The question of economic engagement, empirically, is a question about the fundamental nature of globalization itself in the face of irreconcilable world views. Before engaging in whether or how the United States should increase economic engagement, we need to engage in the debate itself.

Wallace 2001 (Molly, “Tropics of Globalization: Reading the New North America” in *Symploke* vol. 9 no. 1-2)

In the preface to *Continental Shift: Free Trade and the New North America*, William Orme, exasperated with the symbolic politics that accompanied the NAFTA debates, asserts, "**By now**, **'the Nafta debate' is no longer about the agreement itself**, **or about Mexico, but about competing domestic political agendas and irreconcilable world view**s."

And we’ll do so by quoting the visions of “Arcangel” in Karen Yamashita’s *Tropic of Orange*

Rodriguez returned to his work**. Only work could make him forget** that he only had one son left, and that son drank every night and scoffed at his work, at his straight walls, his careful laying of one brick after the other, because after all **he would die, and the bricks that depleted the earth did so to make room for his body. Two bricks for his head, two bricks for his hands, two for his feet.** Knowing this, Arcangel set the bricks with special care, blessing and naming each brick, reconstructing Rodriguez’s dying body again and again into that very straight wall. But it was a strange mumbling mantra, and Rodriguez, peering over the wall at his laboring partner, thought Arcangel might be chanting in Latin:

***Trade balances and stock market figures.***

***Negatives and positives.***

***Black and red numbers.***

***Percentages and points.***

***Net, gross, and dividends.***

***IMF debts.***

***Loans and defaults.***

***A twenty-eight billion dollar trade deficit?***

***Devaluate the peso.***

***A miracle!***

***No more debt for the country. Instead***

***Personal debt for all its people.***

***Free trade.***

**Arcangel remembered seeing the slain body of Emiliano Zapata, killed in an ambush** by a vain young colonel named Jesus Guajardo and thrown across a mule as it passed thorugh Zapata’s homeland, through the villa de Ayala from the Hacienda Chinameca **on April 10, 1919**. By the end of the day, when the body was flung to the ground and peeled from the dirt to reveal the familiar and handsome features – the dark brows and thick mustache, Arcangel recalled – **it was just another body, its blood thickened to clay**. Now, **from the mountains of Chiapas at the borer of Guatemala, that very name had been reinvoked by the people who called themselves Ch’ol, Lacandon, Tzeltal, Tzotzil, Tojolabal, and Zoque.**

***Tierra y libertad***

***Revolution reinvented***

***But consistently the same:***

***The hard labor of people at the bottom***

***With nothing,***

***Nothing,***

***To lose.***

**It was only political poetry, but he couldn’t help it. It was always there carousing around in his brain**. Such a nuisance. Arcangel made several trips with the wheelbarrow hauling bricks. Then he stopped to mix another slop of mortar. Rodriguez worked with a trowel quietly and carefully at one end of the long perfect wall. Arcangel wondered if it wasn’t a wall that could conceivably continue east and west forever. Labor for a lifetime (Page 148-149)

Thus we affirm the resolution as a text: The United States Federal Government should substantially increase economic engagement toward Mexico.

We affirm this world in a framework of magical realism – this means that we defend the methodology of the affirmative as a textual and representational disruption as a means of opening up spaces for alternative forms of understanding.

Zamora and Faris 1995 (Loris and Vendy, *Magical Realism: Theory, History Community* pages 3-4)

An essential difference, then, between realism and magical realism involves the intentionality implicit in the conventions of the two modes. Several essays in our collection suggest that **realism intends its version of the world as a singular version, as an objective (hence universal) representation of natural and social realities – in short, that realism functions ideologically and hegemonically.** Magical realism also functions ideologically but, according to these essays, less hegemonically, for its program is not centralizing but eccentric**: it creates space for interactions of diversity. In magical realist texts, ontological disruption serves the purpose of political and cultural disruption: magic is often given as a cultural corrective, requiring readers to scrutinize accepted realistic conventions of causality, materiality, motivation.**

The framework for this round is that you vote for the team that best creates a space for challenging postcolonial domination. The scholarship and textuality that we advocate in this must be a form of resistance to institutional and cultural domination.

Giroux 1992 (Henry, “Post-Colonial Ruptures and Democratic Possibilities: Multiculturalism as Anti-Racist Pedagogy” in *Cultural Critique* no. 21 pg. 5-39)

**Creating a theoretical space for new forms of criticism and collective action not only means constructing a discourse that challenges the** conservative **assault on cultural democracy**; **it also means demystifying the liberal refusal to link cultural struggle to forms of historical and institutional domination.**

And our methodology is key because engaging in the world of the resolution through realist methods of stable truths and descriptions justify persecution and subjection. This is the impact.

Sanchez 2009 (Jesus, Ana Manzanas, Begona Simal “Juxtaposed Realities: Magical Realism and/as Postcolonial Experience” page 117)

**The scientific revolution of the seventeenth century, which produced rationalist, empiricist approaches to nature during the eighteenth century, would, by the beginning of the nineteenth, align itself with industrialization and colonialism, both powerful instruments in the human attempt to master nature**.

And instead of being complacent with a standpoint as debaters from the United States, we choose to engage in a world of economic engagement between Mexico and the United States in a manner that allows us to transgress boundaries to build anti-imperialist alliances.

Sanchez 2009 (Jesus, Ana Manzanas, Begona Simal “Juxtaposed Realities: Magical Realism and/as Postcolonial Experience” page 125)

**Overall, most discussions of the oppositional nature of magic realist writing focus on its dual nature as a literarily transgressive and ideologically subversive force.** **Magical realist texts** deploy different strategies that **seek to destabilize and question both the literary boundaries of realism, and the political status quo facilitated by that particular narrative mode**.