PART ONE IS FRAMEWORK.

The notion of value to life gives their impacts meaning. Impacts boil down to questions of what we care about and how we come to care about those things, so your ballot is the mechanism by which we gauge how the aff project serves this essential function of values debate. Their framework prescribes an ethical value like morality or justice without telling you why we care about these notions of truth in the first place; the only function of ethics is to give meaning and value to life.

PART TWO IS LINKS.

The aff is dominated by the logic of capital and the ethics of materialism and productivity. They want to rehabilitate criminals so that they can become productive members of the workforce to expand the economy and feed the never-ending need for capital expansion and resource consumption. The aff creates a commodity out of the man, a resource to be used and expended for capital gain. Their paranoia that non-human resources aren’t enough to survive leads them to expand their exploitation of materials into the human realm.

<expand analytic links for specific affs>

Their rehab measures reek of capitalism. The advocacy doesn’t examine the roots of crime, only attempts to hand reforming power over to capitalist policymakers who create rehab policies favoring corporate capitalism. Martin et al:  
“New directions in the rehabilitation of criminal offenders” By Susan Ehrlich Martin, Lee Sechrest, Robin Redner, National Research Council (U.S.). Panel on Research on Rehabilitative Techniques, Assembly of Behavioral and Social Sciences (U.S.). Panel on Research on Rehabilitative Techniques, Dec 1, 1981 http://books.google.com/books?id=TScrAAAAYAAJ&pg=PA52&lpg=PA52&dq=criminal+rehabilitation+and+capitalism&source=bl&ots=CDlGK1zAdA&sig=VhauizoOs-U10vikSjMjKJRydX8&hl=en&sa=X&ei=vfTlUPnLDYj-8AS2t4DIAg&ved=0CFIQ6AEwAQ#v=onepage&q=criminal%20rehabilitation%20and%20capitalism&f=false

**Even** the **progressive** concept of **rehabilitation and those who have fostered it are** inadvertent **servants of the capitalist scheme of oppression.** **In believing that such “technocratic solutions” as** enlightened managers, **diagnostic centers,** public defenders, **probation officers, and treatment centers would provide** the necessary **answers, the efforts of reformers** have always been marked by a singular failure: they **“are invariably formulated within the framework of corporate capitalism** and designed to shape new adjustments to existing political and economic conditions” (Platt 1974, p. 357). Hence, **in failing to address the** real **sources of crime, they are destined to fail.** Taken at face value, **[R]adical theory denies that anything can be done to lessen** the **crime** problem **by working within the framework of capitalist society by tampering with** alternative modes for **rehabilitation. The only effective alternative is a socialist** system of **government** that places the ownership and control of the means of production into the hands of the community as a whole. Once that is done, **there will be no need for rehabilitative programs because there will no longer be the need for crime** (Quinney 1974, p. 25).

PART THREE IS IMPACTS.

Capitalism is the death of man as a being. There is no value to life under their capitalist system of material demands; people become modes of production, resources to be expended to expand the wealth of those in power. Meszaros:  
(Istvan Meszaros, Professor Emeritus at U. Sussex. “Beyond Capital: Toward a Theory of Transition.” p. 527, 1995)

Property originally means - in its Asiatic, Slavonic, ancient classical, Germanic form - the relation of the working (producing or self-reproducing) subject to the conditions of his production or reproduction as his own. It will therefore have different forms depending on the conditions of this reproduction. Production itself aims at the reproduction of the producer within and together with these, his objective conditions of existence. The capitalist mode of social reproduction could not be more distant from this original determination of production and property. **Under the rule of capital, the working subject can no longer consider the conditions of his production** and reproduction **as his own** property. **They are no longer the** self-evident and socially safeguarded **presuppositions of his being,** nor the natural presuppositions of his self as constitutive of 'his extended body'. On the contrary, **[T]hey** now **belong to a reified 'alien being' who** confronts the producers with its own demands and **subjugates them to the material imperatives of its own constitution.** Thus **[T]he original relationship between the subject and object of productive activity is completely overturned, reducing the human being to the dehumanized status of a mere 'material condition of production'.** 'Having' dominates 'being' in all spheres of life.At the same time, **[T]he real self** of the productive agents **is destroyed through the** fragmentation and **degradation of work while they are subjugated to the brutalizing requirements of** the **capitalist labour** process. They are acknowledged as legitimately existing 'subjects' only as the manipulated consumers of commodities. Indeed, they become the more cynically manipulated - as the fictitious 'sovereign consumers' - the greater the pressure of the decreasing rate of utilization. Naturally, under such circumstances and determinations [T]he **productive**ly active **human beings cannot occupy their rightful place as human beings in capital's equations**, let alone can they be considered within the parameters of the capital system as the true aim of production. The commodified and reified social relationship between the productive subjects and their now independent controller - who, as a matter of materially constituted and legally enforced rights, acts as the sole proprietor of the conditions of the worker's production and self-reproduction -appear mystifying and impenetrable. Equally, the task of social reproduction and metabolic interchange with nature is fetishistically defined as the reproduction of the objectified/alienated conditions of production of which the sentient human being is no more than a strictly subordinated part, as a 'material factor of production'. And **since the** established **productive system,** under the rule of capital, **cannot reproduce itself unless it can do so on an ever enlarged scale, production** not only **must be deemed the aim of mankind** but -as a mode of production to which there cannot be any alternative -it must be premissed b the never-ending multiplication of material wealth as the aim of production.

Capitalism is a system to be rejected; its drive for resource expansion causes exploitation of the worker that underlies all social problems; it guarantees endless violence through oppression and racism and dehumanizes the workforce. Brown:  
Brown Charles Brown, 5/13/5, “Capitalism, Exploitation, & Oppression,” Professor of Economics and Research Scientist at the University of Michigan

**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**[P]rofits 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** classas 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.

PART FOUR IS THE ALTERNATIVE.

Completely withdraw from the logic of capital – this is essential to destroy the fetishism that allows capital to survive. We can beat capitalism. We must absolutely and unconditionally withdraw from the mindset of productivity and expansion to retain value to life. Meszaros 2:

**It is not at all** accidental or **surprising that the proposition of** “there is **no alternative” occupies such a prominent place in the** socioeconomic and political **conceptions formulated from capital’s standpoint**. Not even the greatest thinkers of the bourgeoisie—like Adam Smith and Hegel—could be exceptions in this respect. For it is absolutely true that the bourgeois order either succeeds in asserting itself in the form of dynamic capital expansion, or it is condemned to ultimate failure. There can be really no conceivable alternative to endless capital expansion from capital’s standpoint, determining thereby the vision of all those who adopt it. But the adoption of this standpoint also means that the question of “what price must be paid” for uncontrollable capital expansion beyond a certain point in time—once the ascendant phase of the system’s development is left behind—cannot enter into consideration at all. The violation of historical time is therefore the necessary consequence of adopting capital’s standpoint by internalizing the system’s expansionary imperative as its most fundamental and absolutely unalterable determinant. Even in the conceptions of the greatest bourgeois thinkers this position must prevail. There can be no alternative future social order whose defining characteristics would be significantly different from the already established one. This is why even Hegel, who formulated by far the most profound historical conception up to his own time, must also arbitrarily bring history to an end in capital’s unalterable present, idealizing the capitalist nation state11 as the insuperable climax of all conceivable historical development, despite his sharp perception of the destructive implications of the whole system of nation states. Thus, **there can be no alternative to decreeing the pernicious dogma of no alternative in bourgeois thought**. **But it is totally absurd for socialists to adopt the position of endless** (and by its nature uncontrollable) **capital expansion**. **For** the corollary idealization of—again characteristically unqualified—“consumption” ignores the elementary truth that from capital’s uncritical self-expansionary vantage point there can be no difference between destruction and consumption. One is as good as the other for the required purpose. This is so because the commercial transaction in the capital relation—even of the most destructive kind, embodied in the ware of the military/industrial complex and the use to which it is put in its inhuman wars—successfully completes the cycle of capital’s enlarged self-reproduction, so as to be able to open a new cycle. This is the only thing that really matters to capital, no matter how unsustainable might be the consequences. Consequently, **when socialists internalize the imperative of capital expansion as the necessary ground of the advocated growth, they do not simply accept an isolated tenet but a whole “package deal**.” Knowingly or not, they accept at the same time all of the false alternatives—like “growth or no-growth”—that can be derived from the uncritical advocacy of necessary capital expansion. The false alternative of no growth must be rejected by us not only because its adoption would perpetuate the most gruesome misery and inequality now dominating the world, with struggle and destructiveness inseparable from it. The radical negation of that approach can only be a necessary point of departure. **The inherently positive dimension of our vision involves the fundamental redefinition of wealth itself as known to us.** Under capital’s social metabolic order we are confronted by the alienating rule of wealth over society, directly affecting every aspect of life, from the narrowly economic to the cultural and spiritual domains. Consequently, **we cannot get out of capital’s vicious circle**, with all of its ultimately destructive determinations and false alternatives, **without fully turning around that vital relationship**.