay. Poor people are prime military recruits, with historically little access to draft deferments or information about conscientious objection, forced by unemployment to think of the military as a "career opportunity." Our militarized society does not support cooperative and socially productive work, but counts on unequal competition and economic deprivation to provide workers in defense industries, miners in uranium mines, and soldiers in the armed forces. No human being is born with discriminatory attitudes and beliefs. Physical and cultural attitudes are not the causes of oppression; these differences are used to justify oppression. Racist, classist, sexist, heterosexist, and all other forms of discriminatory attitudes are a mixture of misinformation and ignorance which have to be imposed on young people through a painful process of social conditioning. These processes are left unchallenged partially because people feel powerless to do anything about them. But the situation is not hopeless. People can grow and change. Many successful struggles have taken place against structures of exploitation and discrimination. We are not condemned to repeat the past. Discriminatory conditioning can be analyzed and unlearned. All people come from traditions which have a history of resistance to injustice, and every person has their own individual history of resistance to discriminatory conditioning. This history needs to be recalled and celebrated, and people need to listen to and learn from other people's histories. When people act from a sense of informed pride in themselves and their own traditions, they will be more effective in all struggles for justice and peace.

#### H. Patriarchy is the root cause of all war. Extinction is inevitable without the affirmative. It’s try-or-die. **Reardon, 93** [Betty, Director of the Peace Education Program at Teacher's College Columbia University, 1993, Women and Peace: Feminist Visions of Global Security, p. 30-2]

A clearly visible element in the escalating tensions among militarized nations is the macho posturing and the patriarchal ideal of dominance, not parity, which motivates defense ministers and government leaders to "strut their stuff" as we watch with increasing horror. Most men in our patriarchal culture are still acting out old patterns that are radically inappropriate for the nuclear age. To prove dominance and control, to distance one's character from that of women, to survive the toughest violent initiation, to shed the sacred blood of the hero, to collaborate with death in order to hold it at bay-all of these patriarchal pressures on men have traditionally reached resolution in ritual fashion on the battlefield. But there is no longer any battlefield. Does anyone seriously believe that if a nuclear power were losing a crucial, large-scale conventional war it would refrain from using its multiple-warhead nuclear missiles because of some diplomatic agreement? The military theater of a nuclear exchange today would extend, instantly or eventually, to all living things, all the air, all the soil, all the water. If we believe that war is a "necessary evil," that patriarchal assumptions are simply "human nature," then we are locked into a lie, paralyzed. The ultimate result of unchecked terminal patriarchy will be nuclear holocaust. The causes of recurrent warfare are not biological. Neither are they solely economic. They are also a result of patriarchal ways of thinking, which historically have generated considerable pressure for standing armies to be used. (Spretnak 1983) These cultural tendencies have produced our current crisis of a highly militarized, violent world that in spite of the decline of the cold war and the slowing of the military race between the superpowers is still staring into the abyss of nuclear disaster, as described by a leading feminist in an address to the Community Aid Abroad State Convention, Melbourne, Australia: These then are the outward signs of militarism across the world today: weapons-building and trading in them; spheres of influence derived from their supply; intervention-both overt and covert; torture; training of military personnel, and supply of hardware to, and training of police; the positioning of military bases on foreign soil; the despoilation of the planet; 'intelligence' networks; the rise in the number of national security states; more and more countries coming under direct military rule; the militarization of diplomacy, and the interlocking and the international nature of the military order which even defines the major rifts in world politics. (Shelly 1983).

## Advantage Two is Worker’s Rights

#### A. Companies in Maquiladora exploit workers, creating an inescapable cycle of poverty. This is Capitalism embodied.

**Vogel 04** (Richard D. Vogel- a political reporter who monitors the effects of globalization on working people and their communities.  He has published articles in WorkingUSA, Monthly Review, Canadian Dimension, and is the contributor of "Marxist Theories of Migration" to the forthcoming Encyclopedia of Global Human Migration.  *Stolen Birthright: The US Conquest and Exploitation to the Mexican People* 2004<http://www.houstonculture.org/hispanic/conquest6.html>)//rainy

In Ciudad Juárez, as everywhere, economic power translates into political power. In this city where half the population lives in homes without sewer service, municipal administrators have made accommodating foreign-owned factories their top priority. The official 2010 development plan for the city focuses on paving projects and the development of roads between the maquiladoras and the border crossings, while **ignoring the social services that impact the quality of everyday life for Mexican citizens**.¶ Family life, the foundation of every community, has deteriorated under the influence of the maquiladoras. About half of the families that reside in the two and three room adobe houses in the working-class neighborhoods of Juárez are headed by single mothers, many of whom toil long hours in the maquiladoras for subsistence wages. The resulting stress on families has lead to chronic problems of poor health, family violence, and child labor exploitation. Children suffer the most. Because of the lack of child-care programs, kids are often left home alone all day and fall prey to the worst aspects of street culture, such as substance abuse and gang violence. Ciudad Juárez, by any measure of social progress, **is moving backward rather than forward under the influence of the maquiladora industry.**

#### B. The conditions in Maquiladora represent the most dismal sweat shops in the world: this is modern day slavery

JSGA 10

(The Juss Semper Global Alliance; TLWNSI is a long-term program developed to contribute to social justice in the world by achieving fair labour endowments for the workers of all the countries immersed in the global market system. “Mexico: Hell Is The Tijuana Assembly Line”, September 10, http://www.jussemper.org/Resources/Corporate%20Activity/mexicohellinmexico'smaquil.html)

Anne Vigna’s incisive account of **the maquiladora sector** –in-bond plants that import about 97% of the parts, which are assembled to be then “exported” back to their contractors– **exhibits the dire and complete disenfranchisement of Mexican workers in the formal economy.** Yet over 50% of workers toil at a living in the even worse underground economy.  In Vigna’s first hand experience, right on the field during 2009, she talked to workers earning even lower wages**. She found workers –mostly women– earning** $58 per week in the electronics sector. That is **barely more than a dollar an hour** (about $1,16), **for the typical work week of at least 48 to 50 hours**. In the apparel sector, the hourly pay could easily be below a dollar an hour. **Such labour endowments are, to be sure, what is now commonly regarded as modern-slave work wages**. **Contrary to popular wisdom, slavery in the 21st century is not by any account a thing of the past.** It is a social phenomenon that has been growing in direct proportion to the grip that today’s global Darwinian capitalism –the worst of its kind– is increasing on a world where representative democracy has been supplanted by marketocracy, where the institutional investors and their corporations dictate the pubic agendas.  Indeed, **the most prominent feature of the practice of modern-slave work in Mexico’s maquiladora sweatshops** –a far more accurate adjective to refer to this mode of production– **is the complete, systematic and customary violation of all international labour rights as well as many other human rights** that Mexico’s Congress ratified many years ago. **This creates an ethos clearly reminiscent of the worst kind of social Darwinism practiced in the factories of the English Industrial Revolution** that Charles Dickens so eloquently portrayed.  In the case of Mexico, Anne Vigna’s brief vividly exposes the dire circumstance that millions of Mexicans working in the maquiladora sector throughout Mexico endure daily in a gripping account of first hand experiences. Since NAFTA took effect**,** millions of Mexicans have been displaced –completely disenfranchised– **for they lost their past livelihoods as part of the so-called “market externalities” of today’s global economy**. Many of them have sought to work in the sweatshop sector as a measure of last recourse; many after trying unsuccessfully to migrate to the U.S. where many corporations and millions of consumers benefit from the modern-slave work conditions model of Mexico’s maquiladora industry.

#### C. In the name of profit and capital, Maquiladora companies drive turn workers into commodities and prostitutes without human value.

(Katie **Pantaleo 06** @ California University of Pennsylvania, Fall 2006 – “GENDERED VIOLENCE: MURDER IN THE MAQUILADORAS” *Sociological Viewpoints ctc//rainy)*

Capitalist theory also plays an important part in gender issues in the maquiladoras (Ruiz 1987). Karl Marx observed that capitalist enterprises operate in order to generate a profit. One of the ways to increase profit is to cut labor costs. Therefore, capitalist enterprises seek sources of less expensive labor, which explains the placement of the maquiladoras in an area where a supply of unskilled, uneducated workers reside. The North American Free Trade Agreement (NAFTA) has a capitalist approach to the maquiladoras. Sweatshops are not a recent development in the world; the idea of cheap labor has been used many times by sweatshops. The maquiladoras in Mexico began around 1965, but it was the result of globalization, which created the free trade agreement on imports and exports between the United States and Mexico, that fueled the growth of the maquiladoras. The low wages and poor working conditions of the maquiladoras are the consequence of capitalism because it is the major transnational corporations who ultimately control the maquiladora industry and **the wages that women receive** (Quintero-Ramirez 2002). Capitalism works with patriarchy to force women into doing more work in the home than work in the labor market. But then **it also forces them into the secondary labor market where female stereotypes prevail and where they have to work for lower wages**. According to Jessica Livingston (2004), “For capitalism to benefit maximally from women’s participation in both capitalistic and domestic modes of production, the gender-based division of labor and the patriarchal relations that support it must be maintained.” When capitalism and patriarchy come together, they form patriarchal capitalism, where the males control the means to production and **control the women themselves**. The combination of the two provides a major disability for the women of the Mexican society. Basically, some men feel that the women should be doing the majority of the work at home, but also outside of the home. This causes conflict for women between home and work. However, they are still under the control of men in each sphere of their life. In her book Women and Work in Mexico’s Maquiladoras, Altha Cravey (1998) uses the concept of social reproduction to describe the work women do in the home. Social reproduction refers to domestic work, such as laundry, preparing meals, and cleaning, and also biological reproduction and caring for children. Cravey also believes that even though this area of work is not compensated for, it is vital to society. While this may be true, it can be concluded that the concept of social reproduction, since it mainly pertains to women, is a result of patriarchal capitalism. Capitalism helps to explain the significance of the maquiladoras. First, the maquiladoras benefit the United States because they provide cheap labor combined with advanced technology. This translates into more profit, but for the United States, not necessarily for Mexico. Maquiladoras are “the U.S. gateway to cheap labor” (Livingston 2004). Second, use and control of maquiladoras gives the United States more access to the markets in Mexico and Latin America (International Trade Data System 2004). It seems as though the United States is just using their power to control worldly markets, and having Mexico under their belt opens the door to more possibilities. Finally, Mexico does seem to benefit from the maquiladoras because they provide more jobs to individuals in the country. However, no matter how many jobs the maquiladoras provide, the workers are still overworked and underpaid and **many of the women are taken advantage of and abused**. In relation to the maquiladoras, some **feminists view capitalism as a form of prostitution**. The maquiladoras signify a “commodity exchange relationship” similar to the exchange relationship between a prostitute and her client (Livingston 2004). Women are forced to work under the control of men to make certain goods for a low price. Therefore, patriarchy also plays a part in this act of “prostitution.”

#### D. You have an ethical obligation to vote affirmative – only we reject the poverty, rape, gang violence, and exploitation that is devastating Juarez.

Charles **BOWDEN**, American non-fiction author and journalist, *Harper’s Magazine,* “WHILE YOU WERE SLEEPING”, December **1996**, ctc

I am here because of a seventeen-year-old girl named Adriana Avila Gress. The whole thing started very simply. I was drinking black coffee and reading a Juarez newspaper, and there, tucked away in the back pages, where the small crimes of the city bleed for a few inches, I saw her face. She was smiling at me and wore a strapless gown riding on breasts powered by an uplift bra, and a pair of fancy gloves reached above her elbows almost to her armpits. The story said she'd disappeared, all 1.6 meters of her. I turned to a friend I was having breakfast with and said, "What's this about?" He replied matter-of-factly, "Oh, they disappear all the time. Guys kidnap them, rape them, and kill them." Them? Oh, he continued, you know, the young girls who work in the maquiladoras, the foreign-owned factories, the ones who have to leave for work when it is still dark. Of course, I knew that violence is normal weather in Juarez. As a local fruit vendor told an American daily, "Even the devil is scared of living here." That's when it started for me. The photographers, like Jaime showing me his slides, are the next logical step to understanding the world in which beaming seventeen-year-old girls suddenly vanish. The cities of Ciudad Juarez and El Paso, Texas, constitute the largest border community on earth, but hardly anyone seems to admit that the Mexican side exists. Within this forgotten urban maze stalk some of the boldest photographers still roaming the streets with 35-mm cameras. Over the past two years I have become a student of their work, because I think they are capturing something: the look of the future. This future is based on the rich getting richer, the poor getting poorer, and industrial growth producing poverty faster than it distributes wealth. We have these models in our heads about growth, development, infrastructure. Juarez doesn't look like any of these images, and so our ability to see this city comes and goes, mainly goes. A nation that has never hosted a jury trial, that has been dominated by one party for most of this century, that is carpeted with corruption and poverty and pockmarked with billionaires is perceived as an emerging democracy marching toward First World standing. The snippets of fact that once in a great while percolate up through the Mexican press are ignored by the U.S. government and its citizens. Mexico may be the last great drug experience for the American people, one in which reality gives way to pretty colors. These photographs literally give people a picture of an economic world they cannot comprehend. Juarez is not a backwater but the new City on the Hill, beckoning us all to a grisly state of things. I've got my feet propped up on a coffee table, a glass of wine in my hand, and as far as the half-dozen photographers present for the slide show are concerned this is my first day of school and they're not sure if I've got what it takes to be a good student. After all, no one comes here if he has a choice, and absolutely no one comes to view their work. The photographers of Juarez once put on an exhibition. No one in El Paso, separated from Mexico by thirty feet of river, was interested in hanging their work, so they found a small room in Juarez and hung big prints they could not really afford to make. They called their show Nada Que Ver "Nothing to See." Beginning in the early 1980s, photographers began to show up with university degrees and tattered copies of the work of New York's famous street shooter, Weegee (Arthur Fellig). A tradition of gritty, unsentimental, and loving street shooting that has all but perished in the United States was reborn in Juarez, in part because the papers offered a market but mostly because the streets could not be denied. The street shooters of Juarez are mainly young and almost always broke. Pay at the half-dozen newspapers runs from fifty to eighty dollars a week, and they must provide their own cameras. Film is rationed by their employers. "We are like firemen," Jaime Bailleres explains, "only here we fight fires with our bare hands." The slide presentation clicks away. A child of seven is pinned under a massive beam. He and his father were tearing apart a building for its old bricks when the ceiling collapsed. Jaime says that the child is whimpering and saying he is afraid of death. He lasted a few minutes more. Alfredo Carrillo stares intently at the images as Jaime gives him tips on how to frame different scenes. A hand reaches out from under a blanket-a cop cut down by AK-47s in front of a mansion owned by Amado Carrillo Fuentes. Carrillo is a local businessman. U.S. authorities calculate that he moves more than 100 tons of cocaine a year across the Rio Grande and into El Paso. He is estimated to be grossing $200 million a week, and to the joy of economists, this business is hard currency and cash-and-carry. To my untrained eye the dimensions of the dope business are simple: without it the Mexican economy would totally collapse." (1) A gold ring gleams on the cop's dead hand; for Bailleres it is a study in the ways of power. Alfredo says, "All these young kids dream of being Amado Carrillo." The competition is rough. Yesterday, Juan Manuel Bueno Duenas, twenty-three, got into a dispute with a drug dealer. Juan belonged to Los Harpys. Today at 4:30 P.M. he was buried in the municipal cemetery by his fellow gang members. The campo santo was crowded with people, the afterflow of the Day of the Dead observance. Carloads of guys from Barrio Chico, rivals of Los Harpys, opened fire on the procession. No one is certain how many people were wounded. The gangs of Juarez, los pandillas, kill at least 200 people a year. Accepting such realities is possible; thinking about them is not. Survival in Juarez is based on alcohol, friendships, and laughter, much laughter. But this happens in private. The streets are full of people wearing masks.

#### E. Stone by stone, we must take a stance against instances of violence in the name of capital, or the result of unchecked Capitalism is genocide

Sethness 13- author of Imperiled Life: Revolution against Climate Catastrophe (Javier, “The Structural Genocide That Is Capitalism”, Truthout 2013, <http://truth-out.org/opinion/item/16887-the-structural-genocide-that-is-capitalism>, MB)

In this book, Leech guides his readers through theoretical examinations of the concept of genocide, showing why the term should in fact be applied to the capitalist mode of production. He then illustrates capitalism's genocidal proclivities by exploring four case studies: the ongoing legacy of the 1994 North American Free Trade Agreement (NAFTA) in Mexico; the relationship between trade liberalization and genetically-modified seeds on the one hand and mass-suicide on the part of Indian agriculturalists on the other; material deprivation and generalized premature death throughout much of the African continent and the global South, as results from hunger, starvation, and preventable disease; and the ever-worsening climatic and environmental crises. Leech then closes by considering the relevance of Antonio Gramsci's conceptions of cultural hegemony in attempting to explain the puzzling consent granted to this system by large swathes of the world's relatively privileged people - specifically, those residing in the imperial core of Europe and the United States - and then recommending the socialist alternative as a concrete means of abolishing genocide, while looking to the Cuban and Venezuelan regimes as imperfect, but inspirational experiments in these terms. In sum, while I take issue with some of his analysis and aspects of his conceptualization of anticapitalist alternatives, his work should certainly be well-received, read and discussed by large multitudes.¶ Following this opening discussion of the theoretical case for considering capitalism to be genocidal, Leech takes a few particularly devastating examples from the contemporary world to illuminate his argument. In Mexico, the passing of NAFTA in 1994 has led to the dispossession of campesinos (peasants) on a grand scale, as the country's stipulated importation of heavily subsidized maize and other crops from the United States effectively led millions to abandon agriculture and migrate to Mexican and US cities in search of employment in the manufacturing sector, in accordance with neoclassical theories of "comparative advantage" - and very much mirroring the means by which capitalism emerged historically through the destruction of the commons in England. For Leech, this forcible displacement has resulted in the explosion of precarity within the informal sector of the economy in Mexico, as many ex-campesinos fail to find traditional proletarian jobs, and it has also driven the horrifying feminicides of maquiladora workers in the Mexican border regions, migration en masse to the United States (and attendant mass death in the Sonoran desert), as well as the horrid drug war launched in 2006 by then-president Felipe Calderón. Leech sees similar processes in Colombia, which hosts the second-largest number of internally displaced persons in the world (4 million), with many of these people having been removed from their lands due to military and paramilitary operations undertaken to make way for megaprojects directed by foreign corporations.¶ Alarmingly, in India, Leech reports that more than 216,000 farmers committed suicide between 1997 and 2009, largely out of desperation over crushing debts they accumulated following the introduction of genetically-modified seed crops, as demanded by the transnational Agreement on Trade-Related Intellectual Property Rights (TRIPS, 1994) and the general shift from subsistence to export-oriented agriculture. In many cases, the genetically engineered seed varieties failed to expand yields to the levels promised by Monsanto, Cargill, and co., leading farmers then to take on further debt merely to cover the shortfalls as well as to pay for the next iteration of crops - which by conscious design were modified at the molecular level so as not to be able to reproduce naturally, thus ensuring biotech firms sustained profitability (a "captured market," as it were). That such a dynamic should end in a downward spiral of death and destruction should be unsurprising, for all its horror.¶ Leech further illustrates his case regarding capitalism's structurally genocidal nature in a chapter examining Africa south of the Sahel. It is this world region that has been "most severely impacted" by capital's genocidal imperatives, claims Leech, and it is difficult to argue with this claim: Merely consider the millions who succumb to AIDS on the continent each year or the other millions who perish in the region annually due to lack of medical treatment for complications within pregnancy or conditions such as diarrhea and malaria, themselves catalyzed by pre-existing background malnutrition. All this deprivation is exacerbated, argues Leech, by food-aid regimes overseen by wealthier societies - which in the US case demands that food be purchased from and shipped by US companies, thus effectively removing a full half of the total resources intended for the hungry - and the infamous land-grabs being perpetrated on the continent in recent years by investors from such countries as Saudi Arabia and South Korea. Fundamentally, though, the conflict is one based on the guiding principles of capital: Because Africans in general do not possess the requisite income to "demand" food commodities within international capitalism, they themselves do not constitute a "viable market" and so are rendered invisible - nonpersons, or "unpeople."

#### F. Unchecked Capitalism leads to Extinction. Only the Aff can solve.

**Brown, 05** (Charles, Professor of Economics and Research Scientist at the University of Michigan, 05/13/2005, <http://archives.econ.utah.edu/archives/pen-l/2005w15/msg00062.htm>)

The capitalist class owns the factories, the banks, and transportation-the means of production and distribution. Workers sell their ability to work in order to acquire the necessities of life. Capitalists buy the workers' labor, but only pay them back a portion of the wealth they create. Because the capitalists own the means of production, they are able to keep the surplus wealth created by workers above and beyond the cost of paying worker's wages and other costs of production. This surplus is called "profit" and consists of unpaid labor that the capitalists appropriate and use to achieve ever-greater profits. These profits are turned into capital which capitalists use to further exploit the producers of all wealth-the working class. Capitalists are compelled by competition to seek to maximize profits. The capitalist class as a whole can do that only by extracting a greater surplus from the unpaid labor of workers by increasing exploitation. Under capitalism, economic development happens only if it is profitable to the individual capitalists, not for any social need or good. The profit drive is inherent in capitalism, and underlies or **exacerbates all major social ills of our times**. With the rapid advance of technology and productivity, new forms of capitalist ownership have developed to maximize profit. The working people of our country confront serious, chronic problems because of capitalism. These chronic problems become part of the objective conditions that confront each new generation of working people. **The threat of nuclear war, which can destroy all humanity, grows** with the spread of nuclear weapons, space-based weaponry, and a military doctrine that justifies their use in preemptive wars and wars without end. Ever since the end of World War II, the U.S. has been constantly involved in aggressive military actions big and small. These wars have cost millions of lives and casualties, huge material losses, as well as trillions of U.S. taxpayer dollars. Threats to the environment continue to **spiral**, threatening all life on our planet. Millions of workers are unemployed or insecure in their jobs, even during economic upswings and periods of "recovery" from recessions. Most workers experience long years of **stagnant real wages,** while health and education costs **soar**. Many workers are forced to work second and third jobs to make ends meet. Most workers now average four different occupations during their lifetime, being involuntarily moved from job to job and career to career. Often, retirement-age workers are forced to continue working just to provide health care for themselves. With capitalist globalization, jobs move as capitalists export factories and even entire industries to other countries. Millions of people continuously live below the poverty level; many suffer homelessness and hunger. Public and private programs to alleviate poverty and hunger do not reach everyone, and are inadequate even for those they do reach. Racism remains the most potent weapon to divide working people. Institutionalized racism provides billions in extra profits for the capitalists every year due to the unequal pay racially oppressed workers receive for work of comparable value. All workers receive lower wages when racism succeeds in dividing and disorganizing them. In every aspect of economic and social life, African Americans, Latinos, Native Americans, Asian a nd Pacific Islanders, Arabs and Middle Eastern peoples, and other nationally and racially oppressed people experience conditions inferior to that of whites. **Racist violence** and the poison of racist ideas **victimize** all people of color no matter which economic class they belong to. The attempts to suppress and undercount the vote of the African American and other racially oppressed people are part of racism in the electoral process. Racism permeates the police, judicial and prison systems, perpetuating unequal sentencing, racial profiling, discriminatory enforcement, and police brutality. The democratic, civil and human rights of all working people are continually under attack. These attacks range from increasingly difficult procedures for union recognition and attempts to prevent full union participation in elections, to the absence of the right to strike for many public workers. They range from undercounting minority communities in the census to making it difficult for working people to run for office because of the domination of corporate campaign funding and the high cost of advertising. These attacks also include growing censorship and domination of the media by the ultra-right; growing restrictions and surveillance of activist social movements and the Left; open denial of basic rights to immigrants; and, violations of the Geneva Conventions up to and including torture for prisoners. These abuses all serve to maintain the grip of the capitalists on government power. They use this power to ensure the economic and political dominance of their class. Women still face a considerable differential in wages for work of equal or comparable value. They also confront barriers to promotion, physical and sexual abuse, continuing unequal workload in home and family life, and **male supremacist ideology** perpetuating unequal and often unsafe conditions. The constant attacks on social welfare programs severely impact single women, single mothers, nationally and racially oppressed women, and all working class women. The reproductive rights of all women are continually under attack ideologically and politically. Violence against women in the home and in society at large remains a shameful fact of life in the U.S.

## Thus we offer the following plan:

#### Therefore, Charlie and I are resolved that the United States federal government should economically engage the federal government of Mexico to remedy rights violations by corporations in the Maquiladora region through implementation of the Norms on the Responsibilities of Transnational Corporations and Other Business Enterprises in Maquiladoras.  We’ll clarify.

## Contention Two is Solvency

#### A. U.S. influence is key to improve working conditions in Maquiladora

Rapiey ‘11[Stanley Joseph Rapiey, government employee/analyst, “Maquiladoras and National Security: Design Theory as a Guide”,25/10/11, <http://www.dtic.mil/dtic/tr/fulltext/u2/a555400.pdf>, KP]

¶ First of all, the United States government must encourage American companies to ¶ continue business with Mexican companies in the northern border states in order to guarantee ¶ economic stability and help the maquiladoras transform into more complex entities. The ¶ President should work with the Secretary of Commerce and the U.S. Trade Representative to ¶ develop a program by which U.S. companies are provided fiscal motivation to continue ¶ working with Mexican maquiladoras, instead of shifting their assembly operations to Asia. ¶ The incentives will most likely be in the form of tax benefits and should be tied to ¶ relationships with Mexican maquiladoras that meet strict criteria. Because this is connected ¶ to altering the tax code, Congress must pass related legislation. The two most important ¶ criteria for the maquiladoras associated with this program are that they pay a living wage to ¶ their local employees and that they are engaged in a program designed to increase the ¶ complexity of their production. These factories will be able to pay better wages because of ¶ the continued investment from U.S. companies who will receive the tax benefit, and these ¶ wages will help stabilize the local economy. The U.S. Department of Commerce can assist ¶ the Government of Mexico with concrete plans to improve the maquiladoras, in concert with ¶ current Mexican goals to revitalize its export industry through increased government ¶ financing.42 Because the Mexican Government has already come to the realization that the ¶ simple assembly model must evolve into something more technologically complex, these ¶ plans can quickly be organized.43 In order to effectively advocate this course of action, the ¶ focus should be placed on the stimulation of the U.S. economy through tax relief to ¶ American companies and the need to preserve a secure environment along the border.

#### B. Norms key to solve

Hillemanns 3 (Carolin, member of the Max Planck Institute for Foreign and International Criminal Law, “UN Norms on the Responsibilities of Transnational Corporations and Other Business Enterprises with regard to Human Rights,” Aug 26, 2003, <http://www.germanlawjournal.com/pdfs/Vol04No10/> PDF\_Vol\_04\_No\_10\_1065-1080\_European\_Hillemanns.pdf)

The last section, concerned with “General provisions of implementation”, is particularly important, since the Norms’ effectiveness depends on their proper implementation. First, transnational corporations and other business enterprises are required to adopt, disseminate and implement their own internal rules of operation in compliance with the Norms. Second, they must periodically report to all stake-holders on their implementation. Third, they shall incorporate the Norms into all their business dealings or cease doing business with that business partner. Companies are expected to provide, at the very least, for the prompt implementation of the protections set forth in the Norms. This means that companies are initially obliged only to undertake steps to achieving progressively the full realization of other human rights, mostly of the second and third generation. ¶ A key aspect of effective implementation is self-assessment and monitoring. Companies shall be subject to periodic monitoring by UN and other international or national mechanisms already in existence or yet to be created. The monitoring shall be transparent and inclusive, taking into account input from stakeholders, particularly NGOs. Receipt of complaints of violations of the Norms shall also be possible. The Commentary specifies that the UN human rights treaty bodies should create additional corresponding reporting requirements for States and that they should consider the Norms when adopting General Comments or Recommendations. It is also suggested that the Norms be used as a bench-mark for procurement requirements for the UN and their specialized agencies. These implementation mechanisms promise to be fairly effective if adopted. Country reporters and thematic procedures of the Commission on Human Rights as well as groups of experts and special reporters constitute further means of monitoring compliance with the Norms. The experts are to collect information and then allow transnational corporations or other business enterprises concerned to respond to allegations made. Eventually, effective measures shall be taken in cases of violations of the Norms. All other stakeholders, including the companies themselves, are invited to develop innovative and efficient methods of implementation. ¶ States are only addressed in the Norms once. They shall establish and reinforce the necessary legal and administrative framework for ensuring that transnational corporations and other business enterprises abide by human rights obligations and thus live up to their own obligations under international law. ¶ The paragraph that will probably trigger the most opposition and anxiety in the business community concerns reparation. Companies shall provide prompt, effective and adequate reparation to those persons, entities and communities that have been adversely affected by failures to comply with these Norms. Forms of reparation may include restitution, compensation and rehabilitation for any damage done or property taken. In determining damages and criminal sanctions as well as in all other respects, national courts and international tribunals are to apply the Norms pursuant to their respective laws. To the author’s knowledge, the U.S. Alien Tort Claims Act (ATCA) is the only national law that so far provides for damages for the violation of international human rights law.59 The paragraph also clearly indicates that criminal sanctions of the addressees are another means of implementation. Criminal sanctioning of legal persons is known to countries of the Anglo-American legal system and to an increasing number of continental European countries, but not to German law.60 Imposing international criminal responsibility on legal per-sons for violations of international criminal law was also considered at the drafting of the Rome Statute of the International Criminal Court61, but States could not agree on that issue for various reasons.62

#### C. Individual stances critical to helping the women in Maquiladora – The only way to solve for global issues of capitalism and femicide is through the affirmative.

Arriola 7 (Elvia, “Accountability for Murder in the Maquiladoras: Linking Corporate Indifference to Gender Violence at the U.S. Mexico Border,” *Seattle Journal for Social Justice,* <http://digitalcommons.law.seattleu.edu/cgi/viewcontent.cgi?article=1608&context=sjsj&sei-redir=1&referer=http%3A%2F%2Fscholar.google.com%2Fscholar%3Fas_ylo%3D2012%26q%3Dhow%2Bto%2Bstop%2Babuses%2Bin%2Bmaquiladoras%26hl%3Den%26as_sdt%3D0%2C24#search=%22how%20stop%20abuses%20maquiladoras%22>)

I began this article by highlighting the intense feminist¶ activism, primarily in the form of popular culture, that has¶ surrounded the investigations of the Ciudad Juárez murders. I¶ also postulated that the public discourse about systematic¶ violence at the Mexican border says too little about the context¶ within which the murders take place—the context being an¶ extension of the gender abuses and violence that exists in some¶ of the maquiladora factories. I realize that, for some, it is¶ difficult to equate the abuses in the factories with violence. But I¶ speak as one who has met workers and their families and¶ witnessed courage and love amidst heartwrenching examples of¶ despair, poverty, and illness wrought by the conditions of the¶ workplace, which dramatically affect primarily working women¶ at the border. **Ciudad Juárez** just **happens to be one of the more**¶ **extreme examples of an overwhelming level of powerlessness of**¶ **the working poor that makes daughters, mothers, and sisters**¶ **vulnerable to a violent environment**, whether in the form **of**¶ **exploitative working conditions** or in exposure to fatal assault on¶ their way to and from work**.** ¶ As a feminist living in the wealthiest country in the world a¶ country that is home to some of the largest multinational¶ corporations and beneficiaries of globalization in the world—I¶ encourage feminist activists to engage themselves more in the¶ task of studying and changing the politics and policies of free¶ trade. Along with an awareness of these murders, feminists¶ need to be asking: (1) why a working woman in a poor country¶ should have to risk her life and health in order to make products¶ that will ultimately be bought and consumed by more privileged¶ women in a first-world country; and (2) why there is so little¶ regulation or accountability for the corporations that make and¶ sell these products in the name of free trade and global¶ democracy.¶ **If the patterns of gender violence** that accompany globalization¶ **are to be halted in other parts of the world, then it needs to occur**¶ **from a platform of global sisterhood**, an idealistic concept that¶ resonates to the feminism of the twentieth century, when women¶ organized around the universality of unjust domestic and sexual¶ violence in any part of the world where women and girls were¶ subordinate to male supremacy. If feminists are going to take¶ the time to write and produce literature, as well as popular¶ culture, that raises awareness of the maquiladora murders, they¶ should also be studying ways to influence change in the politics¶ and policies that promote free trade. If feminiusts If That¶ responsibility includes educating policymakers and electing¶ legislators who will study the issue with nuance to the political¶ economics of racism, classism, and sexism. **Progressive**¶ **globalization analysts, like the influential Joseph Stiglitz, also**¶ **need to re-examine their critiques that focus only on economic**¶ **disparities as a result of pushing more and more poor countries**¶ **to participate in the global economy.**¶ Feminists need to put the story of the Juárez murders in a ¶ context that appreciates the powerful attraction governments¶ have to participation in the global economy. Meanwhile, critics¶ of globalization need to consider the impact that globalization has¶ on women's safety in the workplace and on their homes and¶ communities, and must question the integrity of the familiar¶ argument that globalization benefits all. The fact that a third-¶ world country is pressed by major economic institutions to open¶ its doors to foreign investors in exchange for new jobs and ¶ wealth, but also to abandon concern for basic human rights and ¶ safety for its citizens, is unconscionable. Yet it is a modern ¶ reality. Globalization of a poor nation's economy exacts a heavy ¶ price in guaranteeing the production and reproduction of gender-¶ based violence and femicide.¶ I have introduced some of the stories and testimony gathered¶ on many visits to the border as an ally of women working in the¶ maquiladoras, and more recently, as a committed educator trying¶ to introduce students to the human face of free trade. What I¶ have hoped to elucidate is how a combined host of variables,¶ including typical corporate decisions about discipline for¶ workers, as well as the clear bias that favors investors in free¶ trade law and policy, produces a hostile work environment with¶ a discriminatory effect on women and female children. **What**¶ **happened to** **Claudia Ivette González and other maquiladora**¶ **workers is inseparable from the employer’s attitude of**¶ **indifference to the health and safety of working women inside**¶ **the factories. If a company is not required to care about the**¶ **injuries and the toxicity in the factory, why would it care about**¶ **what might happen to a young girl who is sent out on foot in the**¶ **early hours of the morning into unsafe areas of the city?**¶ The role NAFTA has played in luring rural families north to¶ the border towns and into the maquiladoras, only to discover¶ nonliving wages, no place to make a home, and frightening¶ social conditions that threaten the safety of their health and their¶ families, is widely ignored. Additionally, because of the historic¶ presence of women in the maquiladoras, systemic and ignored¶ patterns of gender discrimination well-recognized throughout the¶ industry (e.g., sexual harassment, forced pregnancy testing)¶ provided a foundation for the emergence of more violent forms¶ of social chaos and gender violence to erupt in Juárez along with¶ its development into a major export processing zone.¶ **Ciudad Juárez** is still Mexico’s shining star as an example of a¶ successful export processing zone. But it **has** also **become a**¶ **haven for violence against women in the form of systematic**¶ **abuse inside the factories** and in the production of subtle effects¶ on the working and living environment for all women in the city.¶ As the activists in the factories often note, **the phenomenon of**¶ **the murders is inseparable from the gross indifference to the**¶ **health and safety of the workers** employed by the large and¶ powerful maquiladoras, whose activities are licensed by free¶ trade law, and are welcomed and unquestioned by the power¶ elites of the host government. **When gender abuse and violence,**¶ **corporate power and indifference, and government acquiescence**¶ **come together in the city of Juárez, they produce an environment**¶ **hostile to women and hospitable to the rise of maquiladora**¶ **murders**.¶ Sadly, Claudia Ivette González is a martyr for justice in the¶ maquiladoras, a place where workers have no expectation of¶ safety in or out of the workplace and where supervisors can take¶ actions against workers that, collectively, become the structure of¶ fatal indifference. **Claudia’s abduction, and that of so many of**¶ **the victims of Juárez who were maquiladora workers, is the**¶ **ultimate result of free trade and globalization. Her body may**¶ **have been abducted and grossly violated by whomever found an**¶ **easy target that morning, but the life preceding her brutal killing**¶ **had already been defined as insignificant: a fleck in the fabric of**¶ **global production.**