### THE COMMONS 1AC

#### Contention One is Enclosure

#### The immutable drive of capital has plagues modern politics – neoliberal enclosure of the south through policy conditionalities has deepened the prevailing set of capitalist social property relations - the new enclosures are different from the violent bloody expropriation of the English countryside. The regime of neoliberal capital works by *enclosing* the last vestiges of public commons and *embedding* them within new markets.

A Haroon Akram-Lodhi ‘7 Department of International Development Studies, Trent University (Third World Quarterly Vol. 28, No. 8, 2007, pp 1437 – 1456)

The continuous character of enclosures, either by deliberate recourse to extra-economic power

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capitalist social property relations in the South as it underwent neoliberal agrarian restructuring.

**This is not what we would consider a regular instance of neoliberalism. We witness the disappearance of the community in the face of a “war on the poor” created by enclosure that ties identities to the market.**

Grandia 07The Tragedy of Enclosures¶ Rethinking Primitive Accumulation from the Guatemalan Hinterland¶ BLiza Grandia, Ph.D ¶ Yale University, April 27, 2007http://www.yale.edu/agrarianstudies/colloqpapers/26grandia.pdf

The first and primary effect of enclosures was to undermine people’s ability to provide¶

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the propertied against the poor was new liberal rhetoric about freedom and rights.

#### The process of enclosure is a continuation of the same process that colonized the South – the expansion of neoliberal enclosure creates global violence and global death zones of humanity – perpetual suffering and violence is inevitable.

Balibar ‘4, Emeritus Professor of Philosophy at The University of Paris-X, 2004 [Etienne, also Distinguished Professor of Humanities at University of California at Irvine, *We, The People Of Europe?: Reflections On Transnational Citizenship*, p. 115-116, 126-129]

I am aware of all these difficulties, but I would maintain that a

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claims of rights and citizenship are perceived as a threat for "civilization."

#### Contention Two is The Commons

#### We advocate an adoption of the commons with Mexico

#### The articulation and advocacy on behalf of commons is a necessary first step that paves the way towards life despite capitalism – by identifying and endorsing commons, we prepare the world to resist neoliberalism.

De Angelis 6 [Massimo De Angelis, Professor of Political Economy at the University of East London, “The Beginning of History

Value Struggles and Global Capital”, December 2006, published by Pluto Press, pages 238-239]

It seems to me that the question/problematic of commons emerges and must be

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process, not after capitalism, as a constituted future state of things.

#### Working outside capital creates pores for the commons to flourish, allowing for a spill-over effect that allows for positive emancipatory change

**De Angelis 12** [Massimo De Angelis, Professor of Political Economy at the University of East London. He is author, most recently, of The Beginning of History: Value Struggles and Global Capital, “CRISES, CAPITAL AND CO-OPTATION: DOES CAPITAL NEED A COMMONS FIX?”, April 2012, an essay in *The Wealth* of the Commons by David Bollier, <http://wealthofthecommons.org/essay/crises-capital-and-co-optation-does-capital-need-commons-fix>]

Commons operate within social spaces that are not occupied by capital, whether these spaces

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The last wave of capitalist globalization is a vivid example of this dynamic.

#### Mexico is a key site of contestation for enclosure and the commons – the communal ejido system has been under attack and its privatization is a lynchpin in enclosure marked by the passage of NAFTA

Kingston ’10 Charlotte, Graduate student at University of British Columbia, undergraduate thesis, “Ending the Ejido:¶ Understanding the Divergent Responses of Mexico’s Social Sector Communities to the 1992 Agrarian Reform Package,” April 12 2010 https://www.academia.edu/1215442/Paper-\_Ending\_the\_Ejido-\_Charlotte\_Kingston

In 1991 then Mexican President Carlos Salinas de Gortari “reopened one of the most

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a few and the exacerbation of inequalities, especially for Mexico's indigenous peoples”.

#### The commons must be adopted outside of the government or we risk the maintenance of the webs of power that already propagate enclosure

Hildyard et al. ’95 (Nicholas Hildyard, Larry Lohmann, Sarah Sexton, and Simon Fairlie, current and former staff/directors of The Corner House, a non profit organization which has aimed to support democratic and community movements for environmental and social justice since being founded in 1997. “Reclaiming the Commons” 5/31/1995, <http://www.thecornerhouse.org.uk/resource/reclaiming-commons>)

A space for the commons cannot be created by economists, development planners, legislators

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livelihoods and the mutual support, responsibility and trust that sustain the commons.

#### Endorsement of the commons joins up with other movements around the world doing the same thing – status quo movements bolster solvency

Klein 2k1(Naomi, Canadian author and social activist known for her political analyses and criticism of corporate globalization. She is best known for No Logo, a book that went on to become an international bestseller, “Reclaiming the Commons”, New Left Review 9, May-June 2001, <http://citygallery.org.nz/assets/New-Site/Public-Programmes/2011/Art-Forum-Series-2011/AdamintheCityArtForum2.ReLocateKlein.pdf> )

What is 'the anti-globalization movement'? [1] I put the phrase

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in it,¶ that stands for 'the one no and the many yesses'.

#### View the commons not through a utilitarian lense of who has what space but as a constant re-definition of social relations that constitute space to create a network of movements and passages

De Angelis 12 [Massimo De Angelis, Professor of Political Economy at the University of East London. He is author, most recently, of The Beginning of History: Value Struggles and Global Capital, “CRISES, CAPITAL AND CO-OPTATION: DOES CAPITAL NEED A COMMONS FIX?”, April 2012, an essay in *The Wealth* of the Commons by David Bollier, http://wealthofthecommons.org/essay/crises-capital-and-co-optation-does-capital-need-commons-fix]

To think about a city based on commons we have to question and conceptualize the

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transcend pure utility, a way to see commons beyond the utilitarian horizon.