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#### The United States should offer to substantially increase its economic engagement towards Mexico by <the plan> if, and only if, Mexico agrees to substantially improve funding for and enforcement of the General Act on Equality.

#### GAE hasn’t been enforced since it passed – forcing Mexico to follow up on promises is key

Miller 6 (Kathleen Miller is a reporter for Associated Press, November 24, 2006, “U.N.: Mexico needs

work on equality” http://web1.nusd.k12.az.us/schools/nhs/gthomson.class/articles/fourteenth/U.N.\_Mexico.needs.work.equality.pdf)

If Mexico wants to eradicate discrimination against women, it needs¶ to follow up its promises with action, a U.N. report said Thursday.¶ The report applauded Mexico's 2006 passage of the General Act on Equality¶ Between Women and Men but expressed concerns that additional steps have to be¶ taken before it can be implemented effectively.¶ The authors of the report, members of the U.N. Committee on the Elimination of¶ Discrimination Against Women, are worried the law lacks the necessary¶ components to bring states and cities across the country on board, said Teresa¶ Rodriguez, U.N. regional director of development for women.¶ In particular, the committee is concerned that the National Commission on Human¶ Rights, which is charged with overseeing enforcement, does not have "the¶ necessary financial resources and specially trained personnel to achieve this goal."¶ The report listed 42 recommendations Mexico should follow to eliminate violence¶ against women, including ensuring access to safe abortions, as allowed under the¶ law; providing more sex education; outlawing mandatory pregnancy tests at¶ maquiladora, or assembly-for-export, factories; and finding a way to end the¶ disappearances of women in the northern border city of Juarez.¶ "While noting with appreciation the commitment and efforts of the state to address¶ the cases of violence against women in Ciudad Juarez, the committee ... is¶ especially concerned that these efforts have so far failed to prevent further crimes¶ from being committed,"the report said.¶ The committee also requested that Mexico's special federal prosecutor for crimes¶ against women be given jurisdiction over numerous allegations of sexual assault by¶ police against protesters in San Salvador Atenco, 15 miles northeast of Mexico City.

Women’s rights are legally actionable in Mexico, proving they’d say yes, but the wage gap is still *enormous*

BDHRL 11 (BUREAU OF DEMOCRACY, HUMAN RIGHTS, AND LABOR, “[2010 Country Reports on Human Rights Practices](http://www.state.gov/j/drl/rls/hrrpt/2010/index.htm)”, April 8, 2011, <http://www.state.gov/j/drl/rls/hrrpt/2010/wha/154512.htm>)

Federal law prohibits sexual harassment and provides for fines of up to 40 days' minimum salary, but victims must press charges. Sexual harassment is criminalized in 26 of the 31 states and in the federal district; 22 of these states have provisions for punishment when the perpetrator has a position of power. According to INMUJERES, sexual harassment in the workplace was widespread, but victims were reluctant to come forward, and cases were difficult to prove.¶ Couples and individuals have the legal right to decide the number, spacing, and timing of children and have the information and means to do so free from discrimination. However, services, information, and public policies in the area of reproductive health were limited. Despite the existence of a national family planning program, the lack of sex education and contraceptives in public hospitals and rural areas undermined the government's commitment to reproductive rights.¶ In 2009 INMUJERES reported that 72.5 percent of women use some form of contraception. Information on maternal health was available at public and private health clinics and online at the Health Secretariat's Web site. Skilled attendants at delivery and in postpartum care were widely available except in some marginalized areas. According to INMUJERES the estimated maternal mortality rate in 2008 was 57.23 per 100,000 live births. Women and men were given equal access to diagnostic services and treatment for sexually transmitted infections, including HIV.¶ The law provides women the same rights and obligations as men and "equal pay ... for equal work performed in equal jobs, hours of work, and conditions of efficiency." According to INMUJERES, during the year women earned on average 8.2 percent less than men for comparable work; however, in some occupations the disparity reached 51 percent.¶ The law provides labor protection for pregnant women. According to the Information Group on Reproductive Rights, some employers reportedly sought to avoid this law by requiring pregnancy tests in pre-employment physicals and by continuing to make inquiries into a woman's reproductive status.

#### Breaking down workplace oppression facilitates the breakdown of patriarchy

Comanne 10 (Denise Comanne is a political activist and feminist writer, October 14, 2010, “How Patriarchy and Capitalism Combine to Aggravate the Oppression of Women”, <http://cadtm.org/How-Patriarchy-and-Capitalism>)

When capitalism is in crisis, austerity measures are introduced whereby women are the first to be excluded from social benefits such as unemployment benefits, for example, where they exist. Elsewhere, they are pushed into very poorly-paid jobs such as work in the free zones. In Mexico in this sector women’s salaries have collapsed from 80% to a mere 57% of men’s. They may also be won over by the idea of doing a good job for a pittance among the multitude of jobs in the informal sector, beyond the pale of “paralysing ” State regulations. Women’s rights in the workplace are undermined by a thousand government tricks. There is of course the “choice” of working part-time which extends from half-time to the “zero” contract where the female worker remains at the boss’s disposal to work from zero to any number of hours as required; this despite the fact that practically all surveys show that the majority of working women would like a full-time job. The increasing reduction in services such as crèches and day-nurseries, or the privatisation of others such as rest-homes for the elderly, have led to a multiplicity of pitfalls for working women. “Equality at work” has had the negative effect of introducing more night-work for women. Of course it was right to establish equal working conditions for women in the security and health services, and so forth; but what was also at stake with these so-called egalitarian measures was to allow women to work on the line in night-shifts, for example. There is absolutely no vital imperative to build cars at night. The new measures establishing male-female equality should then have been – in clear-thinking feminist terms – to eliminate night-work for men. Moreover, for most women this night-work on the line, unacceptable on principle, makes life intolerably hard most of the time, in view of the work women still have to do in the domestic sphere.¶ The issue of women’s work in production, or the public sphere, is therefore just as central.¶ To manage this issue, capitalism uses patriarchy as a lever to attain its objectives, while at the same time reinforcing it. ¶ The fact that women are relegated – by patriarchy – to domestic tasks allows capitalists to justify their over-exploitation and under-payment of women with the argument that their work is less productive than men’s. They invoke weakness, menstruation, absenteeism for pregnancy and maternity leave, breastfeeding, and caring for sick children and older relatives. This is where the woman’s salary is denigrated as being “for extras”. Even today, with equal qualifications and for equal hours, women are paid about 20% less than men. This holds a double interest for capitalists. On the one hand, they have a cheaper, more flexible labour pool that can be used or laid off according to market fluctuations; on the other hand, this enables them to bring down rates of pay generally.¶ The general issue of women’s work in the private and public spheres thus reflects either their oppression, as for example when policies of the far right or religious fundamentalism force them to remain in the home; or their liberation, as in the case of progressive policies of equal pay, job creation and free public services.

The impact is extinction and the worst genocide in human history

Irigaray 91 - French feminist, philosopher linguist cultural theorist

(Luce, “Equality or Different?” in the Irigaray Reader edited by Margaret Whitford pg. 32-33)

Demanding equality, as women, seems to me to be an erroneous expression of a real issue. Demanding to be equal presupposes a term of comparison. Equal to what? What do women want to be equal to? Men? A wage? A public position? Equal to what? Why not to themselves? Even a vaguely rigorous analysis of claims to equality shows that they are justified at the level of a superficial critique of culture, and / utopian as a means to women's liberation. **The exploitation of women is based upon sexual difference, and can only be resolved through sexual difference.** **Certain tendencies of the day**, certain contemporary feminists, **are noisily demanding the neutralization of sex** *[sexe].* **That neutralization**, if it were possible, **would correspond to the end of the human race.** The human race is divided into *two genres* which ensure its production and reproduction**. Trying to suppress sexual differ­ence is to invite a genocide more radical than any destruction that has ever existed in History**. **What is important**, on the other hand, **is defining the values of belonging to a sex-specific genre***.* **What is indispensable is elaborating a' culture of the sexual which does not yet exist, whilst respecting both genres***.* **Because of the historical time gaps between the gynocratic, matriarchal, patriarchal and phallocratic eras, we are in a sexual position which is bound up with generation and not with genre as sex. This means that, within the family, women must be mothers and men must be fathers, but that we have no positive and ethical values that allow two sexes of the same generation to form a creative, and not simply procreative, human couple**. **One of the major obstacles to the creation and recognition of such values is the more or less covert hold patriarchal and phallocratic roles have had on the whole of our civilization for centuries**. **It is social justice, pure and simple, to balance out the power of one sex over the other by giving, or restoring, cultural values to female sexuality**. What is at stake is clearer today than it was when *The Second Sex* was written. Unless it goes through this stage, feminism may work towards the destruction of women, and, more generally, of all values. Egalitarianism, in fact, sometimes expends a lot of energy on re­jecting certain positive values and chasing after nothing. Hence the periodic crises, discouragement and regressions in women's liberation movements, and their fleeting inscription in History. Equality between men and women cannot be achieved unless we *think of genre as sexuate [sexue]* and write the rights and duties of each sex, insofar as they are *different,* into social rights and duties. **Peoples constantly split into secondary but murderous rivalries without realizing that their primary and irreducible division is one between two genres**. From that point of view, we are still living in the childhood of culture**. It is urgent for women's struggles, for small, popular groups of women, to realize the importance of issues that are specific to them**. These are bound up with respect for life and culture, with the constant passage of the natural into the cultural, of the spiritual into the natural. **Their responsibility and their oppor­tunity correspond to a stage' in the evolution of the world, and not to some more or less lucid and negative competition within a world undergoing a mutation, in which life is in danger for a variety of reasons.**