### 1nc da

#### Immigration reform will pass --- pc is key and Obama is pushing.

McMorris-Santoro 10/15

Evan, BuzzFeed Staff, Obama Has Already Won The Shutdown Fight And He’s Coming For Immigration Next, 10/15/13, http://www.buzzfeed.com/evanmcsan/obama-has-already-won-the-shutdown-fight-and-hes-coming-for

As the fiscal fight roiling Washington nears its end, the White House is already signaling that it plans to use the political momentum it has gained during the shutdown fight to charge back into the immigration debate. And this time, Democratic pollsters and advocates say, they could actually win.¶ The final chapter of the current crisis hasn’t been written yet, but Democrats in Washington are privately confident that they’ll emerge with the upper hand over the conservatives in Congress who forced a government shutdown. And sources say the administration plans to use its victory to resurrect an issue that was always intended to be a top priority of Obama’s second-term agenda.¶ Advocates argue the post-fiscal crisis political reality could thaw debate on the issue in the House, which froze in earlier this year after the Senate passed a bipartisan immigration bill that was led by Republican Sen. Marco Rubio and Democratic Sen. Chuck Schumer.¶ “It’s at least possible with sinking poll numbers for the Republicans, with a [GOP] brand that is badly damaged as the party that can’t govern responsibly and is reckless that they’re going to say, ‘All right, what can we do that will be in our political interest and also do tough things?’” said Frank Sharry, executive director of the immigration reform group America’s Voice. “That’s where immigration could fill the bill.”¶ The White House and Democrats are “ready” to jump back into the immigration fray when the fiscal crises ends, Sharry said. And advocates are already drawing up their plans to put immigration back on the agenda — plans they’ll likely initiate the morning after a fiscal deal is struck.¶ “We’re talking about it. We want to be next up and we’re going to position ourselves that way,” Sharry said. “There are different people doing different things, and our movement will be increasingly confrontational with Republicans, including civil disobedience. A lot of people are going to say, ‘We’re not going to wait.’”¶ The White House isn’t ready to talk about the world after the debt limit fight yet, but officials have signaled strongly they want to put immigration back on the agenda.¶ Asked about future strategic plans after the shutdown Monday, a senior White House official said, “That’s a conversation for when the government opens and we haven’t defaulted.” But on Tuesday, Press Secretary Jay Carney specifically mentioned immigration when asked “how the White House proceeds” after the current fracas is history.¶ “Just like we wish for the country, for deficit reduction, for our economy, that the House would follow the Senate’s lead and pass comprehensive immigration reform with a big bipartisan vote,” he said. “That might be good for the Republican Party. Analysts say so; Republicans say so. We hope they do it.”¶ The president set immigration as his next priority in an interview with Univision Tuesday.¶ “Once that’s done, you know, the day after, I’m going to be pushing to say, call a vote on immigration reform,” Obama said. He also set up another fight with the House GOP on the issue.¶ “We had a very strong Democratic and Republican vote in the Senate,” Obama said. “The only thing right now that’s holding it back is, again, Speaker Boehner not willing to call the bill on the floor of the House of Representatives.”¶ Don’t expect the White House effort to include barnstorming across the country on behalf of immigration reform in the days after the fiscal crisis ends, reform proponents predict. Advocates said the White House has tried hard to help immigration reform along, and in the current climate that means trying to thread the needle with Republicans who support reform but have also reflexively opposed every one of Obama’s major policy proposals.¶ Democrats and advocates seem to hope the GOP comes back to immigration on its own, albeit with a boost from Democrats eager to join them. Polls show Republicans have taken on more of the blame from the fiscal battle of the past couple of weeks. But Tom Jensen, a pollster with the Democratic firm Public Policy Polling, said moving to pass immigration reform could be just what the doctor ordered to get the public back on the side of the Republicans.¶ “We’ve consistently found that a sizable chunk of Republican voters support immigration reform, and obviously a decent number of Republican politicians do too,” Jensen said. “After this huge partisan impasse, they may want to focus on something that’s not quite as polarized, and immigration would certainly fit the bill since we see voters across party lines calling for reform.”

#### Engaging Mexico is politically divisive

Wilson 13

Christopher E., Associate at the Mexico Institute of the Woodrow Wilson International. Center for Scholars , January, “A U.S.-Mexico Economic Alliance: Policy Options for a Competitive Region,” http://www.wilsoncenter.org/sites/default/files/new\_ideas\_us\_mexico\_relations.pdf

At a time when Mexico is poised to experience robust economic growth, a manufacturing renaissance is underway in North America and bilateral trade is booming, the United States and Mexico have an important choice to make: sit back and reap the moderate and perhaps temporal benefits coming naturally from the evolving global context , or implement a robust agenda to improve the competitiveness of North America for the long term . Given that job creation and economic growth in both the United States and Mexico are at stake, t he choice should be simple, but a limited understanding about the magnitude, nature and depth of the U.S.-Mexico economic relationship among the public and many policymakers has made serious action to support regional exporters more politically divisive than it ought to be.

#### We have a moral obligation to support comprehensive reform –solves exploitation and takes a stand against unethical practices Noorani 10 (Ali, Executive Director of the Reform Immigration FOR America campaign and National Immigration Forum, Why We Must Continue Pushing for Comprehensive Immigration Reform, <http://immigration.change.org/blog/view/why_we_must_continue_pushing_for_comprehensive_immigration_reform>) There are 11 million undocumented immigrants living in the United States today. And there are 279 Congressional votes standing between those people and the American dream. The fight for those 279 votes that 11 million people need has been long and tough, but now, more than ever, is the time for our courage and leadership.  In April, Arizona enshrined racial profiling into law — and awakened millions to the current civil rights crisis the immigrant community is facing in our country. Arizona changed the game and brought the urgency of our fight to a fever pitch.  Since then, at least 18 states have considered legislation similar to the Arizona law. The lack of political courage from both the White House and members of Congress to tackle immigration reform has left a vacuum that states like Arizona are rushing to fill with their own measures — and these measures mostly focus only on enforcement with no thought given to families and workers.  Immigration is no longer a policy debate; it is a political battle with clear choices: Legalization or criminalization. Justice for all or racial profiling. Family unity or family separation.  We, as advocates, also have a clear choice. We can negotiate with ourselves and entice our opponents to the table by proposing piecemeal options. But, an effort to push anything short of a comprehensive overhaul of our broken system would both give our opponents a reprieve from working on a bi-partisan solution to one of our nation’s most pressing problems and give our allies the choice of checking off the “immigration” box on their to-do list without having fully addressed the issue.  Anything less than full legalization of the 11 million undocumented immigrants is unacceptable, and we should not demand anything less.  We have a moral obligation to push for real reform that brings justice to all of our communities. We won’t allow the inaction of Congress to force us into negotiating away our power. The courage of those 11 million people is our power. If we back off from organizing the entire community, we will fail to create — much less take advantage of — the opportunities that lie ahead.  The American public has shown that they are in favor of immigration reform with a pathway to legalization. Our communities have stood up and made their voices heard. Arizona has ignited the 21st century fight for civil rights.  Now is the time for our lawmakers to step up and stop putting politics above what is right and just.  We must continue increasing our pressure. There are no lack of options in front of the President and Congress to legalize the undocumented, keep families together and reform our immigration system in the interests of our nation. There is only a lack conviction. And it’s up to us, as immigration rights advocates, to force them to do the right thing, and bring real, comprehensive reform to all 11 million undocumented immigrants, leaving no one behind.

### 1nc t

#### Interpretation --- economic engagement must be government-to-government.

**Daga, 13** - director of research at Politicas Publicas para la Libertad, in Bolivia, and a visiting senior policy analyst at the Heritage Foundation (Sergio, “Economics of the 2013-2014 Debate Topic:

U.S. Economic Engagement Toward Cuba, Mexico or Venezuela”, National Center for Policy Analysis, 5/15, <http://www.ncpa.org/pdfs/Message_to_Debaters_6-7-13.pdf>)

Economic engagement between or among countries can take many forms, but this document will focus on government-to-government engagement through 1) international trade agreements designed to lower barriers to trade; and 2) government foreign aid; next, we will contrast government-to-government economic engagement with private economic engagement through 3) international investment, called foreign direct investment; and 4) remittances and migration by individuals. All of these areas are important with respect to the countries mentioned in the debate resolution; however, when discussing economic engagement by the U.S. federal government, some issues are more important with respect to some countries than to others.

#### ‘Its’ is a possessive pronoun showing ownership

**Glossary of English Grammar Terms, 2005**

(http://www.usingenglish.com/glossary/possessive-pronoun.html)

Mine, yours, his, hers, its, ours, theirs are the possessive pronouns used to substitute a noun and to show possession or ownership.

EG. This is your disk and that's mine. (Mine substitutes the word disk and shows that it belongs to me.)

#### B. Violation – the plan merely removes barriers to private sector economic engagement

#### C. Voting issue –

**1. limits – a government limit is the only way to keep the topic manageable – otherwise they could use any 3rd party intermediary, lift barriers to private engagement, or target civil society – it makes topic preparation impossible**

**2. negative ground – formal governmental channels are key to predictable relations disads and counterplans that test ‘engagement’**

**3. effects T --- the plan in a vacuum doesn’t increase engagent**

### 1nc cp

#### Text: Congress should delegate the authority to clarify that the NAFTA agreement itself obligates binding worker protections in Mexico to the Department of Commerce. The Department of Commerce should pursue and enact the congressional delegation.

#### Solves and net benefit is ptx.

**Epstein et Al., 99** (David Epstein- Department of Political Science and Stanford Graduate School of Business, Columbia and Stanford University, and Sharyn O’Hallaron- Department of Political Science and the School of International and Public Affairs and Hoover Institution, Columbia and Stanford University, January 1999 (“The Nondelegation Doctrine and the Separation of Powers” – Cardozo Law Review) p. lexis

Our institutional analysis begins with the observation that there are two alternative modes for specifying the details of public policy. Policy can be made through the typical legislative process, in which a committee considers a bill and reports it to the floor of the chamber, and then a majority of the floor members must agree on a policy to enact. Alternatively, Congress can pass a law that delegates authority to regulatory agencies, allowing them to fill in some or all of the details of policy. The key is that, given a fixed amount of policy details to be specified, these two modes of poli [\*962] cymaking are substitutes for each other. To the degree that one is used more, the other will perforce be used less. Note also that it is Congress who chooses where policy is made. Legislators can either write detailed, exacting laws, in which case the executive branch will have little or no substantive input into policy, they can delegate the details to agencies, thereby giving the executive branch a substantial role in the policymaking process, or they can pick any point in between. Since legislators' primary goal is reelection, it follows that policy will be made so as to maximize legislators' reelection chances. Thus, delegation will follow the natural fault lines of legislators' political advantage. In making this institutional choice, legislators face costs either way. Making explicit laws requires legislative time and energy that might be profitably spent on more electorally productive activities. After all, one of the reasons bureaucracies are created is for agencies to implement policies in areas where Congress has neither the time nor expertise to micro-manage policy decisions, and by restricting flexibility, Congress would be limiting agencies' ability to adjust to changing circumstances. This tradeoff is captured well by Terry Moe in his discussion of regulatory structure: The most direct way [to control agencies] is for today's authorities to specify, in excruciating detail, precisely what the agency is to do and how it is to do it, leaving as little as possible to the discretionary judgment of bureaucrats - and thus as little as possible for future authorities to exercise control over, short of passing new legislation... Obviously, this is not a formula for creating effective organizations. In the interests of public protection, agencies are knowingly burdened with cumbersome, complicated, technically inappropriate structures that undermine their capacity to perform their jobs well. n40 Where oversight and monitoring problems do not exist, legislators would readily delegate authority to the executive branch, taking advantage of agency expertise, conserving scarce resources of time, staff, and energy, and **avoiding the logrolls, delays, and informational inefficiencies** associated with the committee system. Consider, for example, the issue of airline safety, which is characterized on the one hand by the need for technical expertise, and on the other hand by an almost complete absence of potential political benefits. That is, policymakers will receive little credit if airlines run well and no disasters occur, but they will have to with [\*963] stand intense scrutiny if something goes wrong. n41 Furthermore, legislative and executive preferences on this issue would tend to be almost perfectly aligned - have fewer accidents as long as the costs to airlines are not prohibitive. The set of individuals receiving benefits, the public who use the airlines, is diffused and ill organized, while those paying the costs of regulation, the airline companies, are well-organized and politically active. Furthermore, keeping in mind that deficiencies in the system are easily detectable, delegated power is relatively simple to monitor. For all these reasons, even if legislators had unlimited time and resources of their own (which they do not), delegation to the executive branch would be the preferred mode of policymaking.

### 1nc k

#### **The plan is a vehicle for neoliberal exploitation --- while the plan attempts to protest the West’s failures, they use the tools of the neoliberal system --- i.e. market coercion --- to enforce labor standards.**

Jacobs, 04 – Assistant Prof of Polisci at West Virginia University (Jamie Elizabeth, "Neoliberalism and Neopanamericanism: The View from Latin America," Latin American Politics & Society 46.4 (2004) 149-152, MUSE)//VP

The advance of neoliberalism suffers no shortage of critics, both from its supporters who seek a greater balance in the interests of North and South, and from its opponents who see it as lacking any real choice for developing states. The spread of neoliberalism is viewed by its strongest critics as part of the continuing **expression of Western power** through the mechanisms of globalization, often directly linked to the **hegemonic power** of the United States. Gary Prevost and Carlos Oliva Campos have assembled a collection of articles that pushes this debate in a somewhat new direction. This compilation addresses the question from a different perspective, focusing not on the neoliberal process as globalization but on neoliberalism as the new guise of panamericanism, which emphasizes a distinctly political overtone in the discussion. The edited volume argues that neoliberalism reanimates a system of relations in the hemisphere that **reinforces the most negative aspects of** the last century's U.S.-dominated panamericanism. The assembled authors offer a critical view that places neoliberalism squarely in the realm of U.S. hegemonic exploitation of interamerican relations. This volume, furthermore, articulates a detailed vision of the potential failures of this approach in terms of culture, politics, security, and economics for both North and South. Oliva and Prevost present a view from Latin America that differs from that of other works that emphasize globalization as a general or global process. This volume focuses on the implementation of free market capitalism in the Americas as a continuation of the U.S. history of hegemonic control of the hemisphere. While Oliva and Prevost and the other authors featured in this volume point to the changes that have altered global relations since the end of the Cold War—among them an altered balance of power, shifting U.S. strategy, and evolving interamerican relations—they all view the U.S. foreign policy of neoliberalism and economic integration essentially as **old wine in new bottles**. As such, old enemies (communism) are replaced by new (drugs and terrorism), but the fear of Northern domination of and **intervention** in Latin America remains. Specifically, Oliva and Prevost identify the process through which "economics had taken center stage in interamerican affairs." They [End Page 149] suggest that the Washington Consensus—diminishing the state's role in the economy, privatizing to reduce public deficits, and shifting more fully to external markets—was instead a recipe for weakened governments susceptible to hemispheric domination by the United States (xi). The book is divided into two main sections that emphasize hemispheric and regional issues, respectively. The first section links more effectively to the overall theme of the volume in its chapters on interamerican relations, culture, governance, trade, and security. In the first of these chapters, Oliva traces the evolution of U.S. influence in Latin America and concludes that, like the **Monroe Doctrine and Manifest Destiny** in the past, the prospect of hemispheric **economic integration** will be marked by a **dominant view privileging U.S. security**, conceptualized in transnational, hemispheric terms, that is both asymmetrical and not truly integrated among all members. In this context, Oliva identifies the free trade area of the Americas (FTAA) as "an economic project suited to a hemispheric context that is politically favorable to the United States" (20). The chapters in this section are strongest when they focus on the political aspects of neoliberalism and the possible unintended negative consequences that could arise from the neoliberal program. Carlos Alzugaray Treto draws on the history of political philosophy, traced to Polanyi, identifying ways that social inequality has the potential to **undermine the stable governance** that is so crucial a part of the neoliberal plan. He goes on to point out how this potential for **instability** could also generate a new period of **U.S. interventionism in Latin America**. Treto also analyzes how the "liberal peace" could be undermined by the "right of humanitarian intervention" in the Americas if the NATO intervention in Yugoslavia served as a model for U.S. involvement in the hemisphere. Hector Luis Saint-Pierre raises the issue of "democratic neoauthoritarianism," responsible for "restricting citizenship to the exercise of voting, limiting its voice to electoral polls of public opinion, restraining human rights to consumer's rights, [and] shutting down spaces to the citizens' participation" (116). While these critiques are leveled from a structuralist viewpoint, they often highlight concerns expressed from other theoretical perspectives and subfields (such as the literature on citizenship and participation in the context of economic integration). These chapters also emphasize the way inattention to economic, social, and political crisis could damage attempts at integration and the overall success of the neoliberal paradigm in the Americas. In general, the section on hemispheric issues offers a suspicious view of the U.S. role in promoting integration, arguing that in reality, integration offers a deepening of **historical asymmetries of power**, the potential to create **new justifications** for **hegemonic intervention**, and the further weakening of state sovereignty in the South. [End Page 150]

#### Our link is to the plan --- they use market hegemony to coerce Mexico into labor standards is totally neoliberal.

Makwana 6

(Rajesh Makwana is the Director of Share The World’s Resources (www.stwr.org), an NGO campaigning for global economic and social justice, November 23, 2006. Neoliberalism and Economic Globalization, STRW, <http://www.stwr.org/globalization/neoliberalism-and-economic-globalization.html>. SHO)

Free trade is the foremost demand of neoliberal globalization. In its current form, it simply translates as greater access to emerging markets for corporations and their host nations. These demands are contrary to the original assumptions of free trade as affluent countries adopt and maintain protectionist measures. Protectionism allows a nation to strengthen its industries by levying taxes and quotas on imports, thus increasing their own industrial capacity, output and revenue. Subsidies in the US and EU allow corporations to keep their prices low, effectively pushing smaller producers in developing countries out of the market and impeding development. With this self interest driving globalization, economically powerful nations have created a global trading regime with which they can determine the terms of trade. The North American Free Trade Agreement (NAFTA) between the US, Canada, and Mexico is an example of free-market fundamentalism that gives corporations legal rights at the expense of national sovereignty. Since its implementation it has caused job loss, undermined labour rights, privatized essential services, increased inequality and caused environmental destruction. In Europe only 5% of EU citizens work in agriculture, generating just 1.6% of EU GDP compared to more than 50% of citizens in developing countries. However, the European Common Agricultural Policy (CAP) provides subsidies to EU farmers to the tune of £30 billion, 80% of which goes to only 20% of farmers to guarantee their viability, however inefficient this may be. The General Agreement on Trade and Services (GATS) was agreed at the World Trade Organization (WTO) in 1994. Its aim is to remove any restrictions and internal government regulations that are considered to be "barriers to trade". The agreement effectively abolishes a government’s sovereign right to regulate subsidies and provide essential national services on behalf of its citizens. The Trade Related agreement on International Property Rights (TRIPS) forces developing countries to extend property rights to seeds and plant varieties. Control over these resources and services are instead granted to corporate interests through the GATS and TRIPS framework. These examples represent modern free trade which is clearly biased in its approach. It fosters corporate globalization at the expense of local economies, the environment, democracy and human rights. The primary beneficiaries of international trade are large, multinational corporations who fiercely lobby at all levels of national and global governance to further the free trade agenda.

#### Neoliberalism is bad.

Darder, 10 – Professor Antonia Darder, Distinguished Professor of Education, University of Illinois, Urbana Champaign (“Preface” in *Critical Pedagogy, Ecoliteracy, & Planetary Crisis: The Ecopedagogy Movement* by Richard V. Kahn, 2010, pp. x-xiii)//VP

GENDER MODIFIED

It is fitting to begin my words about Richard Kahn’s Critical Pedagogy, Ecoliteracy, and Planetary Crisis: The Ecopedagogy Movement with a poem. The direct and succinct message of The Great Mother Wails cuts through our theorizing and opens us up to the very heart of the book’s message—to ignite a fire that speaks to **the ecological crisis** at hand; a crisis orchestrated by the inhumane greed and economic brutality of the wealthy. Nevertheless, as is clearly apparent, none of us is absolved from complicity with the devastating destruction of the earth. As members of the global community, we are all implicated in this destruction by the very manner in which we define ourselves, each other, and all living beings with whom we reside on the earth. Everywhere we look there are glaring signs of political systems and social structures that propel us toward **unsustainability and extinction**. In this historical moment, the planet faces some of the most horrendous forms of “[hu]man-made” devastation ever known to humankind. Cataclysmic “natural disasters” in the last decade have sung the environmental hymns of planetary imbalance and reckless environmental disregard. A striking feature of this ecological crisis, both locally and globally, is the **overwhelming concentration of wealth** held by the ruling elite and their agents of capital. This environmental malaise is characterized by the staggering loss of livelihood among working people everywhere; gross inequalities in educational opportunities; an absence of health care for millions; an unprecedented number of people living behind bars; and trillions spent on fabricated wars fundamentally tied to the control and domination of the planet’s resources. The Western ethos of mastery and supremacy over nature has accompanied, to our detriment, the unrelenting expansion of capitalism and its unparalleled domination over all aspects of human life. This hegemonic worldview has been unmercifully imparted through a host of public policies and practices that conveniently gloss over gross inequalities as commonsensical necessities for democracy to bloom. As a consequence, the liberal democratic rhetoric of “we are all created equal” hardly begins to touch the international pervasiveness of racism, patriarchy, technocracy, and economic piracy by the West, all which have fostered the erosion of civil rights and the unprecedented ecological exploitation of societies, creating conditions that now threaten our peril, if we do not reverse directions. Cataclysmic disasters, such as Hurricane Katrina, are unfortunate testimonies to the danger of ignoring the warnings of the natural world, especially when coupled with egregious governmental neglect of impoverished people. Equally disturbing, is the manner in which ecological crisis is vulgarly exploited by unscrupulous and ruthless capitalists who see no problem with turning a profit off the backs of ailing and mourning oppressed populations of every species—whether they be victims of weather disasters, catastrophic illnesses, industrial pollution, or inhumane practices of incarceration. Ultimately, these constitute ecological calamities that speak to the inhumanity and tyranny of material profiteering, at the expense of precious life. The arrogance and exploitation of neoliberal values of consumption dishonor the contemporary suffering of poor and marginalized populations around the globe. Neoliberalism denies or simply mocks (“Drill baby drill!”) the interrelationship and delicate balance that exists between all living beings, including the body earth. In its stead, values of individualism, competition, privatization, and the “free market” systematically debase the ancient ecological knowledge of indigenous populations, who have, implicitly or explicitly, rejected the fabricated ethos of “progress and democracy” propagated by the West. In its consuming frenzy to gobble up the natural resources of the planet for its own hyperbolic quest for material domination, the exploitative nature of capitalism and its burgeoning technocracy has dangerously deepened the structures of social exclusion, through the destruction of the very biodiversity that has been key to our global survival for millennia. Kahn insists that this devastation of all species and the planet must be fully recognized and soberly critiqued. But he does not stop there. Alongside, he rightly argues for political principles of engagement for the construction of a critical ecopedagogy and ecoliteracy that is founded on economic redistribution, cultural and linguistic democracy, indigenous sovereignty, universal human rights, and a fundamental respect for all life. As such, Kahn seeks to bring us all back to a formidable relationship with the earth, one that is unquestionably rooted in an integral order of knowledge, imbued with physical, emotional, intellectual, and spiritual wisdom. Within the context of such an ecologically grounded epistemology, Kahn uncompromisingly argues that our organic relationship with the earth is also intimately tied to our struggles for cultural self-determination, environmental sustainability, social and material justice, and global peace. Through a carefully framed analysis of past disasters and current ecological crisis, Kahn issues an urgent call for a critical ecopedagogy that makes central explicit articulations of the ways in which societies construct ideological, political, and cultural systems, based on social structures and practices that can serve to promote ecological sustainability and biodiversity or, conversely, lead us down a disastrous path of unsustainability and extinction. In making his case, Kahn provides a grounded examination of the manner in which consuming capitalism manifests its repressive force throughout the globe, disrupting the very ecological order of knowledge essential to the planet’s sustainability. He offers an understanding of critical ecopedagogy and ecoliteracy that inherently critiques the history of Western civilization and the anthropomorphic assumptions that sustain patriarchy and the subjugation of all subordinated living beings—assumptions that continue to inform traditional education discourses around the world. Kahn incisively demonstrates how a theory of multiple technoliteracies can be used to effectively critique the ecological corruption and destruction behind mainstream uses of technology and the media in the interest of the neoliberal marketplace. As such, his work points to the manner in which the sustainability rhetoric of mainstream environmentalism actually **camouflages** wretched neoliberal policies and practices that left unchecked **hasten the annihilation of the globe’s ecosystem**. True to its promise, the book cautions that any anti-hegemonic resistance movement that claims social justice, universal human rights, or global peace must contend forthrightly with the deteriorating ecological crisis at hand, as well as consider possible strategies and relationships that rupture the status quo and transform environmental conditions that threaten disaster. A failure to integrate ecological sustainability at the core of our political and pedagogical struggles for liberation, Kahn argues, is to blindly and misguidedly adhere to an anthropocentric worldview in which emancipatory dreams are deemed solely about human interests, without attention either to the health of the planet or to the well-being of all species with whom we walk the earth.

#### The alternative is to reject the 1ac to interrogate neoliberal economic engagement with latin America from the starting point of knowledge production --- that is a prerequisite to breaking down neoliberalism --- we shouldn’t use the tools of neoliberalism to break it down

**Walsh, 12** – Estudios Culturales Latinoamericanos de la Universidad Andina Simón Bolívar (Catherine, “The Politics of Naming”, Cultural Studies, 26.1, Project Muse)//VP

Cultural Studies, in our project, is constructed and understood as more than a field of ‘study’. It is broadly understand as a formation, a field of possibility and expression. And it is constructed as a space of encounter between disciplines and intellectual, political and ethical projects that seek to combat what Alberto Moreiras called the impoverishment of thought driven by divisions (disciplinary, epistemological, geographic, etc.) and the socio-political-cultural fragmentation that increasingly makes social change and intervention appear to be divided forces (Moreiras 2001). As such, Cultural Studies is conceived as a place of plural-, inter-, transand in-disciplinary (or undisciplined) critical thinking that takes as major concern the intimate relationships between culture, knowledge, politics and economics mentioned earlier, and that sees the problems of the region as both local and global. It is a space from which to search for ways of thinking, knowing, comprehending, feeling and acting that permit us to intervene and influence: a field that makes possible convergence and articulation, particularly between efforts, practices, knowledge and projects that focus on more global justice, on differences (epistemic, ontological, existential, of gender, ethnicity, class, race, nation, among others) constructed as inequalities within the framework of neo-liberal capitalism. It is a place that seeks answers, encourages intervention and engenders projects and proposals. It is in this frame of understanding and practice in our Ph.D. programme in Latin-American Cultural Studies at the Universidad Andina Simo´n Bolı´var, that this broad description-definition continues to take on more concrete characteristics. Here I can identify three that stand out: the inter-cultural, the inter-epistemic and the de-colonial. The inter-cultural has been and still is a central axis in the struggles and processes of social change in the Andean region. Its critical meaning was first affirmed near the end of the 1980s in the Ecuadorian indigenous movement’s political project. Here inter-culturality was positioned as an ideological principal grounded in the urgent need for a radical transformation of social structures, institutions and relationships, not only for indigenous peoples but also for society as a whole. Since then, inter-culturality has marked a social, political, ethical project and process that is also epistemological;6 a project and a process that seek to re-found the bases of the nation and national culture, understood as homogenous and mono-cultural. Such call for re-founding does not to simply add diversity to what is already established, but rather to rethink, rebuild and inter-culturalize the nation and national culture, and with in the terrains of knowledge, politics and life-based visions. It is this understanding of the inter-cultural that is of interest. Concretely, we are interested in the spaces of agency, creation, innovation and encounter between and among different subjects, knowledges, practices and visions. Referring to our project of Cultural Studies as (inter)Cultural Studies, enables and encourages us to think from this region, from the struggles, practices and processes that question Eurocentric, colonial and imperial legacies, and work to transform and create radically different conditions for thinking, encountering, being and coexisting or co-living. In a similar fashion, the inter-epistemic focuses on the need to question, interrupt and transgress the Euro-USA-centric epistemological frameworks that dominate Latin-American universities and even some Cultural Studies programmes. To think with knowledges produced in Latin America and the Caribbean (as well as in other ‘Souths’, including those located in the North) and by intellectuals who come not only from academia, but also from other projects, communities and social movements are, for us, a necessary and essential step, both in de-colonization and in creating other conditions of knowledge and understanding. Our project, thus, concerns itself with the work of inverting the geopolitics of knowledge, with placing attention on the historically subjugated and negated plurality of knowledge, logics and rationalities, and with the political-intellectual effort to create relationships, articulations and convergences between them. The de-colonial element is intimately related to the two preceding points. Here our interest is, on one hand, to make evident the thoughts, practices and experiences that both in the past and in the present have endeavoured to challenge the colonial matrix of power and domination, and to exist in spite of it, in its exterior and interior. By colonial matrix, we refer to the hierarchical system of racial civilizational classification that has operated and operates at different levels of life, including social identities (the superiority of white, heterosexual males), ontological-existential contexts (the dehumanization of indigenous and black peoples), epistemic contexts (the positioning of Euro-centrism as the only perspective of knowledge, thereby disregarding other epistemic rationalities), and cosmological (the control and/or negation of the ancestral-spiritual-territorial-existential bases that govern the life-systems of ancestral peoples, most especially those of African Diaspora and of Abya Yala) (see Quijano 1999). At the centre or the heart of this matrix is capitalism as the only possible model of civilization; the imposed social classification, the idea of ‘humanity’, the perspective of knowledge and the prototype life-system that goes with it defines itself through this capitalistic civilizational lens. As Quijano argues, by defending the interests of social domination and the exploitation of work under the hegemony of capital, ‘the ‘‘racialization’’ and the ‘‘capitalization’’ of social relationships of these models of power, and the ‘‘eurocentralization’’ of its control, are in the very roots of our present problems of identity,’ in Latin America as countries, ‘nations’ and States (Quijano 2006). It is precisely because of this that we consider the de-colonial to be a fundamental perspective. Within our project, the de-colonial does not seek to establish a new paradigm or line of thought but a critically-conscious understanding of the past and present that opens up and suggests questions, perspectives and paths to explore. As such, and on the other hand, we are interested in stimulating methodologies and pedagogies that, in the words of Jacqui Alexander (2005), cross the fictitious boundaries of exclusion and marginalization to contribute to the configuration of new ways of being and knowing rooted not in alterity itself, but in the principles of relation, complement and commitment. It is also to encourage other ways of reading, investigating and researching, of seeing, knowing, feeling, hearing and being, that challenge the singular reasoning of western modernity, make tense our own disciplinary frameworks of ‘study’ and interpretation, and persuade a questioning from and with radically distinct rationalities, knowledge, practices and civilizational-life-systems. It is through these three pillars of the inter-cultural, the inter-epistemic and the de-colonial that we attempt to understand the processes, experiences and struggles that are occurring in Latin America and elsewhere. But it is also here that we endeavour to contribute to and learn from the complex relationships between culture-politics-economics, knowledge and power in the world today; to unlearn to relearn from and with perspectives otherwise. Practices, experiences and challenges In this last section, my interest is to share some of the particularities of our doctorate programme/project, now in its third cycle; its achievements and advancements; and the challenges that it faces in an academic context, increasingly characterized regionally and internationally, by disciplinarity, depolitization, de-subjectivation, apathy, competitive individualism and nonintervention. Without a doubt, one of the unique characteristics of the programme/ project is its students: all mid-career professionals mainly from the Andean region and from such diverse fields as the social sciences, humanities, the arts, philosophy, communication, education and law. The connection that the majority of the students have with social and cultural movements and/or processes, along with their dedication to teaching or similar work, helps to contribute to dynamic debate and discussion not always seen in academia and post-graduate programmes. Similarly, the faculty of the programme stand out for being internationally renowned intellectuals, and, the majority, for their commitment to struggles of social transformation, critical thinking and the project of the doctorate itself. The curriculum offering is based on courses and seminars that seek to foment thinking from Latin American and with its intellectuals in all of their diversity comprehend, confront and affect the problems and realities of the region, which are not only local but global. The pedagogical methodological perspective aforementioned works to stimulate processes of collective thought and allow the participants to think from related formations, experiences and research topics and to think with the differences disciplinary, geographical, epistemic and subjective thereby fracturing individualism by dialoguing, transgressing and inter-crossing boundaries. Trans-disciplinarity, as such, is a fundamental position and process in our project. The fact that the graduate students come from an array of different backgrounds provides a plurality in which the methodologicalpedagogical practice becomes the challenge of collectively thinking, crossing disciplinary backgrounds and creating new positions and perspectives, conceived and formed in a trans-disciplinary way. The majority of courses, seminars and professors, also assume that this is a necessary challenge in today’s world when no single discipline and no single intellectual is capable alone of analyzing, comprehending or transforming social reality. Nevertheless, trans-disciplinary gains continue to be a point of criticism and contention, especially given the present trend to re-discipline the LatinAmerican university. As Edgardo Lander has argued (2000a), this tendency reflects the neo-liberalization of higher education, as well as the increasing conservatism of intellectuals, including those that previously identified as or to continue to identify themselves as progressives and/or leftists. To establish oneself in a discipline or presume truth through a discipline, a common practice today, is to reinstall the geopolitics of knowing. This, in turn, strengthens Euro-USA-centrism as ‘the place’ of theory and knowledge. As such, the subject of dispute is not simply the trans-disciplinary aspect of Cultural Studies but also its ‘indisciplinary’ nature, that is, the effort central to our project to include points of view that come from Latin America and thinkers who are not always connected to academia (see Walsh et al. 2002). Our interest is not, as some claim, to facilitate the agendas or cultural agency of subaltern groups or social movements, promote activism or simply include other knowledge forms, but instead to build a different political-intellectual project a political-intellectual project otherwise. Such project gives centrality to the need to learn to think from, together and with Latin American reality and its actors, thereby stimulating convergences, articulations and inter-culturalizations that aim at creating an academia that is committed to life itself. Such a perspective does not eliminate or deny knowledge conceived in Europe or North America usually named as ‘universal’ or its proponents and thinkers. Instead, it incorporates such knowledge as part of a broader canon and worldview that seeks pluriversality, recognizing the importance of places and loci of enunciation. For our project, all of this serves to highlight the doubly complicated situation that is still in flux. On one hand, there is the negative association with trans-disciplinarity and the academic suppositions that accompany it, particularly in the area of research; this requires that our theses be doubly rigorous. And, on the other hand, there is the geopolitical limitation not only of disciplines but also of academic disciplining. To argue, as we do, that knowledge and thought are also produced outside of universities and, in dialogue with Hall, that political movements also produce and provoke theoretic moments and movements, is to question and challenge the academic logic and the authority of a universal and singular reasoning and science. We will, through such questioning and challenges, always be marginalized, placed on the fringe, under a microscope, criticized and disputed. Because of this, the challenges that we have encountered have been many. On one hand, there are those challenges that many face in the Latin-American academic context: the real difficulties of financing, infrastructure and research support. On the other hand, are the challenges that come with the traditional academic disciplinary structure, its de-politization and de-subjectification. Here the challenge is to transgress the established norms of neutrality, distance and objectivity. It is also to confront the standards that give little relevance to historically subjugated groups, practices and knowledges, and to the interlinking of race, ethnicity, gender and sexuality with the structures and models of power and knowledge. It is to make evident past and present struggles that give real meaning to the arguments of heterogeneity, decoloniality and inter-culturality. Here the criticism and dispute comes from many sides: from those who describe these efforts as too politicized (and, as such, supposedly less ‘academic’), uni-paradigmatic (supposedly limited to only one ‘line of thought’), fundamentalist (supposedly exclusionary of those subjects not marked by the colonial wound) and as obsessed with conflict (and therefore far from the tradition of ‘culture’, its letters and object of study). These challenges together with the tensions, criticisms and disputes that they mark often times make the path more difficult. Still, and at the same time, they allow us to clarify the distinctive and unique aspects of our project and its motivations to continue with its course of construction, insurgence and struggle. Our concern here is not so much with the institutionalizing of Cultural Studies. Better yet, and in a much broader fashion, we are concerned with epistemic inter-culturalization, with the de-colonialization and pluriversalization of the ‘university’, and with a thinking from the South(s). To place these concerns, as argued here, within a perspective and a politics of naming: ‘(inter)Cultural Studies in de-colonial code,’ is to open, not close, paths. Conclusion In concluding the reflections I have presented here, it is useful to return to a fundamental point touched by Stuart Hall: ‘intervention’. In particular and with Hall, I refer to the will to intervene in and transform the world, an intervention that does not simply relate to social and political contexts and fields, but also to epistemology and theory. That is to an intervention and transformation in and a de-colonization of the frameworks and logics of our thinking, knowing and comprehending. To commit oneself in mind, body and spirit as Frantz Fanon argued. To consider Cultural Studies today a project of political vocation and intervention is to position and at the same time build our work on the borders of and the boundaries between university and society. It is to seriously reflect on whom we read and with whom we want and/or need to dialogue and think, to understand the very limits or our knowledge. And precisely because of this, it is to act on our own situation, establishing contacts and exchanges of different kinds in a pedagogicalmethodological zeal to think from and think with, in what I have elsewhere called a critical inter-culturality and de-colonial pedagogy (Walsh 2009). In universities and societies that are increasingly characterized by nonintervention, auto-complacency, individualism and apathy, intervention represents, suggests and promotes a position and practice of involvement, action and complicity. To take on such a position and practice and to make it an integral part of our political-intellectual project is to find not only ethical meaning in work on culture and power, but also to give this work some heart. That is to say, to focus on the ever-greater need and urgency of life. To call these Cultural Studies or critical (inter)Cultural Studies is only one of our options, and part of the politics of naming.

### solvency

#### Their root cause claims are false – no moncausality and goes the other way

**Goldstein 2**

Joshua S., Professor Emeritus of International Relations, American University (Washington, DC) Research Scholar, University of Massachusetts and Nonresident Sadat Senior Fellow, CIDCM, University of Maryland War and Gender , P. 412 2k2

First, peace activists face a dilemma in thinking about causes of war and working for peace. Many peace scholars and activists support the approach, “if you want peace, work for justice”. Then if one believes that sexism contributes to war, one can work for gender justice specifically (perhaps among others) in orde2r to pursue peace. Thisapproach brings strategic allies to the peace movement (women, labor, minorities), but rests on the assumption that injustices causewar. The evidence in this book suggests that causality runs at least as strongly the other way. War is not a product of capitalism, imperialism, gender, innate aggression, or any other single cause, although all of these influences wars’ outbreaks and outcomes. Rather, war has in part fueledand sustained these and other injustices.  So, “if you want peace, work for peace.” Indeed, if you want justice (gener and others), work for peace. Causality does not run just upward through the levels of analysis from types of individuals, societies, and governments up to war. It runs downward too. Enloe suggests that changes in attitudes toward war and the military may be the most important way to “reverse women’s oppression/” The dilemma is that peace work focused on justice brings to the peace movement energy, allies and moral grounding, yet, in light of this book’s evidence, the emphasis on injustice as the main cause of war seems to be empirically inadequate

### femicide

#### Do not evaluate their value system without first assessing the consequences of its actual implementation. Viewing ethics in isolation is irresponsible & complicit with the evil they criticize.

**Issac 02**.,( Jeffery C. Professor of political science at Indiana-Bloomington & Director of the Center for the Study of Democracy and Public Life. PhD Yale University. From “Ends, Means, and Politics.” Dissent Magazine. Volume 49. Issue # 2. Available online @ subscribing institutions using Proquest. Herm

As a result, the most important political questions are simply not asked. It is assumed that U.S. military intervention is an act of "aggression," but no consideration is given to the aggression to which intervention is a response. The status quo ante in Afghanistan is not, as peace activists would have it, peace, but rather terrorist violence abetted by a regime--the Taliban--that rose to power through brutality and repression. This requires us to ask a question that most "peace" activists would prefer not to ask: What should be done to respond to the violence of a Saddam Hussein, or a Milosevic, or a Taliban regime? What means are likely to stop violence and bring criminals to justice? Calls for diplomacyand international law are well intended and important; they implicate a decent and civilized ethic of global order. But they arealsovague and empty, because they are not accompanied by any account of how diplomacy or international law can work effectively to address the problem at hand. The campus left offers no such account. To do so would require it to contemplate tragic choices in which moral goodness is of limited utility. Here what matters is not purity of intention but the intelligent exercise of power. Power is not a dirty word or an unfortunate feature of the world. It is the core of politics. Power is the ability to effect outcomes in the world. Politics, in large part, involves contests over the distribution and use of power. To accomplish anything in the political world, one must attend to the means that are necessary to bring it about. And to develop such means is to develop, and to exercise, power. To say this is not to say that power is beyond morality. It is to say that power is not reducible to morality. As writers such as Niccolo Machiavelli, Max Weber, Reinhold Niebuhr, and Hannah Arendt have taught, an unyielding concern with moral goodness undercuts political responsibility.The concern may be morally laudable, reflecting a kind of personal integrity, but it suffers from three fatal flaws: (1) It fails to see that the purity of one's intention does not ensure the achievement of what one intends.Abjuring violence or refusing to make common cause with morally compromised parties may seem like the right thing; but if such tactics entail impotence, then it is hard to view them as serving any moral good beyond the clean conscience of their supporters; (2) it fails to see that in a world of real violence and injustice, moral purity is not simply a form of powerlessness; it is often a form of complicity in injustice. This is why, from the standpoint of politics--as opposed to religion--pacifism is always a potentially immoral stand.In categorically repudiating violence, it refuses in principle to oppose certain violent injustices with any effect; and (3) it fails to see that politics is as much about unintended consequences as it is about intentions; it is the effects of action, rather than the motives of action, that is most significant. Just as the alignment with "good" may engender impotence, it is often the pursuit of "good" that generates evil. This is the lesson of communism in the twentieth century: it is not enough that one's goals be sincere or idealistic; it is equally important, always, to ask about the effects of pursuing these goalsand to judge these effects in pragmatic and historically contextualized ways. Moral absolutism inhibits this judgment. It alienates those who are not true believers. It promotes arrogance. And it undermines political effectiveness.

#### Rejecting consequences is bad

**Williams, 2005-** Professor of International Politics at the University of Wales (Michael, “the realist tradition and the limits of international relations”, p 174-176)

A commitment to an ethic of consequences reflects a deeper ethic of criticism, of ‘self-clarification’, and thus of reflection upon the values adopted by an individual or a collectivity. It is part of an attempt to make critical evaluation an intrinsic element of responsibility. Responsibility to this more fundamental ethic gives the ethic of consequences meaning. Consequentialism and responsibility are here drawn into what schluchter, in terms that will be familiar to anyone conversant with constructivism in international relations, has called a ‘reflexive principle’. Inthe wilful realist vision, scepticism and consequentialism are linked in an attempt to construct not just a more substantial vision of political responsibility, but also the kinds of actors who might adopt it, and the kinds of social structures that might support it. A consequentialist ethic is not simply a choice adopted by actors: it is a means of trying to foster particular kinds of self-critical individuals and societies, and in so doing to encourage a means by which one can justify and foster a politics of responsibility. The ethic of responsibility in wilful realism thus involves a commitment to both autonomy and limitation, to freedom and restraint, to an acceptance of limits and the criticism of limits. Responsibility clearly involves prudence and an accounting for current structures and their historical evolution; but it is not limited to this, for it seeks ultimately the creation of responsible subjects within a philosophy of limits. Seen in this light, the realist commitment to objectivity appears quite differently. Objectivity in terms of consequentialist analysis does not simply take the actor or action as given, it is a political practice — an attempt to foster a responsible self, undertaken by an analyst with a commitment to objectivity which is itself based in a desire to foster a politics of responsibility. Objectivity in the sense of coming to terms with the ‘reality’ of contextual conditions and likely outcomes of action is not only necessary for success, it is vital for self-reflection, for sustained engagement with the practical and ethical adequacy of one’s views. The blithe, self-serving, and uncritical stances of abstract moralism or rationalist objectivism avoid self-criticism by refusing to engage with the intractability of the world ‘as it is’. Reducing the world to an expression of their theoretical models, political platforms, or ideological programmes, they fail to engage with this reality, and thus avoid the process of self-reflection at the heart of responsibility. By contrast, realist objectivity takes an engagement with this intractable ‘object’ that is not reducible to one’s wishes or will as a necessary condition of ethical engagement, self-reflection, and self-creation.7 objectivity is not a naïve naturalism in the sense of scientific laws or rationalist calculation; it is a necessary engagement with a world that eludes one’s will. A recognition of the limits imposed by ‘reality’ is a condition for a recognition of one’s own limits — that the world is not simply an extension of one’s own will. But it is also a challenge to use that intractability as a source of possibility, as providing a set of openings within which a suitably chastened and yet paradoxically energised will to action can responsibly be pursued. In the wilful realist tradition, the essential opacity of both the self and the world are taken as limiting principles. Limits upon understanding provide chastening parameters for claims about the world and actions within it. But they also provide challenging and creative openings within which diverse forms of life can be developed: the limited unity of the self and the political order is the precondition for freedom. The ultimate opacity of the world is not to be despaired of: it is a condition of possibility for the wilful, creative construction of selves and social orders which embrace the diverse human potentialities which this lack of essential or intrinsic order makes possible.8 but it is also to be aware of the less salutary possibilities this involves. Indeterminacy is not synonymous with absolute freedom — it is both a condition of, and imperative toward, responsibility.

# 2nc

#### Only rejection can open a space --- you cant claim what our discussion looks like BECAUSE you are currently entreanched in valuation

**Adaman and Madra, 12** – economic professor at Bogazici University in Istanbul and a PhD from UMass-Amherst, economics professor (Fikret and Yahya, Bogazici University, “Understanding Neoliberalism as Economization: The Case of the Ecology”, http://www.econ.boun.edu.tr/content/wp/EC2012\_04.pdf)//VP

The reduction of ecological valuation through a market mechanism (or various techniques) to a ¶ mere aggregation of individual subjective valuations—which is the main premise of neoliberal ¶ ideology—may be inappropriate for complex and uncertain phenomena ridden with ¶ incommensurabilities and inter- and intra-generational distributional conflicts, such as global ¶ warming, where individual valuations will have clear implications for all living beings. Indeed, ¶ in making decisions with substantial consequences pertaining to our current life as well as our ¶ future (such as the overall growth rate, distributional trajectories, technological path, ¶ consumption habits, risk attitude [say, vis-à-vis nuclear energy]), the market response or the ¶ aggregation of individuals’ valuation through a set of available techniques (e.g., the contingent ¶ valuation) may substantially differ from what could be derived through collective deliberation ¶ and negotiation of various stakeholders including the scientific community (see, e.g., ¶ Özkaynak, Adaman and Devine, 2012). This criticism applies not only to neoliberal positions ¶ that favor the current unequal distribution of power but also to the Post-Walrasian one which ¶ although concerned with distributional issues keeps relying on individualist ontologies of ¶ calculative and calculable agency. Indeed, there is a growing theoretical and applied literature ¶ arguing that in incommensurable cases, where all relevant aspects cannot be captured in a single ¶ dimension (such as those derived from monetary cost-benefit analyses), a multi-criteria ¶ methodology would seem better placed, as it will be possible to involve not only economic but ¶ also political, moral, scientific and cultural inputs from a variety of stakeholders (see, e.g., ¶ Martinez-Alier, Munda and O’Neil, 1999; Munda, 2008). The key promise of the multicriteria decision-making tool and other similar participatory and deliberatory dispositifs is that ¶ rather than finding a “solution” to a conflictual decision, they shed light on the multifaceted¶ dimensions of the problem at hand and thus facilitate the consensus-building process from ¶ below (see, e.g., Adaman, 2012). In this regard, they constitute a formidable path to be ¶ explored as an alternative to the surreptitiously normative neoliberal governmental dispositifs, ¶ designed by experts from above, under the assumption that all actors are calculative and ¶ calculable.

The current indiscriminate application of neoliberal policies over the entire scope of the social ¶ field has brought about such political, economic, cultural and ecological devastation that any ¶ type of reform suggestion along the line to halt this process is met with much welcoming by ¶ many of us—even if some of them are still acting as if economic incentives are the only viable ¶ policy tool in town. Consider the case of carbon markets, for example, where the cap is ¶ decided either through a scientific body or through aggregating individuals’ preferences. The ¶ fact of the matter is that, far from addressing the inefficiencies that emanate from opportunistic ¶ and manipulative activities, these mechanisms are vulnerable precisely because they end up¶ soliciting manipulative, predatory, and rent-seeking behavior (because they are designed to ¶ function under such behavioral assumptions in the first place). In other words, these solutions ¶ subject a commons such as global climate into the economic logic of markets and ¶ “performatively” turn it into an object of strategic-calculative logic (MacKenzie, Muniesa and ¶ Siu, 2007; Çalışkan and Callon, 2009; MacKenzie, 2009; Çalışkan and Callon, 2010; see also ¶ Spash, 2011). Consider, furthermore, the case of price-per-bag policies. Laboratory ¶ experiments and anthropological evidence both suggest that charging a price for some activity ¶ that should in fact be treated as a duty or a commitment may well create perverse results (see, ¶ e.g., Campbell, 1998; Bowles and Hwang, 2008). Monetizing the pollution-generating activity ¶ instead of limiting the use of plastic bags (along with an awareness program) may well result in ¶ an increase of the unwanted activity. Similarly, while nationalization is the trend in areas of ¶ natural resource extraction and energy production, many continue to argue for privatization ¶ and private-public partnerships instead. Nevertheless, the problem with the private versus ¶ public dichotomy, given our reading of the contemporary state as an agent of economization, is ¶ precisely that both forms, to the extent that they are informed by the different variants of ¶ neoliberal reason, serve to isolate these critical areas from the deliberations and political ¶ demands of various stakeholders and the general public, limiting the only channels for ¶ communication available to them to the price (or price-like) mechanisms. However, perhaps ¶ most importantly, neither can be immune towards all sorts of rent-seeking activities that occur ¶ behind the close doors of the technocracy that operates in the area where state shades into ¶ market in the various forms of dispositifs.

Needless to say, economic activities that generate pollution and consume energy are not recent ¶ phenomena that are exclusive to what is now increasingly being called the neoliberal era. If ¶ anything, postwar Keynesian developmentalism was possible precisely because of the ¶ availability of cheap oil, and is responsible for an enormous amount of environmental pollution ¶ and ecological degradation (Mitchell, 2011). In this sense, it would be wrong to present ¶ neoliberal as being the only responsible mode of governmentality for the dual crises of climate ¶ change and natural resource depletion. Yet, this does not change the fact that the neoliberal ¶ reason (in its free-market and mechanism-design variations) is pushing its agenda in an era ¶ where both of these crises are reaching catastrophic levels, and it is highly questionable whether ¶ neoliberal methods of handling the environmental pollution and the extraction crisis will be¶ capable of addressing long-term concerns.

#### The denial of the objective suffering that capitalism produces naturalizes violence and makes us indifferent toward limitless annihilation

**Zavarzadeh 94** (Mas'Ud, The Stupidity That Consumption Is Just as Productive as Production": In the Shopping Mall of the Post-al Left," College Literature, Vol. 21, No. 3, The Politics of Teaching Literature 2 (Oct., 1994),pp. 92-114)

What is **obscured** in this representation of the non-dialogical is, of course, the violence of the dialogical. I leave aside here the violence with which these advocates of non-violent conversations attack me in their texts and cartoon. My concern is with the practices by which the post-al left, through dialogue, **naturalizes** (and eroticizes) the violence that keeps capitalist democracy in power. What is violent? Subjecting people to the **daily terrorism** of layoffs in order to maintain high rates of profit for the owners of the means of production or redirecting this violence (which gives annual bonuses, in addition to multi-million-dollar salaries, benefits, and stock options, to the CEOs of the very corporations that are laying off thousands of workers) against the ruling class in order to end class societies? What is violent? Keeping millions of people in poverty, hunger, starvation, and homelessness, and deprived of basic health care, at a time when the forces of production have reached a level that can, in fact, provide for the needs of all people, or trying to overthrow this system? What is violent? Placing in office, under the alibi of "free elections," post fascists (Italy) and allies of the ruling class (Major, Clinton, Kohl, Yeltsin) or struggling to end this farce? What is violent? Reinforcing these practices by "talking" about them in a "reasonable" fashion (that is, within the rules of the game established by the ruling class for limited reform from "within") or marking the violence of conversation and its complicity with the status quo, there by breaking the frame that represents "dialogue" as participation, when in fact it is merely a formal strategy for legitimating the established order? Any society in which the labor of many is the source of wealth for the few-all class societies-is a **society of violence**, and no amount of "talking" is going to change that **objective fact.** "Dialogue" and "conversation" are aimed at arriving at a consensus by which this violence is made more **tolerable, justifiable, and naturalized.**

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**The denial of the objective suffering that capitalism produces naturalizes violence and makes us indifferent toward limitless annihilation**

**Zavarzadeh 94** (Mas'Ud, The Stupidity That Consumption Is Just as Productive as Production": In the Shopping Mall of the Post-al Left," College Literature, Vol. 21, No. 3, The Politics of Teaching Literature 2 (Oct., 1994),pp. 92-114)

What is **obscured** in this representation of the non-dialogical is, of course, the violence of the dialogical. I leave aside here the violence with which these advocates of non-violent conversations attack me in their texts and cartoon. My concern is with the practices by which the post-al left, through dialogue, **naturalizes** (and eroticizes) the violence that keeps capitalist democracy in power. What is violent? Subjecting people to the **daily terrorism** of layoffs in order to maintain high rates of profit for the owners of the means of production or redirecting this violence (which gives annual bonuses, in addition to multi-million-dollar salaries, benefits, and stock options, to the CEOs of the very corporations that are laying off thousands of workers) against the ruling class in order to end class societies? What is violent? Keeping millions of people in poverty, hunger, starvation, and homelessness, and deprived of basic health care, at a time when the forces of production have reached a level that can, in fact, provide for the needs of all people, or trying to overthrow this system? What is violent? Placing in office, under the alibi of "free elections," post fascists (Italy) and allies of the ruling class (Major, Clinton, Kohl, Yeltsin) or struggling to end this farce? What is violent? Reinforcing these practices by "talking" about them in a "reasonable" fashion (that is, within the rules of the game established by the ruling class for limited reform from "within") or marking the violence of conversation and its complicity with the status quo, there by breaking the frame that represents "dialogue" as participation, when in fact it is merely a formal strategy for legitimating the established order? Any society in which the labor of many is the source of wealth for the few-all class societies-is a **society of violence**, and no amount of "talking" is going to change that **objective fact.** "Dialogue" and "conversation" are aimed at arriving at a consensus by which this violence is made more **tolerable, justifiable, and naturalized.**

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#### --- their interp moots private actor CPs which are core ground

**Vickery, 11** – former Assistant Secretary of Commere for Trade and Development in the Clinton Administration and former Public Policy Scholar at the Woodrow Wilson Center (David, The Eagle and the Elephant: Strategic Aspects of U.S.-India Economic Engagement, p. 281-282)

The private sector should be an integral part of using economic engagement to further US strategic interests. In a country where capitalism, free enterprise, and markets are the primary means of producing goods and services, any economic engagement component of foreign policy that does not include the private sector will be incomplete and anemic. In most instances, US public international assistance cannot be funded at levels to make an economic impact sufficient to achieve the desired goals. There simply cannot be “Marshall Plans” to meet all important strategic goals. The amounts that are available from the government will be dwarfed by the size of modern trade and investment flows. Where it is available, aid should be viewed as a lever or catalyst to promote the sort of private-sector activity that will advance the interests of both donor and recipient. In many instances, private-sector, nonprofit entities will be the most adept at leveraging assistance to create international partnerships. It is not just private-sector, for-profit enterprises that need to be involved; private foundations, funds, and nongovernmental organizations should also be integrated into the effort. The government should employ the leveraging and catalytic qualities of these kinds of organizations wherever public and private interests coincide. The same can be said for private business on a broader scale. The economic engagement impact of private, for-profit business can extend far beyond that of government and nonprofit organizations. Private, for-profit economic engagement can lead directly to the production of goods, services, and wealth that promotes or frustrates US goals for international strategic cooperation.

### 2nc case list

#### Energy affs are topical and awesome.

**Farnsworth, 13** --- vice president of the Council of the Americas and Americas Society (4/11/2013, Eric, “ENERGY SECURITY OPPORTUNITIES IN LATIN AMERICA

AND THE CARIBBEAN, HEARING BEFORE THE HOUSE COMMITTEE ON FOREIGN AFFAIRS SUBCOMMITTEE ON THE WESTERN HEMISPHERE, <http://docs.house.gov/meetings/FA/FA07/20130411/100622/HHRG-113-FA07-Wstate-FarnsworthE-20130411.pdf>, JMP)

More broadly, the United States has a strategic interest in working with willing nations in the hemisphere to develop their own energy resources effectively, while promoting models that reduce the negative if unintended consequences ofregional energy development, including a lack of transparencyand official corruption, the distorting impact of consumption subsidies, an over-reliance on a single commodity or sector, environmental concerns, and a concentration of wealth and political power around the sector. In order to develop their respective industries, nations need U.S. technology, management expertise, and investment dollars. They need our education systemto develop their engineers and seismologists, they need help to understand regulatory, tax, and policy models that work, they need to be exposed to best practices in environmental mitigation, and they need our technical assistance to improve the investment climate and the rule of law.

#### you also get trade agreements and government aid

**Daga, 13** - director of research at Politicas Publicas para la Libertad, in Bolivia, and a visiting senior policy analyst at the Heritage Foundation (Sergio, “Economics of the 2013-2014 Debate Topic:

U.S. Economic Engagement Toward Cuba, Mexico or Venezuela”, National Center for Policy Analysis, 5/15, <http://www.ncpa.org/pdfs/Message_to_Debaters_6-7-13.pdf>)

Economic engagement between or among countries can take many forms, but this document will focus on government-to-government engagement through 1) international trade agreements designed to lower barriers to trade; and 2) government foreign aid; next, we will contrast government-to-government economic engagement with private economic engagement through 3) international investment, called foreign direct investment; and 4) remittances and migration by individuals. All of these areas are important with respect to the countries mentioned in the debate resolution; however, when discussing economic engagement by the U.S. federal government, some issues are more important with respect to some countries than to others.

#### And you can normalize trade relations

**French 9** – editor of and a frequent contributor to The Havana Note. She has led more than two dozen research trips to Cuba (Anya, “Options for Engagement A Resource Guide for Reforming U.S. Policy toward Cuba” <http://www.lexingtoninstitute.org/library/resources/documents/Cuba/USPolicy/options-for-engagement.pdf>)

the path to “normal” trade relations If the United States were to lift its trade embargo against Cuba, this would not automatically confer “normal” status to the bilateral trade relationship. It would mean that the United States and Cuba have the opportunity to begin trading in more goods and services than they have in the last fifty years. Whether much expanded trade actually occurs depends on whether the United States were to take additional steps beyond lifting the embargo: the most important of which is the provision of Normal Trade Relations (NTR). NTR is a technical term which refers to the provision of nondiscriminatory treatment toward trading partners. Cuba and North Korea are the only two countries to which the United States continues to deny “normal trade relations.” All other countries either have permanent normal trade relations or temporary, renewable normal trade relations with the United States.161 Assuming that the Cuba-specific trade sanctions contained in the Cuban Assets Control Regulations (the continuity of which was codified by the 1996 Helms-Burton Act) were to be eliminated, achieving normal trade relations between Cuba and the United States would not be a simple matter. A first stumbling block could be the 1974 Trade Act provision dubbed “Jackson-Vanik,” which prohibits non-market economy countries from receiving normal tariff treatment, entering into a bilateral commercial agreement, or receiving any U.S. government credits or loan guarantees, until the President has reported to Congress that such a country does not: 1) deny its citizens the right to emigrate, 2) impose an unreasonable tax or fine for emigrating, and 3) impose more than a “nominal tax, levy, fine, fee or other charge on any citizen as a consequence of the desire of such citizen to emigrate to the country of his choice.”162 Thus, Cuba’s restrictions on its citizens’ emigration rights pose an obstacle to normalization of bilateral trade. Only once the requirements set forth by the Jackson-Vanik amendment have been met, (and absent any other Cuba-specific sanctions, such as the Export Administration Act controls on countries found to be supporting international terrorism), could the United States begin negotiations of a bilateral commercial agreement with Cuba. To begin to extend normal trade relations to Cuba, the United States would need to enter into a reciprocal trade agreement with Cuba (not equivalent to a “free trade agreement”) that would provide a balance of trade benefits and protections to U.S. exports and commercial entities doing business with Cuba, at the same time it would provide such benefits to Cuba. Such an agreement would need to include protection for U.S. patents and trademarks and for “industrial rights and processes,” include a safeguard mechanism to prevent market disruptions due to trade, and provide that the agreement, and its continuation, be subject to the national security interests of both parties.163 Assuming bilateral relations had reached the appropriate milestones to begin discussing two-way trade, negotiating such an agreement could potentially take years, as both countries would need to adopt statutory and regulatory changes.

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#### They DO NOT meet our interpretation --- they are a SANCATION, economic engagement has to be POSTIVE incentives

**Haass and O’Sullivan, 2k** - \*Vice President and Director of Foreign Policy Studies at the Brookings Institution AND \*\*a Fellow with the Foreign Policy Studies Program at the Brookings Institution (Richard and Meghan, “Terms of Engagement: Alternatives to Punitive Policies” Survival,, vol. 42, no. 2, Summer 2000, <http://www.brookings.edu/~/media/research/files/articles/2000/6/summer%20haass/2000survival.pdf>

The term ‘engagement’ was popularised in the early 1980s amid controversy about the Reagan administration’s policy of ‘constructive engagement’ towards South Africa. However, the term itself remains a source of confusion. Except in the few instances where the US has sought to isolate a regime or country, America arguably ‘engages’ states and actors all the time simply by interacting with them. To be a meaningful subject of analysis, the term ‘engagement’ must refer to something more specific than a policy of ‘non-isolation’. As used in this article, ‘engagement’ refers to a foreign-policy strategy which depends to a significant degree on positive incentives to achieve its objectives. Certainly, it does not preclude the simultaneous use of other foreign-policy instruments such as sanctions or military force: in practice, there is often considerable overlap of strategies, particularly when the termination or lifting of sanctions is used as a positive inducement. Yet the distinguishing feature of American engagement strategies is their reliance on the extension or provision of incentives to shape the behaviour of countries with which the US has important disagreements.