### United States foreign policy ought to value women’s rights over the pursuit of its economic interests when the two conflict.

Table of Contents

Resolution & Analysis 2

United States foreign policy ought to value women’s rights over the pursuit of its economic interests when the two conflict. 3

Affirmative Case 4

Framework 5

Contention One: Allowing Women’s Rights to be Violated Reflects Our Identity 7

Contention Two: Valuing Economic Interests Above Women’s Rights is Immoral 11

Affirmative Cards 13

Doesn’t Hurt Women’s Rights 14

Hurts Women’s Rights 15

United States Pledged to Stop Women’s Rights Abuses Globally 16

Women’s Rights Key 19

Negative Case 22

I negate the resolution: United States Foreign Policy ought to value women’s rights over the pursuit of its economic interests when the two conflict. 23

Observation 1: Framework and Standard 24

C1. Western Feminism is a form of constant cultural oppression in the status quo. 25

C2) Cultural Oppression leads to violence 26

C3) Rejection of the mentality of the resolution is the first of many steps towards opening political discourse that will ultimately allow for difference to flourish and solvency of not only women’s rights but human rights. 28

Blocks 29

Impact 30

Link 31

Reject the Resolution because it has a Western Mindset 32

The resolution is dehumanizing 34

**Produced by BFI 2014 Labs**

**Editor: Kyle Cheesewright**

# Resolution & Analysis

### United States foreign policy ought to value women’s rights over the pursuit of its economic interests when the two conflict.

This is the second student produced file at the Beehive Forensics Institute. This resolution asks students to argue about the goals of United States foreign policy by proposing a fairly traditional division in focus: between economics, or human rights promotion, focusing specifically on the concept of human rights. Most of the Affirmative arguments revolve around establishing the problems with women’s rights globally, and then discusses the benefits that may arise for economic interests through a focus on women’s rights.

Internationally, the need for increased women’s rights is relatively obvious. Both domestically and internationally, women face a much harder path to be able to pursue their own agendas free from government condoned discrimination. Control over bodies, basic labor standards, and sexually repressive systems all make the struggle for women’s rights particularly important, and each and every one of these focus areas could be a productive route to pursue when discussing the needs for women’s rights. Currently, the affirmative case that was selected out of the lab work makes the argument that we need to focus on women’s rights in order to prevent serious abuses. This case chooses to make most of its harms claims through the work of narrative, meaning that the case is connected with the stories of those who suffer abuses of women’s rights internationally.

On the negative, the case that was selected out of the student lab work proposes that defining women’s rights is one of the primary areas of difficulty for this resolution. The negative case relies on a critique of “women’s rights” discourse drawing from transnational feminist perspectives. What this argument proposes is that the attempt to define women’s rights by the United States results in a colonial expansion of “white feminism” under which the needs and desires of Western Feminists are cast as universal. The case also argues that in casting this culturally specific form of women’s rights as universal, the United States is responsible for propping up problematic foreign policy which is ultimately counterproductive. Consider, for example, the way that women’s rights discourse was used in order to justify intervention in Afghanistan, when the goal was certainly not actually to increase women’s rights, and has, according to many, resulted in the opposite. A crackdown on the rights of women within the society, under the discursive banner of increasing women’s rights.

Overall, this research should provide debaters with a good starting point for research on this topic. In order to be successful during the year, I would strongly encourage debaters to use this evidence as an initial jumping off point, and to research and compose additional arguments where these cases might have weak points, or be missing some of the claims that are necessary to the overarching strategy. Great work at the BFI to all who participated, and we all look forward to seeing how everyone does throughout the year!

# Affirmative Case

### Framework

#### V: Morality

#### C: Deontology

Korsgaard 92 (Christine M., Clare’s Hall at Cambridge University, Nov 16,17 pg. 82-86)

Those who think that the human mind is internally luminous and transparent to itself think that the term “self-consciousness” is appropriate because what we get in human consciousness is a direct encounter with the self. Those who think that the human mind has a reflective structure use the term too, but for a different reason. The reflective structure of the mind is a source of “self- consciousness” because it forces us to have a conception of ourselves. As Kant argues, this is a fact about what it is like to be reflectively conscious and it does not prove the existence of a metaphysical self. From a third person point of view, outside of the deliberative standpoint, it may look as if what happens when someone makes a choice is that the strongest of his conflicting desires wins. But that isn’t the way it is for you when you deliberate. When you deliberate, it is as if there were something over and above all of your desires, something that is you, and that chooses which desire to act on. This means that the principle or law by which you determine your actions is one that you regard as being expressive of yourself. To identify with such a principle or law is to be, in St. Paul’s famous phrase, a law to yourself. An agent might think of herself as a Citizen in the Kingdom of Ends. Or she might think of herself as a member of a family or an ethnic group or a nation. She might think of herself as the steward of her own interests, and then she will be an egoist. Or she might think of herself as the slave of her passions, and then she will be a wanton. And how she thinks of herself will determine whether it is the law of the Kingdom of Ends, or the law of some smaller group, or the law of the egoist, or the law of the wanton that is the law that she is to herself. The conception of one’s identity in question here is not a theoretical one, a view about what as a matter of inescapable scientific fact you are. It is better understood as a description under which you value yourself, a description under which you find your life to be worth living and your actions to be worth undertaking. So I will call this a conception of your practical identity. Practical identity is a complex matter and for the average person there will be a jumble of such conceptions. You are a human being, a woman or a man, an adherent of a certain religion, a member of an ethnic group, someone’s friend, and so on. And all of these identities give rise to reasons and obligations. Your reasons express your identity, your nature; your obligations spring from what that identity forbids. Our ordinary ways of talking about obligation reflect this connection to identity. A century ago a European could admonish another to civilized behavior by telling him to act like a Christian. It is still true in many quarters that courage is urged on males by the injunction “Be a man!” Duties more obviously connected with social roles are of course enforced in this way. “A psychiatrist doesn’t violate the confidence of her patients.” No “ought” is needed here because the normativity is built right into the role. But it isn’t only in the case of social roles that the idea of obligation invokes the conception of practical identity. Consider the astonishing but familiar “I couldn’t live with myself if I did that.” Clearly there are two selves here, me and the one I must live with and so must not fail. Or consider the protest against obligation ignored : “Just who do you think you are ?” The connection is also present in the concept of integrity. Etymologically, integrity is oneness, integration is what makes something one. To be a thing, one thing, a unity, an entity; to be anything at all: in the metaphysical sense, that is what it means to have integrity. But we use the term for someone who lives up to his own standards. And that is because we think that living up to them is what makes him one, and so what makes him a person at all. It is the conceptions of ourselves that are most important to us that give rise to unconditional obligations. For to violate them is to lose your integrity and so your identity, and no longer to be who you are. That is, it is no longer to be able to think of yourself under the description under which you value yourself and find your life worth living and your actions worth undertaking. That is to be for all practical purposes dead or worse than dead. When an action cannot be performed without loss of some fundamental part of one’s identity, and an agent would rather be dead, then the obligation not to do it is unconditional and complete. If reasons arise from reflective endorsement, then obligation arises from reflective rejection.

### Contention One: Allowing Women’s Rights to be Violated Reflects Our Identity

#### Valuing Economic Interests over women’s rights hurts all human’s rights:

Donald M. Seekins,2005 (author of disorder in order, Source: Asian Survey, Vol. 45, No. 3 (May/June 2005), pp. 437-452,Published by: University of California Press, Burma and U.S. Sanctions: Punishing an Authoritarian Regime):

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#### Genital Mutilation is Unacceptable

Dorkeeno 2006, (Efua Ghanian Women’s Rights activist, Female Genital Mutilation pg. 397 published 2006)

Female genital mutilation is an extreme example of the general subjugation of Women, sufficiently extreme and horrifying to make Women and men question the basis of what is done to women, what women have accepted and why, in the name of society and tradition.Health risks and complications depend on the gravity of the mutilation, hygienic conditions, the skill and eyesight of the operator, and the struggles of the child. Whether immediate or long term, they are grave. Death from bleeding is not uncommon, while long-term complications include chronic infections of the uterus and vagina, painful menstruation, severe pain during intercourse, sterility, and complications during childbirth.Many personal accounts and research findings contain repeated references to anxiety prior to the operation, terror and the moment of being seized by an aunt or village matron, unbearable pain, and the subsequent sense of humiliation and of being betrayed by parents.An adult is free to submit her or himself to a ritual or tradition, but a child, having no formed judgment, does not consent but simply undergoes the operation while she is totally vulnerable. The descriptions available of the reactions of children panic and shock from extreme pain, biting through the tongue, convulsions, necessity for six adults to hold down an eight-year-old, and death-indicate a practice comparable to torture.

#### Victoria’s Story

('My Sleep Is My Break' Exploitation Of Migrant Domestic Workers In Qatar. Amnesty International USA. April 23, 2014.)

'Victoria' had not been particularly unhappy with her job until it came to the December holidays. She had arrived in Qatar in August 2012 from her home in the Philippines to work for an expatriate family in their Doha home, cleaning and looking after their children. Her hours were very long, starting at 05:00 every morning and working until about 20:00 in the evening, sometimes later. But, she told Amnesty International, she had a day off work every Friday, and she always got her monthly salary of 1,000 riyals [US$275] a month. However, in December 2012, Victoria's workload increased to extreme levels. Twelve family relatives from Australia came to visit for the month, and she had to work flat-out to serve the house, with virtually no rest and no days off. Four of the group stayed for a further month and a half. When they left, she asked her employers to increase her wages for this period, to reflect the additional work she had done. Their response, according to Victoria, was to make her working conditions worse. For a month, she was not allowed out of the house, had no days off and was not allowed to speak to her friends. Her salary was docked. "Because I answered back I was punished. They removed 100 riyals [US$27.50] from my monthly salary. Now I am only allowed a day-off twice a month. I have said to her, 'if you don't want me, send me back [home].'... I am supposed to have a holiday after I have worked for one year but I don't know if they will let me yet."

#### China Forced Abortion Consequences

Tang, 2014 Didi, Associated Press journalist “FORCED ABORTIONS HIGHLIGHT ABUSES IN CHINA POLICY” ( Jan. 10, 2014)

 When her mind is clear, Gong Qifeng [A Chinese woman] can recall how she begged for mercy. Several people pinned her head, arms, knees and ankles to a hospital bed before driving a syringe of labor-inducing drugs into her stomach. She was seven months pregnant with what would have been her second boy. The drugs caused her to have a stillborn baby after 35 hours of excruciating pain. She was forced to have the abortion by officials in China's southern province of Hunan in the name of complying with national limits on family size. “It was the pain of my lifetime, worse than the pain of delivering a child. You cannot describe it," Gong, 25, said in a recent interview in Beijing. "And it has become a mental pain. I feel like a walking corpse." Since the abortion more than two years ago, Gong [she] has been diagnosed with schizophrenia. She traveled with her husband to the capital to demand help paying for her treatment, but she ended up being hauled away in her pajamas by police, a detention recorded on video by The Associated Press.[China has] performed an estimated 336 million abortions over the past four decades as part of the family planning policy also performed 196 million sterilizations and has inserted 403 million intrauterine devices, “a normal birth control procedure in the west but one that local officials often force on women in China,” reported the Times.

#### Mexican Officials Harming Women

Wright 2012, (Jessica, counterterrorism analyst DoD, Women Under Siege, Women’s Media Center, (December, 7, 2012)

A silent, gendered war is also being waged against women throughout the country. Women are being raped, strangled, and tortured, their bodies mutilated and discarded in desolate locations, sending a message to Mexican society: Women’s lives are expendable. Their predators will not be punished. Professor [Rosa-Linda Fregoso](http://lals.ucsc.edu/faculty/singleton.php?&singleton=true&cruz_id=rfregoso) of the Latin American & Latino Studies Department at University of California, Santa Cruz, explained to WMC’s Women Under Siege: “There is a common, grave mentality that wants to lump all the violence within the war on drugs and not to differentiate. Both kinds of violence are interrelated; violence against women flourishes and proliferates in societies where force and violence are seen as a legitimate response to conflict.” Marusia Lopez Cruz, the Mesoamerica Regional Coordinator of the international women’s rights organization, [JASS (Just Associates)](http://www.justassociates.org/), told us that one Mexican woman is raped every four minutes—amounting to 120,000 rapes per year. Gender-based violence in Mexico is closely associated with Ciudad Juárez, a border town on the Rio Grande River facing El Paso, Texas, shortly following the passage of the North American Trade Agreement (NAFTA) in 1994. Trade barriers had been lowered, factories sprung up, and many rural Mexicans who formerly farmed for a living—including a significant number of women—were forced to migrate to border cities in search of work.

To exert power: A [2012 report](http://nobelwomensinitiative.org/wp-content/uploads/2012/06/Report_AmericasDelgation-2012.pdf) analyzing the effects of violence on women in Mexico, co-produced by the [Nobel Women’s Initiative](http://nobelwomensinitiative.org/about-us/) and JASS, found that government officials and their security forces were often the worst perpetrators of sexualized violence and used it as a tool to “intimidate and subdue” women. The 45,000 troops deployed by President Felipe Calderón Hinojosa in 2007 to fight drug cartels contributed to a growing culture of violence and fear, especially for women, youth, indigenous communities, and migrants who are vulnerable in the face of the corrupt and often misogynist security institutions. Francisco González, a professor of Latin American Studies at Johns Hopkins University’s School of Advanced International Studies in Washington, argues in a 2011 [Current History article](http://www.currenthistory.com/Article.php?ID=867): “It is not far-fetched to say that the average Mexican citizen lives in fear of both criminals and public authorities.

#### Megan Stack Narrative

STACK 2007 (MEGAN K., covered the wars in Afghanistan, Iraq and Lebanon, as well as the Palestinian intifada. She joined the Times' national desk in 2001 as Houston bureau chief. She graduated from George Washington University in 1998, Author of Every Man in this Village is a Liar, From the archives: In Saudi Arabia, a view from behind the veil, New York Times, June 6th, 2007.)

The hem of my heavy Islamic cloak trailed over floors that glistened like ice. I walked faster, my eyes fixed on a familiar, green icon. I hadn't seen a Starbucks in months, but there it was, tucked into a corner of a fancy shopping mall in the Saudi capital. After all those bitter little cups of sludgy Arabic coffee, here at last was an improbable snippet of home — caffeinated, comforting, American. I wandered into the shop, filling my lungs with the rich wafts of coffee. The man behind the counter gave me a bemused look; his eyes flickered. I asked for a latte. He shrugged, the milk steamer whined, and he handed over the brimming paper cup. I turned my back on his uneasy face. Crossing the cafe, I felt the hard stares of Saudi men. A few of them stopped talking as I walked by and watched me pass. Them, too, I ignored. Finally, coffee in hand, I sank into the sumptuous lap of an overstuffed armchair. "Excuse me," hissed the voice in my ear. "You can't sit here." The man from the counter had appeared at my elbow. He was glaring. "Excuse me?" I blinked a few times. "Emmm," he drew his discomfort into a long syllable, his brows knitted. "You cannot stay here." "What? Uh, why?" Then he said it: "Men only." He didn't tell me what I would learn later: Starbucks had another, unmarked door around back that led to a smaller espresso bar, and a handful of tables smothered by curtains. That was the "family" section. As a woman, that's where I belonged. I had no right to mix with male customers or sit in plain view of passing shoppers. Like the segregated South of a bygone United States, today's Saudi Arabia shunts half the population into separate, inferior and usually invisible spaces.

### Contention Two: Valuing Economic Interests Above Women’s Rights is Immoral

#### Valueing Global Economy Dehuminizes Humanity

Parenti 95 (Michael Parenti, Ph.D. from Yale in poli sci, prolific author and activist. From the book “Against Empire”. This card is from chapter 11, PP. 197-210. OCRed from the original, minor textual errors may exist.)

The "global economy" is another name for imperialism, and imperialism is a transnational form of capitalism. The essence of capitalism is to turn nature into commodities and commodities into capital. The live green earth is transformed into dead, gold bricks, with luxury items for the few and toxic slag heaps for the many. The glittering mansion overlooks a vast sprawl of shanty towns, wherein a desperate, demoralized humanity is kept in line with drugs, television, and armed force. But every empire, triumphant in that heartless way, plants the seeds of its own destruction. The more successful its ruling class in devouring the wealth and resources of this and other lands, the more it undermines the base upon which it depends. Like some mythological beast that devours itself, the empire devours the republic, its human labor, and its natural environment. Alas, in this epoch, the self-ravagement is of such a magnitude that when the collapse comes, it may take down the entire ecosphere and all of us with it. The history of imperialism is a history of unspeakable atrocities, mass slaughters, horrors, deceits, treacheries, and merciless oppres- sion. It is enough to make one give up hope for the human race, both for its victims and victimizers. Today, the purveyors of capitalism ring the welkin with victorious pronouncements about a New World Order. Some of their faithful ideologues pontificate about "the end of history," concluding that the age-old struggle between haves and have-nots is being replaced by a monocentric, consensual, economic globalization.

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A silent, gendered war is also being waged against women throughout the country. Women are being raped, strangled, and tortured, their bodies mutilated and discarded in desolate locations, sending a message to Mexican society: Women’s lives are expendable. Their predators will not be punished. Professor [Rosa-Linda Fregoso](http://lals.ucsc.edu/faculty/singleton.php?&singleton=true&cruz_id=rfregoso) of the Latin American & Latino Studies Department at University of California, Santa Cruz, explained to WMC’s Women Under Siege: “There is a common, grave mentality that wants to lump all the violence within the war on drugs and not to differentiate. Both kinds of violence are interrelated; violence against women flourishes and proliferates in societies where force and violence are seen as a legitimate response to conflict.” Marusia Lopez Cruz, the Mesoamerica Regional Coordinator of the international women’s rights organization, [JASS (Just Associates)](http://www.justassociates.org/), told us that one Mexican woman is raped every four minutes—amounting to 120,000 rapes per year. Gender-based violence in Mexico is closely associated with Ciudad Juárez, a border town on the Rio Grande River facing El Paso, Texas, shortly following the passage of the North American Trade Agreement (NAFTA) in 1994. Trade barriers had been lowered, factories sprung up, and many rural Mexicans who formerly farmed for a living—including a significant number of women—were forced to migrate to border cities in search of work. To exert power: A [2012 report](http://nobelwomensinitiative.org/wp-content/uploads/2012/06/Report_AmericasDelgation-2012.pdf) analyzing the effects of violence on women in Mexico, co-produced by the [Nobel Women’s Initiative](http://nobelwomensinitiative.org/about-us/) and JASS, found that government officials and their security forces were often the worst perpetrators of sexualized violence and used it as a tool to “intimidate and subdue” women. The 45,000 troops deployed by President Felipe Calderón Hinojosa in 2007 to fight drug cartels contributed to a growing culture of violence and fear, especially for women, youth, indigenous communities, and migrants who are vulnerable in the face of the corrupt and often misogynist security institutions. Francisco González, a professor of Latin American Studies at Johns Hopkins University’s School of Advanced International Studies in Washington, argues in a 2011 [Current History article](http://www.currenthistory.com/Article.php?ID=867): “It is not far-fetched to say that the average Mexican citizen lives in fear of both criminals and public authorities.

#### Dehumanization is the Worst Impact

Berube, 1997 (Professor of Communication at South Carolina) 97 (David, Ph.D. in Communications, “Nanotechnological Prolongevity: The Down Side”, NanoTechnology Magazine, June/July 1997, p. 1-6, URL: http://www.cla.sc.edu/ENGL/faculty/berube/prolong.htm) (PDCL1393)

This means-ends dispute is at the core of Montagu and Matson's treatise on the dehumanization of humanity. They warn: "its destructive toll is already greater than that of any war, plague, famine, or natural calamity on record -- and its potential danger to the quality of life and the fabric of civilized society is beyond calculation. For that reason this sickness of the soul might well be called the Fifth Horseman of the Apocalypse.... Behind the genocide of the holocaust lay a dehumanized thought; beneath the menticide of deviants and dissidents... in the cuckoo's nest of America, lies a dehumanized image of man... (Montagu & Matson, 1983, p. xi-xii). While it may never be possible to quantify the impact dehumanizing ethics may have had on humanity, it is safe to conclude the foundations of humanness offer great opportunities which would be foregone. When we calculate the actual losses and the virtual benefits, we approach a nearly inestimable value greater than any tools which we can currently use to measure it. Dehumanization is nuclear war, environmental apocalypse, and international genocide. When people become things, they become dispensable. When people are dispensable, any and every atrocity can be justified. Once justified, they seem to be inevitable for every epoch has evil and dehumanization is evil's most powerful weapon.

# Affirmative Cards

### Doesn’t Hurt Women’s Rights

#### Coercion is Moral

Ripstein, 2009 (Arthur, Professor of Law and Philosophy at Toronto, Force and Freedom, pg. 55)

“An act is coercive if it subjects one person to the choice of another. One person can be subjected to the choice of another either directly, through acts, or indirectly, through threats of such acts. Kidnapping, for example, typically includes a threat addressed to the victim’s family or business associates, but the wrong of kidnapping is constraining-coercing-another person, quite apart from the further wrong of extortion, that is, using the kidnapping to shape the conduct of third parties through threats… Coercion is objectionable where it is a hindrance to a person’s right to freedom, but legitimate when it takes the form of hindering a hindrance to freedom. To stop you from interfering with another person upholds the other’s freedom. Using force to get the victim out of the kidnapper’s clutches involves coercion against the kidnapper, because it touches or threatens to touch him in order to advance a purpose, the freeing of the victim, to which he has not agreed. The use of force is rightful because an incident of the victim’s antecedent to be free. The kidnapper hinders the victim’s freedom; forcibly freeing the victim hinders that hindrance, and in doing so upholds the victims freedom.”

### Hurts Women’s Rights

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### United States Pledged to Stop Women’s Rights Abuses Globally

#### Preventing and responding to Violence Against Women and Girls Globally.

Executive Order August 10, 2012

By the authority vested in me as President by the Constitution and the laws of the United States of America, it is hereby ordered as follows: Section 1. Policy. (A)Recognizing that gender-based violence undermines not only the safety, dignity, and human rights of the millions of individuals who experience it, but also the public health, economic stability, and security of nations, it is the policy and practice of the executive branch of the United States Government to have a multi-year strategy that will more effectively prevent and respond to gender-based violence globally. (B) Under the leadership of my Administration, the United States has made gender equality and women's empowerment a core focus of our foreign policy. This focus is reflected in our National Security Strategy, the Presidential Policy Directive on Global Development, and the 2010 U.S. Quadrennial Diplomacy and Development Review. Evidence demonstrates that women's empowerment is critical to building stable, democratic societies; to supporting open and accountable governance; to furthering international peace and security; to growing vibrant market economies; and to addressing pressing health and education challenges. (c) Preventing and responding to gender-based violence is a cornerstone of my Administration's commitment to advance gender equality and women's empowerment. Such violence significantly hinders the ability of individuals to fully participate in, and contribute to, their communities -- economically, politically, and socially. It is a human rights violation or abuse; a public health challenge; and a barrier to civic, social, political, and economic participation. It is associated with adverse health outcomes, limited access to education, increased costs relating to medical and legal services, lost household productivity, and reduced income, and there is evidence it is exacerbated in times of crisis, such as emergencies, natural disasters, and violent conflicts. (d) The executive branch multi-year strategy for preventing and responding to gender-based violence is set forth in the United States Strategy to Prevent and Respond to Gender-based Violence Globally (Strategy). The Strategy both responds to and expands upon the request in section 7061 of House conference report 112-331 accompanying the Department of State, Foreign Operations, and Related Programs Appropriations Act, 2012

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Dorkeeno 2006, (Efua Ghanian Women’s Rights activist, Female Genital Mutilation pg. 397 published 2006)

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#### Forced Abortions in China

Sullivan (2013) (Nora, Professor of Biology Postdoc: Harvard University Postdoc: Massachusetts Institute of Technology PhD: Harvard Medical School MPhil: Cambridge University BA: Amherst College , “Forced Abortions in China: The Worst Human Rights Abuse in the World” (10/8/13)

Last week the news broke of yet another forced abortion in China. In an interview with the UK’s Sky News, Liu Xinwen [A Chinese woman] and her husband Zhou Guoquing revealed that their home was invaded by 20 officials from the Shandong Family Planning Committee who held down [the husband] Mr. Zhou while his wife was pulled from her bed and taken to a hospital where she was forcibly aborted at six months of pregnancy. These events took place at four in the morning on September 30th [2013]. Ms. Liu was taken to the People’s Hospital of Fangzi District in Weifang City where she was injected with an abortion-inducing drug. Her husband was not informed of his wife’s whereabouts and was unable to locate her for five hours. By that time, it was too late. The drug had already been administered and Ms. Liu could no longer feel her child moving inside of her. The dead baby was delivered the following day and the body of her fully formed son was tossed in a bucket next to Ms. Liu’s bed. Her husband captured the horrific scene on his camera. Communist China has performed an estimated 336 million abortions over the past four decades as part of its enforced family planning policy

#### China Forced Abortion Consequences

(Tang, 2014) Didi, Associated Press journalist “FORCED ABORTIONS HIGHLIGHT ABUSES IN CHINA POLICY” ( Jan. 10, 2014)

 When her mind is clear, Gong Qifeng [A Chinese woman] can recall how she begged for mercy. Several people pinned her head, arms, knees and ankles to a hospital bed before driving a syringe of labor-inducing drugs into her stomach. She was seven months pregnant with what would have been her second boy. The drugs caused her to have a stillborn baby after 35 hours of excruciating pain. She was forced to have the abortion by officials in China's southern province of Hunan in the name of complying with national limits on family size. “It was the pain of my lifetime, worse than the pain of delivering a child. You cannot describe it," Gong, 25, said in a recent interview in Beijing. "And it has become a mental pain. I feel like a walking corpse." Since the abortion more than two years ago, Gong [she] has been diagnosed with schizophrenia. She traveled with her husband to the capital to demand help paying for her treatment, but she ended up being hauled away in her pajamas by police, a detention recorded on video by The Associated Press. [China has] performed an estimated 336 million abortions over the past four decades as part of the family planning policy also performed 196 million sterilizations and has inserted 403 million intrauterine devices, “a normal birth control procedure in the west but one that local officials often force on women in China,” reported the Times.

### Women’s Rights Key

#### Human Rights should be a key aspect of United States Foreign Policy.

Roberta Cohen, University of Bern, 2008, (“INTEGRATING HUMAN RIGHTS IN US FOREIGN POLICY: THE HISTORY, THE CHALLENGES, AND THE CRITERIA FOR AN EFFECTIVE POLICY” ROBERTA COHEN [NONRESIDENT SENIOR FELLOW, THE BROOKINGS INSTITUTION FOREIGN SERVICE INSTITUTE[, 2008. The Brookings Institution – University of Bern Project on Internal Displacement)

To conclude, let me leave the audience with this thought: what the United States is known and appreciated for around the world is not just its strong economy and military capability. It is its democratic way of life and commitment to the observance of human rights. Our nation defines itself by the Constitution and Bill of Rights, the ending of slavery and segregation, the promotion of equal rights for women, the struggle to end racial and minority discrimination, and the defense of free speech, press, and civil liberties. In its dealings with foreign governments and countries, it must necessarily reflect this identity. Whether it is well expressed will depend upon the nature and strength of its human rights policy and the dedication and skill of its diplomatic corps in the implementation of this policy.

#### Consequences of not placing women’s rights over economic interests are dire. Yet, focus on women empirically leads to US economic development.

Garner, 2012 (Global Gender Policy in the 1990s: Incorporating the "Vital Voices" of Women associate professor of historical studies at SUNY Empire State College Volume 24, Number 4, Winter 2012 Karen Garner)

These security goals could certainly undermine feminist goals. As many scholars and activists have argued, the expansion of the global capitalist economy in [The Soviet Union, Cuba, Korea, Afghanistan, and Vietnam’s]a 1980s-1990s neoliberal framework eroded social welfare programs, privatized many government services, generally reduced government regulations on private business and global trade practices, and disproportionately penalized already-disadvantaged poor women.9 And "democracy" did not necessarily bring about "economic prosperity," "social justice," or "civil society groups that hold values of pluralism, tolerance, and gender equality."10 Yet these Vital Voices conferences are illuminating examples of how global women became targets of new foreign policy initiatives and recipients of resources during the 1990s. These conferences were tied to the U.S. government's specific interest in democracy promotion and capitalist economic developmentin the "New Independent States" of post- Cold War Eastern Europe and other regions of the world that were designated "in transition to democracy."11 These conferences, moreover, demonstrate how a "liberal feminist" strategic orientation guided American women, inside and outside government, to consider the state to be a potential ally of women, which sought to remove legal barriers and reform government institutions that limited women's participation especially at the leadership levels. Activists who held a "radical feminist" perspective challenged liberal feminist theory, rejected the state system as an "oppressive" adversary of women which perpetuated patriarchy, racism, classism, nativism, and heterosexism, and asserted collaboration with the state led inevitably to cooptation of feminist aims.

#### National Security and the initial benefits of economic relationships are undermined when economic interest is valued above Women’s rights.

Cohen, University of Bern, 2008 (INTEGRATING HUMAN RIGHTS IN US FOREIGN POLICY: THE HISTORY, THE CHALLENGES, AND THE CRITERIA FOR AN EFFECTIVE POLICY ROBERTA COHEN NONRESIDENT SENIOR FELLOW, THE BROOKINGS INSTITUTION FOREIGN SERVICE INSTITUTE, 2008. The Brookings Institution – University of Bern Project on Internal Displacement)

Second, the promotion of human rights must be defined as a national interest reflecting American values and bearing on national security. Rather than defining the policy in terms of morality or religion, it should be underscored that governments with open societies and that respect human rights are better allies and less likely to be threats to international peace and security and that our interests are not well served over the long term by allying ourselves with oppressive regimes. Moreover, respect for human rights should be presented as in the interest of foreign governments as well. I always liked the following quotation: “Never appeal to a man’s better nature. He may not have one. Invoking his self-interest gives you more leverage.” Once the policy is defined as a national interest, there should be a willingness to pay something for it. If trade and exports or the war on terror always trump human rights considerations, the policy will not be effective.

#### Child Marriage

Vogelstein, Georgetown University, 2013 (May 2013) (Council on Foreign Relations Press) (Ending Child Marriage How Elevating the Status of Girls Advances U.S. Foreign Policy Objectives) (Adjunct professor of women's human rights at Georgetown University) (Rachel B. Vogelstein)

Child marriage- also referred to as early and forced marriage- is a practice that has persisted for centuries. Today, it is defined as a formal or customary union in which one or both parties are under the age of eighteen. This practice takes place across regions, cultures, and religions, and though it plagues children of both sexes, girls are disproportionately affected. The practice of child marriage is a violation of human rights. Every day, girls around the world are forced to leave their families, marry against their will, endure sexual and physical abuse, and bear children while still in childhood themselves. This practice is driven by poverty, deeply embedded cultural traditions, and pervasive discrimination against girls. According to some human rights experts, it is tantamount to sexual slavery. Yet in many parts of the world, this ancient practice still flourishes: estimates show that nearly five million girls are married under the age of fifteen every year, and some are as young as eight or nine years old. The global prevalence of child marriage is on a downward trajectory, particularly among younger girls; however, progress in curbing this tradition has been slow, and in some places the problem remains intractable. The sheer number of women married as children is staggering: the United Nations estimates that in 2011 one in three women aged twenty to twenty-four – almost seventy million – had married under the age of eighteen. Many of these women were far younger than eighteen at the time of their marriage; in fact, more than twenty-three million were married or in a union before the age of fifteen, which amounts to about thirteen thousand girls under fifteen being married every day. Given current trends, experts predict that by 2020, some fifty million girls will be married before they reach their fifteenth birthdays. Child marriage, however, is not simply a human rights violation. It is also a threat to the prosperity and stability of the countries in which it is prevalent and undermines U.S. development and foreign policy priorities. Child marriage perpetuates poverty over generations and is linked to poor health, curtailed education, violence, instability, and disregard for the rule of law. Its effects are harmful not only to girls, but also to families, communities, and economies- and to U.S. interests – around the globe. Given the worldwide prevalence of child marriage and its relationship to U.S. foreign policy priorities, it merits a higher place on the international agenda. In recent years, the U.S. government has enacted a comprehensive policy framework that recognizes the promotion of gender equality as a cornerstone of U.S. foreign policy. Congress has underscored this strategic focus on gender equality by passing a law that mandates the secretary of state to develop a strategy to combat child marriage. To meet this new requirement, the United States should raise child marriage more prominently in its deplumation relations with affected states; increase funding to combat this practice; target its investments; and improve research, monitoring, and evaluation in this area. American leadership on child marriage will simultaneously raise the status of girls and advance critical U.S. foreign policy objectives around the world.

#### Women are affected more.

Ross, 2012 (21 December, 2012 By Simona Ross UNITED STATES INVOLVEMENT IN CONFLICT RESOLUTION IN AFRICA 42 Brook Street | London | W1K 5DB | United Kingdom Registration number 07099005 (in England and Wales)

To achieve sustainable peace, peace efforts by the U.S. have to be aware that conflicts affect women more than men due to rape, violence, and because they are the primary care-givers. [They must also be aware] of the suffering women went through and acknowledge the important role women play in the peace process. The U.S. has to enhance women’s participation in conflict resolution, build institutional capacity to support gender equity and peace building, provide information concerning women’s issues and gender-based-violence, and ensure funding to integrate gender and conflict resolution (Klot, 2007). Various agencies from the U.S. government formed a coalition to develop the U.S. National Action Plan on Women, Peace and Security. The main objective of this initiative is to promote greater participation of women in conflict resolution, peace negotiations, post-conflict reconciliation, as well as to ensure access to relief assistance and protection from gender-based violence (USIP, 2012, September 6).

# Negative Case

### I negate the resolution: United States Foreign Policy ought to value women’s rights over the pursuit of its economic interests when the two conflict.

### Observation 1: Framework and Standard

#### In this round we must look towards what best fulfills the value of Difference

John T. Warren 08 “Performing Difference” Journal of International and Intercultural Communication [Volume 1](http://www.tandfonline.com/loi/rjii20?open=1#vol_1), [Issue 4](http://www.tandfonline.com/toc/rjii20/1/4), 2008 Associate Professor in the Department of Speech Communication at Southern Illinois University, Carbondale

‘It is not difference that presupposes opposition but opposition that presupposes difference, and far from resolving difference by tracing it back to a foundation, opposition betrays and distorts it’’ (1968/1994, p. 51). In large matter, difference has been conflated to opposition, reduced to a binary that is pitted against something else. In this way, difference is seen as a negative, rather than a positive. Continuing, he notes ‘‘difference is the object of affirmation or affirmation itself. In its essence, affirmation is itself difference’’ (p. 52). My first major discovery, as a thinker about culture, is that [In culture] difference need not be coded in the negative, as an opposition (i.e., I’m different from you), but should be seen as an affirmation (i.e., I’m unique and so are you). In many ways, this is an elementary idea: difference is the inevitable thread that makes us who we are and that can be a beautiful thing. This is not the same as saying that we are all different and therefore all the same; rather, it is to say that ‘It is not difference that presupposes opposition but opposition that presupposes difference, and far from resolving difference by tracing it back to a foundation, opposition betrays and distorts it’’ (1968/1994, p. 51). In large matter, difference has been conflated to opposition, reduced to a binary that is pitted against something else. In this way, difference is seen as a negative, rather than a positive. Continuing, he notes ‘‘difference is the object of affirmation or affirmation itself. In its essence, affirmation is itself difference’’ (p. 52). My first major discovery, as a thinker about culture, is that [In culture] difference need not be coded in the negative, as an opposition (i.e., I’m different from you), but should be seen as an affirmation (i.e., I’m unique and so are you). In many ways, this is an elementary idea: difference is the inevitable thread that makes us who we are and that can be a beautiful thing.”

#### We need to look towards a value of difference as it can allow us to understand the world in a more moral and functional way. By understanding that differences do in fact exist we are ensuring a stronger outlook on society as we are upholding a mentality that rejects opposition of difference.

#### To evaluate if difference is being maintained we must look towards a Standard of Cultural Autonomy. Using such enables us to understand that as cultural relativism is prevalent in the global society, cultural freedom must be recognized to ensure that difference is upheld.

### C1. Western Feminism is a form of constant cultural oppression in the status quo.

#### In today’s society we have seen instances in which White feminism has oppressed culture and group identity.

Kevin J. Ayotte and Mary E. Husain 2005 (NWSA Journal, Vol. 17, No. 3, States of Insecurity and the Gendered Politics of Fear (Autumn, 2005), pp. 112-133)

Postcolonial feminists have long recognized that paternalistic Western representations of third world women in need of saving by white Europeans are not benign (Mohanty 1991b, 72). Although the West's appropriation and construction of the third-world Muslim woman is not a new phenomenon, in the aftermath of 9/11 the circulation of images of veiled females reached epic proportions. U.S. media quickly capitalized on the veil as a visual and linguistic signifier of Afghan women's oppression. Burqa-clad figures, potent political symbols of the "evil" of the Taliban, were suddenly everywhere. Our intent is neither to support nor repudiate Islamic covering practices. Rather, we argue that U.S. discourses homogenize an extraordinarily diverse population of Muslim women. Noticeably rare in the U.S. construction of the Afghan woman is an explication of the origins, variety, and underlying meanings of these practices that have shifted across historically specific cultural contexts (Mohanty 1991b, 67; Mojab 1998, 21). Although an exhaustive description of covering practices would be impossible, a brief foray into their variety will help to highlight the false homogeneity of U.S. representations. Contrary to popular misconceptions, these cultural practices originated prior to the rise of Islam (Ahmed 1992, 5).4 The monolithic image of the Taliban-imposed burqa is also just one among many covering "styles," a phrase that seems oxymoronic in light of the often homogenous portrayal of Islam in Western media (Abu-Lughod 2002, 786). Meanings of oppression are certainly not intrinsic to Islamic covering practices but are socially constructed through [that] discourse. Covering has functioned in a multiplicity of ways throughout time. For example, its use as an expression of agency (e.g., in the resistance movements against secular governments in Turkey, Egypt, Algeria, and Iran) [that] has been elided by Western media (Mojab 1998, 20). In some Middle Eastern countries, covering signifies the initiation of women into fundamentalist resistance movements (Franks 2000, 919). During the 1979 revolution, middle-class Iranian women "veiled themselves" as a symbol of protest against the Shah and "Western cultural colonization," or as a means of expressing their solidarity with working-class women (Mohanty 1991b, 67).

### C2) Cultural Oppression leads to violence

#### Oppressed group identities lead towards Direct violence

Christie 1997, (Daniel J., Peace and Conflict: Journal of Peace Psychology, 10781919, 1997, Vol. 3, Issue 4)

People are dying from war, but since 1945, more people have died at the hands of their compatriots than through interstate violence ( [Lopez, 1994](http://web.b.ebscohost.com/ehost/detail?sid=d7c53171-dd87-4c53-bffc-09fe50aae01b%40sessionmgr111&vid=2&hid=112&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d" \l "c30)). Can episodes of genocide and politicide [otherwise known as direct violence], a kind of violence that has occurred more than 40 times since 1945 with casualties ranging from 7 to 16 million people ( [Harff & Gurr, 1988](http://web.b.ebscohost.com/ehost/detail?sid=d7c53171-dd87-4c53-bffc-09fe50aae01b%40sessionmgr111&vid=2&hid=112&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d" \l "c20)), be explained by the pursuit of the identity need? In many cases, genocides and politicides represent brutal efforts to maintain the security of one identity group at the expense of other groups ( [Sandole, 1990](http://web.b.ebscohost.com/ehost/detail?sid=d7c53171-dd87-4c53-bffc-09fe50aae01b%40sessionmgr111&vid=2&hid=112&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d" \l "c45)). [Podestra (1987)](http://web.b.ebscohost.com/ehost/detail?sid=d7c53171-dd87-4c53-bffc-09fe50aae01b%40sessionmgr111&vid=2&hid=112&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#c40)[Many] examined ongoing ethnic and religious conflicts in 25 countries and concluded that they were rooted in the need to assert group identity and the concomitant fear of group extinction.[Koestler (1967)](http://web.b.ebscohost.com/ehost/detail?sid=d7c53171-dd87-4c53-bffc-09fe50aae01b%40sessionmgr111&vid=2&hid=112&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#c27) captured the relation of the identity need and [direct] violence when he suggested that violence of this kind “is a ritual, a deadly ritual, not the result of aggressive, self-assertion, but of transcending identifications” (p. 235). [Wilson (1979)](http://web.b.ebscohost.com/ehost/detail?sid=d7c53171-dd87-4c53-bffc-09fe50aae01b%40sessionmgr111&vid=2&hid=112&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#c57) argued from a biological perspective that the human brain may be prewired to partition people into friends and aliens, suggesting that ourbuilt-in universe was created prehistorically, at a time when the sight of a stranger was cause for concern. [Volkan (1985)](http://web.b.ebscohost.com/ehost/detail?sid=d7c53171-dd87-4c53-bffc-09fe50aae01b%40sessionmgr111&vid=2&hid=112&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#c53) went further and posited an ontogenetic “need for enemies” that arisesfrom the infant’s primitive differentiation between pleasure and pain, and between “us versus them,” key distinctions that are involved in the infant’s developing sense of identity. Not surprisingly,some needs theorists begin with identity, the separation of self from other, as the most fundamental need of the person (cf. [Mitchell, 1990](http://web.b.ebscohost.com/ehost/detail?sid=d7c53171-dd87-4c53-bffc-09fe50aae01b%40sessionmgr111&vid=2&hid=112&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#c34)). [Sivard (1987)](http://web.b.ebscohost.com/ehost/detail?sid=d7c53171-dd87-4c53-bffc-09fe50aae01b%40sessionmgr111&vid=2&hid=112&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#c47) examined organized violence with 1,000 or more fatalities over nearly three centuries (1700–1987), which in total amounted to more than 100 million casualties in 471 wars. These massive casualties can be explained by a variety of needs, but [Sandole (1990)](http://web.b.ebscohost.com/ehost/detail?sid=d7c53171-dd87-4c53-bffc-09fe50aae01b%40sessionmgr111&vid=2&hid=112&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#c45) suggested a useful heuristic: The security need is central in explanations of territorial wars; the identity need is salient in wars of independence.

#### The US mentality has lead to structural violence

Kevin J. Ayotte and Mary E. Husain 2005 (NWSA Journal, Vol. 17, No. 3, States of Insecurity and the Gendered Politics of Fear (Autumn, 2005), pp. 112-133)

One of the most important advances in the history of feminism was the recognition of structural violence against women as a significant aspect of gender oppression. Structural violence includes the myriad material harms done to women through inadequate education and health care, exploitative employment conditions, endemic poverty, and other conditions that inflict damage on lives without the brute immediacy of physical violence. The analysis of structural violence is vital because it accounts for disadvantages that shorten or degrade women's lives and traces the sometimes convoluted causes to social, political, and economic structures. Rather than allowing these conditions to remain unexamined as a neutral part of the landscape, attention to structural violence imputes agency, and hence responsibility, to social, political, and economic actors for the maintenance of structural conditions that harm women. Women in Afghanistan were subjected to structural violence long before, as well as during, the Taliban regime. Although the U.S. government certainly made use of representations of structural violence against Afghan women, the epistemic violence done to Afghan women by the homogenized, neocolonial, and paternalistic rhetoric of the veil short-circuited any reflexive recognition of U.S. contributions to that self-same structural violence. As Abu-Lughod puts it, framing the oppression of women in Afghanistan as a problem caused solely by the Taliban's ruthless twisting of religion and culture "prevented the serious exploration of the roots and nature of human suffering in this part of the world" while "recreating an imaginative geography of West versus East, us versus [them] Muslims"

### C3) Rejection of the mentality of the resolution is the first of many steps towards opening political discourse that will ultimately allow for difference to flourish and solvency of not only women’s rights but human rights.

[Martinez, Theresa 1999](http://search.proquest.com/genderwatch/indexinglinkhandler/sng/au/Martinez%2C%2BTheresa%2BA/%24N?accountid=14677) ([Race, Gender & Class](http://search.proquest.com/genderwatch/pubidlinkhandler/sng/pubtitle/Race%2C%2BGender%2B%2426%2BClass/%24N/25305/DocView/218806784/abstract/%24B/1?accountid=14677)[6.3](http://search.proquest.com/genderwatch/indexingvolumeissuelinkhandler/25305/Race%2C%2BGender%2B%2426%2BClass/01999Y07Y31%2423Jul%2B31%2C%2B1999%243b%2B%2BVol.%2B6%2B%24283%2429/6/3?accountid=14677) (Jul 31, 1999): 33. Storytelling As Oppositional Culture: Race, Class, And Gender In The Borderlands)

The matrix of domination "contains few pure victims or oppressors. Each individual derives varying amounts of penalty and privilege from the multiple systems of oppression which frame everyone's lives" (1991:229). Further, resistance or empowerment must start with the self and must involve "rejecting the dimensions of knowledge, whether personal, cultural, or institutional, that perpetuate objectification and dehumanization...subordinated groups become empowered when we understand and use those dimensions of our individual, group, and disciplinary ways of knowing that foster our humanity as fully human subjects" (1991:230). Ultimately, for Collins, "[u]sing one's standpoint to engage the sociological imagination can empower the individual...One key reason that standpoints of oppressed groups are suppressed is that self-defined standpoints can stimulate resistance" (Collins 1991:230,28).

# Blocks

### Impact

#### Epistemological violence

Walter D. Mignolo 09, Epistemic Disobedience, Independent Thought and Decolonial Freedom, Theory and Culture 2009, published 2009]

Once upon a time scholars assumed that the knowing subject in the disciplines is transparent, disincorporated from the known and untouched by the geo-political configuration of the world in which people are racially ranked and regions are racially configured. From a detached and neutral point of observation (that Colombian philosopher Santiago Castro-Gómez (2007) describes as the hubris of the zero point), the knowing subject maps the world and its problems, classifies people and projects into what is good for them. Today that assumption is no longer tenable, although there are still many believers. At stake is indeed the question of racism and epistemology (Chukwudi Eze, 1997; Mignolo, forthcoming). And once upon a time scholars assumed that if you ‘come’ from Latin America you have to ‘talk about’ Latin America; that in such a case you have to be a token of your culture. Such expectation will not arise if the author ‘comes’ from Germany, France, England or the US. In such cases it is not assumed that you have to be talking about your culture but can function as a theoretically minded person. As we know: the first world has knowledge, the third world has culture; Native Americans have wisdom, Anglo Americans have science. The need for political and epistemic delinking here comes to the fore, as well as decolonializing and de-colonial knowledges, are necessary steps for imagining and building democratic, just, and non-imperial/colonial societies.

### Link

#### To say that Western feminism promotes human rights is a false ideology

Niamh Reilly 11 Doing transnational feminism, transforming human right: the emancipatory possibilities revisited. School of Political Science and Sociology, National University of Ireland, Galway. © Copyright Irish Journal of Sociology ISSN 0791 6035 Vol. 19.2, 2011, pp. 60–76

The notion that ‘women’s human rights’ are ‘Western feminist’ constructs is widely held and reproduced in everyday discourses and in most academic accounts. While not a new phenomenon, in a post-9/11 global environment, The hegemonic appropriations of women’s human rights rhetoric has taken increasingly egregious forms. The defence of ‘women’s human rights’ has been used instrumentally to justify military invasions of Afghanistan and Iraq, and to engender moral panic around the presence of Islam ‘in the West’, culminating in some cases in the prohibition of forms of culture, in Muslim women’s dress in a number of European jurisdictions

#### Coercion is not justified to even decrease the net violation of rights.

Pilon, 01 (Roger, Vice President for Legal Affairs and Director of the Center for Constitutional Studies at the Cato Institute, “Two Kinds of Rights,” 12-6-2001, [www.cato.org/current/terrorism/pubs/pilon-011206.html](http://www.cato.org/current/terrorism/pubs/pilon-011206.html), JMP)

As the Declaration of Independence says, the main business of government is to secure rights, but legitimate government can't do it by any means. It can't violate rights in the name of securing them. That frames the issue. Between those boundaries—and given a world of uncertainty—the devil is in the details. Governments too restrained leave rights exposed. By contrast, societies that trade liberty for security, as Ben Franklin noted, end often with neither.

### Reject the Resolution because it has a Western Mindset

#### We only want to unsure womens rights to gain economically from the development of the country

Escobar 12 (Arturo Escobar, Kenan distinguished prof. of Anthropology at the University of North Carolina, Chapel Hill. From the book “Encountering Development: The Making and Unmaking of the Third World. Originally published in 1995, this card is from the new edition with a new introduction and minor updates/revisions in 2012. PP. 35-39. OCRed from the original, minor textual errors may exist.)

The unquestioned desirability of economic growth was, in this way, closely linked to the revitalized faith in science and technology. Economic growth presupposed the existence of a continuum stretching from poor to rich countries, which would allow for the replication in the poor countries of those conditions characteristic of mature capitalist ones (including industrialization, urbanization, agricultural modernization, infrastructure, increased provision of social services, and high levels of literacy). Development was seen as the process of transition from one situation to the other. This notion conferred upon the processes of accumulation and development a progressive, orderly, and stable character that would culminate, in the late 1950s and early 1960s, in modernization and "stages of economic growth" theories (Rostow 1960).

#### US Has Destroyed Cultures in the Name of Human Rights

**Parenti 95** (Michael Parenti, Ph.D. from Yale in poli sci, prolific author and activist. From the book “Against Empire”. PP. 119-120. OCRed from the original, minor textual errors may exist.)

Contrary to popular belief, the United States is no different from most other countries in that it does not have a particularly impressive humanitarian record. True, many nations, including our own, have sent relief abroad in response to particular crises. But these actions do not represent essential foreign policy commitments. They occur sporadically, are limited in scope, and obscure the many occasions when governments choose to do absolutely nothing for other countries in desperate straits. Most US. aid missions serve as pretexts for hidden political goals, namely, to bolster conservative regimes, build infrastructures that assist big investors, lend an aura of legitimacy to counterinsurgency programs, and undermine local agrarian self-sufficiency while promoting US. agribusiness. There have been memorable occasions when US. officials showed themselves to be anything but humanitarian. Consider the Holocaust. The Roosevelt administration did virtually nothing to accommodate tens of thousands of Jews who sought to escape extermination at the hands of the Nazis. Washington refused to ease its restrictive immigration quotas and would not even fill the limited number of slots allotted to Jews. US. officials even went so far as to persuade Latin American governments to close their doors to European immigration. Consider South Africa. For decades Washington did nothing to discourage that white racist-dominated country from inflicting misery and death upon its African population. US. leaders preferred to maintain trade and investment relations with the apartheid regime. It lifted not a single humanitarian finger to stop the West Pakistani massacre of East Pakistan (later renamed Bangladesh). It was more concerned with preventing India and the Soviet Union from extending their influence in the region. In the 1980s, the US. national security state quietly assisted the Khmer Rouge in their campaigns of mayhem and murder, using them as a destabilizing force against the socialist government in Cambodia. Be it the indigenous rain forest peoples of South America and Southeast Asia, or the Kurds, Biafrans, or Palestinians, be it overseas Chinese in Indonesia, East Timorese, Angolans, Mozambicans, Guatemalans, Salvadorans, or dozens of other peoples, the United States has done little to help rescue them from their terrible plights, and in most instances has done much to assist their oppressors.

#### Humanitarian Aid Does Not Mean Progress

(Georgia Tech, Model United Nations Confrence, Sam Nunn School of International Affairs, 17 – 18 October 2011)

Humanitarian assistance had long implied the potential of forceful intervention. International responsibility for the protection of human rights and alleviation of human suffering led to the development of international institutions, including the multinational United Nations. The development of international law, from the Geneva conventions to the response to the Holocaust at Nuremberg and the UN Declaration of Universal Rights increasingly reflected the idea that the international community could hold individuals and nations responsible for violations of human rights. Still, what this meant in practice was not clear, and the United Nations was based on respect for national sovereignty. So despite some precedents for humanitarian intervention, the notion that states could intervene in other nations' affairs to protect human rights was not pursued with great vigor until after the Cold War had ended. Still, Cold War competition led to numerous interventions by the United States and the Soviet Union. Since the Cold War was not only a strategic contest but also an ideological one, each side felt compelled to proclaim the moral basis for their actions, resulting in dubious claims that such interventions as that of the Soviet Union in Hungary in 1956 and Czechoslovakia in 1968, and that of the United States in the Dominican Republic in 1965 and Grenada in 1983, were for humanitarian purposes.

### The resolution is dehumanizing

#### The only reason we are discussing this is because US is afraid of communism

Parenti 95 (Michael Parenti, Ph.D. from Yale in poli sci, prolific author and activist. From the book “Against Empire”. PP. 75-79. OCRed from the original, minor textual errors may exist.)

One repeatedly hears that U.S. leaders oppose communist countries because they lack political democracy. But, as noted earlier, successive administrations in Washington have supported some of the most repressive regimes in the world, ones that regularly have indulged in mass arrests, assassination, torture, and intimidation. In addition, Washington has supported some of the worst right-wing counterrevolutionary rebel cutthroats: Savimbi's UNITA in Angola, RENAMO in Mozambique, the mujahideen in Afghanistan, and in the 1980s even the Pol Pot lunatics who waged war against socialist Cambodia. Consider the case of Cuba. We are asked to believe that decades of U.S. hostility toward Cuba including embargo, sabotage, and invasion have been motivated by a distaste for the autocratic nature of the Castro government and a concern for the freedoms of the Cuban people. Whence this sudden urge to "restore" Cuban liberty? In the decades before the Cuban Revolution of 1959, successive US. administrations backed a brutally repressive autocracy headed by General Fulgencio Batista. The significant but unspoken difference was that Batista was a comprador leader who left Cuba wide open to US. capital penetration. In contrast, Fidel Castro did away with private corporate control of the economy, nationalized US. holdings, and renovated the class structure in a more collectivized and egalitarian mode. That is what made him so insufferable. Far from supporting democracy around the world, the US. national security state since World War II has played an active role in the destruction of progressive democratic governments in some two dozen countries. In justifying the overthrow of Chile's democratically elected president, Salvador Allende, in 1973, Henry Kissinger remarked that when we have to choose between the economy and democracy, we must save the economy. Kissinger was uttering a half-truth. It would have been the whole truth if he had said he wanted to save the capitalist economy.

#### Western Thought of Developing Countries is dehumanizing

Escobar 12 (Arturo Escobar, Kenan distinguished prof. of Anthropology at the University of North Carolina, Chapel Hill. From the book “Encountering Development: The Making and Unmaking of the Third World. Originally published in 1995, this card is from the new edition with a new introduction and minor updates/revisions in 2012. PP. 52-54. OCRed from the original, minor textual errors may exist.)

The coherence of effects that the development discourse achieved is the key to its success as a hegemonic form of representation: the construction of the poor and underdeveloped as universal, preconstituted subjects, based on the privilege of the representers; the exercise of power over the Third World made possible by this discursive homogenization (which entails the erasure of the complexity and diversity of Third World peoples, so that a squatter in Mexico City, a Nepalese peasant, and a Tuareg nomad become equivalent to each other as poor and underdeveloped); and the colonization and domination of the natural and human ecologies and economies of the Third World. Development assumes a teleology to the extent that it proposes that the "natives" will sooner or later be reformed; at the same time, however, it reproduces endlessly the separation between reformers and those to be reformed by keeping alive the premise of the Third World as different and inferior, as having a limited humanity in relation to the accomplished European. Development relies on this perpetual recognition and disavowal of difference, a feature identified by Bhabha (1990) as inherent to discriminatio. The signifiers of "poverty", "illiteracy," "hunger," and so forth have already achieved a fixity as signifieds of "underdevelopment" which seems impossible to sunder. Perhaps no other factor has contributed to cementing the association of "poverty" with "underdevelopment" as the discourse of economists. To them I dedicate the coming chapter.

#### Cuba

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#### US Does Not Solve Conflicts

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As time went by, new problems were progressively and selectively incorporated; once a problem was incorporated into the discourse, it had to be categorized and further specified. Some problems were specified at a given level (such as local or regional), or at various of these levels (for instance, a nutritional deficiency identified at the level of the household could be further specified as a regional production shortage or as affecting a given population group), or in relation to a particular institution. But these refined specifications did not seek so much to illuminate possible solutions as to give "problems" a visible reality amenable to particular treatments. This seemingly endless specification of problems required detailed observations in villages, regions, and countries in the Third World. Complete dossiers of countries were elaborated, and techniques of information were designed and constantly refined. This feature of the discourse allowed for the mapping of the economic and social life of countries, constituting a true political anatomy of the Third World.22

#### Forced Development Leads to violence against women

Escobar 12 (Arturo Escobar, Kenan distinguished prof. of Anthropology at the University of North Carolina, Chapel Hill. From the book “Encountering Development: The Making and Unmaking of the Third World. Originally published in 1995, this card is from the new edition with a new introduction and minor updates/revisions in 2012. PP. 214-222. OCRed from the original, minor textual errors may exist.)

The development discourse, as this book has shown, has been the central and most ubiquitous operator of the politics of representation and identity in much of Asia, Africa, and Latin America in the post-World War II period. Asia, Africa, and Latin America have witnessed a succession of regimes of representation originating in colonialism and European modernity but often appropriated as national projects in postindependence Latin America and postcolonial Africa and Asia--each with its accompanying regime of violence. As places of encounter and suppression of local cultures, women, identities, and histories, these regimes of representation are originary sites of violence (Rojas de Ferro 1994). As a regime of representation of this sort, development has been linked to an economy of production and desire, but also of closure, difference, and violence. To be sure, this violence is also mimetic violence, a source of self-formation. Terror and violence circulate and become, themselves, spaces of cultural production (Girard 1977 and Taussig 1987). But the modernized violence introduced with colonialism and development is itself a source of identity. From the will to civilization in the nineteenth century to today, violence has been engendered through representation.

#### US Economic Hardships Spread Worldwide

(Richard Clay Hanes, Global Impact 1929-1939, Historic Events for Students: The Great Depression, 2002)

The crash of the U.S. stock market in October 1929 and the ensuing Great Depression did not immediately sweep the world in a universal wave of economic decline. Rather, the degree, type, and timing of economic events varied greatly among nations. Many believed the Depression was largely "exported" by the United States to Europe and other countries in the 1930s through the various economic policies it adopted. The U.S. economy was flourishing perhaps more than any other nation in the 1920s. With the onset of the Great Depression, it suffered sharp declines in manufacturing output and general employment. Other industrial countries experienced difficulties. For example, one outcome of the Great Depression was a collapse of world trade. The sharp decline was brought on by a round of tax increases on imported goods (tariffs) instituted by any nations turning inward trying to bolster their own sagging economies. In 1931 German industrial production decreased more than 40 percent; 29 percent in France; and 14 percent in Britain from 1929 levels. It was abundantly clear that the world was heading into a global crisis. As a result, international tensions and labor strife began rising. Events of 1931 began cascading, with one crisis leading to another. Austria's largest bank collapsed in May 1931 and concerns over the possible weak financial condition of other European banks immediately led to European residents rushing to banks where they had their money deposited. The rush of crowds of depositors all at once further weakened banks and even affected banks not previously in financial trouble. This run on banks led to failure of German banks by mid-June. As a result, Germany announced it could no longer keep paying its debts resulting from World War I (1914–1918). This led to economic problems in other European nations and the United States, reliant in part on those payments to fund their own government operations. The new and struggling German government, called the Weimar Republic, itself raised international concern. The young government was heavily burdened by war debts imposed by other European nations. With its economy struggling, its citizens had little faith in the government. Economic crisis continued to spread to other European nations. Great Britain responded with major budget cuts and finally a change in government. By September 1931 Britain had exhausted its options to stabilize its economy and decided to free its currency from the longstanding gold standard, allowing it to pursue other monetary options and strategies. This meant Britain's money was no longer tied formally to exchange rates of other nations based on a standard value of gold. This change gave it much greater flexibility to alter the value of its money in trying to recover from the Great Depression. Other nations began following the same path. By 1933 unemployment rates in Europe were soaring. Of the available workforce in each country, unemployment rates were 26.3 percent in Germany, 23.7 percent in Sweden, 14.1 percent in Britain, 20.4 percent in Belgium, and 28.8 percent in Denmark. In France social unrest was escalating with the effects of unemployment in addition to the rise of the Nazi Party in neighboring Germany. Political leaders of the various nations were coming under increased pressure to adopt forceful policies to end the Depression. Seeking solutions to the world crisis, more than 60 nations met at the 1933 World Economic Conference in London. When cooperative international solutions proved futile and the conference collapsed, the world seemed sentenced to a prolonged economic depression. Each nation was largely left to recover on its own.

#### Poverty Leads to Violence Against Women

Vetten, 2000 (Lisa. ‎Senior researcher at Tshwaranang Legal Advocacy Centre. The economics of domestic violence. The Centre for the Safety of Violence and Reconciliation. March 12th, 2000.)

South Africa does not yet understand much about the relationship between poverty and crime. About the closest we ever come is the 'poverty-and-violence-causes-crime' thesis. However, this explanation not only libels the poor and unemployed generally, it is also inadequate. Single mothers and their children, along with elderly women and men, are among the poorest groups in the country. But when last did you lock yourself away in fear of being attacked by hordes of geriatric muggers, or single-mother-headed hijacking and car theft syndicates? The other bothersome feature of the poverty and unemployment thesis is its near-exclusive application to the behavior of perpetrators of violence. Rarely is it used to explain people's vulnerability to violence. Yet as the example of domestic violence illustrates, being poor or unemployed may make women very vulnerable to harm or victimization. Women typically earn less than men, experience greater rates of unemployment, are concentrated in the lowest-paying sectors of the job market and over-represented amongst the poor of South African society. As a result, finding a man and then sticking to him, is often as much a matter of economic necessity as it is a romantic choice.