# Wake Cards Round 6

## 1AC

#### Same as round 1.

## 2AC

### Leadership

#### Even if predictions aren’t perfect acting on relative confidence of scenarios materializing is good---the alt is etiher political paralysis or pure reaction.

Ulfelder, Research Director for the Political Instability Task Force at Science Applications International Cooperation, ‘11

[Jay, “Why Political Instability Forecasts Are Less Precise Than We’d Like (and Why It’s Still Worth Doing)" May 5 dartthrowingchimp.wordpress.com/2011/05/05/why-political-instability-forecasts-are-less-precise-than-wed-like-and-why-its-still-worth-doing/]

If this is the best we can do, then what’s the point? Well, consider the alternatives. For starters, we might decide to skip statistical forecasting altogether and just target our interventions at cases identified by expert judgment as likely onsets. Unfortunately, those expert judgments are probably going to be an even less reliable guide than our statistical forecasts, so this “solution” only exacerbates our problem. Alternatively, we could take no preventive action and just respond to events as they occur. If the net costs of responding to crises as they happen are roughly equivalent to the net costs of prevention, then this is a reasonable choice. Maybe responding to crises isn’t really all that costly; maybe preventive action isn’t effective; or maybe preventive action is potentially effective but also extremely expensive. Under these circumstances, early warning is not going to be as useful as we forecasters would like. If, however, any of those last statements are false–if responding to crises already underway is very costly, or if preventive action is (relatively) cheap and sometimes effective–then we have an incentive to use forecasts to help guide that action, in spite of the lingering uncertainty about exactly where and when those crises will occur. Even in situations where preventive action isn’t feasible or desirable, reasonably accurate forecasts can still be useful if they spur interested observers to plan for contingencies they otherwise might not have considered. For example, policy-makers in one country might be rooting for a dictatorship in another country to fall but still fail to plan for that event because they don’t expect it to happen any time soon. A forecasting model which identifies that dictatorship as being at high or increasing risk of collapse might encourage those policy-makers to reconsider their expectations and, in so doing, lead them to prepare better for that event. Where does that leave us? For me, the bottom line is this: even though forecasts of political instability are never going to be as precise as we’d like, they can still be accurate enough to be helpful, as long as the events they predict are ones for which prevention or preparation stand a decent chance of making a (positive) difference.

#### Apocalypticism causes activism – studies prove

Veldman, 2012 (Robin Globus, phd candidate B.A and M.A, “Narrating the Environmental Apocalypse: How Imagining the End Facilitates Moral Reasoning Among Environmental Activists” in Ethics & the Environment 17.1.)

As we saw in the introduction, critics often argue that apocalyptic rhetoric induces feelings of hopelessness or fatalism. While it certainly does for some people, in this section I will present evidence that apocalypticism also often goes hand in hand with activism. Some of the strongest evidence of a connection between environmental apocalypticism and activism comes from a national survey that examined whether Americans perceived climate change to be dangerous. As part of his analysis, Anthony Leiserowitz identified several “interpretive communities,” which had consistent demographic characteristics but varied in their levels of risk perception. The group who perceived the risk to be the greatest, which he labeled “alarmists,” described climate change ETHICS & THE ENVIRONMENT, 17(1) 2012 using apocalyptic language, such as “Bad…bad…bad…like after nuclear war…no vegetation,” “Heat waves, it’s gonna kill the world,” and “Death of the planet” (2005, 1440). Given such language, this would seem to be a reasonable way to operationalize environmental apocalypticism. If such apocalypticism encouraged fatalism, we would expect alarmists to be less likely to have engaged in environmental behavior compared to groups with moderate or low levels of concern. To the contrary, however, Leiserowitz found that alarmists “were significantly more likely to have taken personal action to reduce greenhouse gas emissions” (ibid.) than respondents who perceived climate change to pose less of a threat. Interestingly, while one might expect such radical views to appeal only to a tiny minority, Leiserowitz found that a respectable eleven percent of Americans fell into this group (ibid). Further supporting Leiserowitz’s findings, in a separate national survey conducted in 2008, Maibach, Roser-Renouf, and Leiserowitz found that a group they labeled “the Alarmed” (again, due to their high levels of concern about climate change) “are the segment most engaged in the issue of global warming. They are very convinced it is happening, humancaused, and a serious and urgent threat. The Alarmed are already making changes in their own lives and support an aggressive national response” (2009, 3, emphasis added). This group was far more likely than people with lower levels of concern over climate change to have engaged in consumer activism (by rewarding companies that support action to reduce global warming with their business, for example) or to have contacted elected officials to express their concern. Additionally, the authors found that “[w]hen asked which reason for action was most important to them personally, the Alarmed were most likely to select preventing the destruction of most life on the planet (31%)” (2009, 31)—a finding suggesting that for many in this group it is specifically the desire to avert catastrophe, rather than some other motivation, that encourages pro-environmental behavior. Taken together, these and other studies (cf. Semenza et al. 2008 and DerKarabetia, Stephenson, and Poggi 1996) provide important evidence that many of those who think environmental problems pose a severe threat practice some form of activism, rather than giving way to fatalistic resignation.

#### Imagining dystopian outcomes allow us to transfer socio-political practices to resolve questions of structural violence.

Kurasawa, Professor of Sociology at York University of Toronto, ‘4

[Fuyuki, Constellations, Vol. 11, Issue 4, JL]

Rather than bemoaning the contemporary preeminence of a dystopian imaginary, I am claiming that it can enable a novel form of transnational socio-political action, a manifestation of globalization from below that can be termed preventive foresight. We should not reduce the latter to a formal principle regulating international relations or an ensemble of policy prescriptions for official players on the world stage, since it is, just as significantly, a mode of ethico-political practice enacted by participants in the emerging realm of global civil society. In other words, what I want to underscore is the work of farsightedness, the social processes through which civic associations are simultaneously constituting and putting into practice a sense of responsibility for the future by attempting to prevent global catastrophes. Although the labor of preventive foresight takes place in varying political and socio-cultural settings – and with different degrees of institutional support and access to symbolic and material resources – it is underpinned by three distinctive features: dialogism, publicity, and transnationalism. In the first instance, preventive foresight is an intersubjective or dialogical process of address, recognition, and response between two parties in global civil society: the ‘warners,’ who anticipate and send out word of possible perils, and the audiences being warned, those who heed their interlocutors’ messages by demanding that governments and/or international organizations take measures to steer away from disaster. Secondly, the work of farsightedness derives its effectiveness and legitimacy from public debate and deliberation. This is not to say that a fully fledged global public sphere is already in existence, since transnational “strong publics” with decisional power in the formal-institutional realm are currently embryonic at best. Rather, in this context, publicity signifies that “weak publics” with distinct yet occasionally overlapping constituencies are coalescing around struggles to avoid specific global catastrophes.4 Hence, despite having little direct decision-making capacity, the environmental and peace movements, humanitarian NGOs, and other similar globally-oriented civic associations are becoming significant actors involved in public opinion formation. Groups like these are active in disseminating information and alerting citizens about looming catastrophes, lobbying states and multilateral organizations from the ‘inside’ and pressuring them from the ‘outside,’ as well as fostering public participation in debates about the future. This brings us to the transnational character of preventive foresight, which is most explicit in the now commonplace observation that we live in an interdependent world because of the globalization of the perils that humankind faces (nuclear annihilation, global warming, terrorism, genocide, AIDS and SARS epidemics, and so on); individuals and groups from far-flung parts of the planet are being brought together into “risk communities” that transcend geographical borders.5 Moreover, due to dense media and information flows, knowledge of impeding catastrophes can instantaneously reach the four corners of the earth – sometimes well before individuals in one place experience the actual consequences of a crisis originating in another. My contention is that civic associations are engaging in dialogical, public, and transnational forms of ethico-political action that contribute to the creation of a fledgling global civil society existing ‘below’ the official and institutionalized architecture of international relations.6 The work of preventive foresight consists of forging ties between citizens; participating in the circulation of flows of claims, images, and information across borders; promoting an ethos of farsighted cosmopolitanism; and forming and mobilizing weak publics that debate and struggle against possible catastrophes. Over the past few decades, states and international organizations have frequently been content to follow the lead of globally- minded civil society actors, who have been instrumental in placing on the public agenda a host of pivotal issues (such as nuclear war, ecological pollution, species extinction, genetic engineering, and mass human rights violations). To my mind, this strongly indicates that if prevention of global crises is to eventually rival the assertion of short-term and narrowly defined rationales (national interest, profit, bureaucratic self-preservation, etc.), weak publics must begin by convincing or compelling official representatives and multilateral organizations to act differently; only then will farsightedness be in a position to ‘move up’ and become institutionalized via strong publics.7 Since the global culture of prevention remains a work in progress, the argument presented in this paper is poised between empirical and normative dimensions of analysis. It proposes a theory of the practice of preventive foresight based upon already existing struggles and discourses, at the same time as it advocates the adoption of certain principles that would substantively thicken and assist in the realization of a sense of responsibility for the future of humankind. I will thereby proceed in four steps, beginning with a consideration of the shifting socio-political and cultural climate that is giving rise to farsightedness today (I). I will then contend that the development of a public aptitude for early warning about global cataclysms can overcome flawed conceptions of the future’s essential inscrutability (II). From this will follow the claim that an ethos of farsighted cosmopolitanism – of solidarity that extends to future generations – can supplant the preeminence of ‘short-termism’ with the help of appeals to the public’s moral imagination and use of reason (III). In the final section of the paper, I will argue that the commitment of global civil society actors to norms of precaution and transnational justice can hone citizens’ faculty of critical judgment against abuses of the dystopian imaginary, thereby opening the way to public deliberation about the construction of an alternative world order (IV).

#### The best statistical studies validate our claim – hegemony leads to peace.

Owen 11

[John M. Owen Professor of Politics at University of Virginia PhD from Harvard "DON’T DISCOUNT HEGEMONY" Feb 11 www.cato-unbound.org/2011/02/11/john-owen/dont-discount-hegemony/]

Andrew Mack and his colleagues at the Human Security Report Project are to be congratulated. Not only do they present a study with a striking conclusion, driven by data, free of theoretical or ideological bias, but they also do something quite unfashionable: they bear good news. Social scientists really are not supposed to do that. Our job is, if not to be Malthusians, then at least to point out disturbing trends, looming catastrophes, and the imbecility and mendacity of policy makers. And then it is to say why, if people listen to us, things will get better. We do this as if our careers depended upon it, and perhaps they do; for if all is going to be well, what need then for us?¶ Our colleagues at Simon Fraser University are brave indeed. That may sound like a setup, but it is not. I shall challenge neither the data nor the general conclusion that violent conflict around the world has been decreasing in fits and starts since the Second World War. When it comes to violent conflict among and within countries, things have been getting better. (The trends have not been linear—Figure 1.1 actually shows that the frequency of interstate wars peaked in the 1980s—but the 65-year movement is clear.) Instead I shall accept that Mack et al. are correct on the macro-trends, and focus on their explanations they advance for these remarkable trends. With apologies to any readers of this forum who recoil from academic debates, this might get mildly theoretical and even more mildly methodological.¶ Concerning international wars, one version of the “nuclear-peace” theory is not in fact laid to rest by the data. It is certainly true that nuclear-armed states have been involved in many wars. They have even been attacked (think of Israel), which falsifies the simple claim of “assured destruction”—that any nuclear country A will deter any kind of attack by any country B because B fears a retaliatory nuclear strike from A.¶ But the most important “nuclear-peace” claim has been about mutually assured destruction, which obtains between two robustly nuclear-armed states. The claim is that (1) rational states having second-strike capabilities—enough deliverable nuclear weaponry to survive a nuclear first strike by an enemy—will have an overwhelming incentive not to attack one another; and (2) we can safely assume that nuclear-armed states are rational. It follows that states with a second-strike capability will not fight one another.¶ Their colossal atomic arsenals neither kept the United States at peace with North Vietnam during the Cold War nor the Soviet Union at peace with Afghanistan. But the argument remains strong that those arsenals did help keep the United States and Soviet Union at peace with each other. Why non-nuclear states are not deterred from fighting nuclear states is an important and open question. But in a time when calls to ban the Bomb are being heard from more and more quarters, we must be clear about precisely what the broad trends toward peace can and cannot tell us. They may tell us nothing about why we have had no World War III, and little about the wisdom of banning the Bomb now.¶ Regarding the downward trend in international war, Professor Mack is friendlier to more palatable theories such as the “democratic peace” (democracies do not fight one another, and the proportion of democracies has increased, hence less war); the interdependence or “commercial peace” (states with extensive economic ties find it irrational to fight one another, and interdependence has increased, hence less war); and the notion that people around the world are more anti-war than their forebears were. Concerning the downward trend in civil wars, he favors theories of economic growth (where commerce is enriching enough people, violence is less appealing—a logic similar to that of the “commercial peace” thesis that applies among nations) and the end of the Cold War (which end reduced superpower support for rival rebel factions in so many Third-World countries).¶ These are all plausible mechanisms for peace. What is more, none of them excludes any other; all could be working toward the same end. That would be somewhat puzzling, however. Is the world just lucky these days? How is it that an array of peace-inducing factors happens to be working coincidentally in our time, when such a magical array was absent in the past? The answer may be that one or more of these mechanisms reinforces some of the others, or perhaps some of them are mutually reinforcing. Some scholars, for example, have been focusing on whether economic growth might support democracy and vice versa, and whether both might support international cooperation, including to end civil wars.¶ We would still need to explain how this charmed circle of causes got started, however. And here let me raise another factor, perhaps even less appealing than the “nuclear peace” thesis, at least outside of the United States. That factor is what international relations scholars call hegemony—specifically American hegemony.¶ A theory that many regard as discredited, but that refuses to go away, is called hegemonic stability theory. The theory emerged in the 1970s in the realm of international political economy. It asserts that for the global economy to remain open—for countries to keep barriers to trade and investment low—one powerful country must take the lead. Depending on the theorist we consult, “taking the lead” entails paying for global public goods (keeping the sea lanes open, providing liquidity to the international economy), coercion (threatening to raise trade barriers or withdraw military protection from countries that cheat on the rules), or both. The theory is skeptical that international cooperation in economic matters can emerge or endure absent a hegemon. The distastefulness of such claims is self-evident: they imply that it is good for everyone the world over if one country has more wealth and power than others. More precisely, they imply that it has been good for the world that the United States has been so predominant.¶ There is no obvious reason why hegemonic stability theory could not apply to other areas of international cooperation, including in security affairs, human rights, international law, peacekeeping (UN or otherwise), and so on. What I want to suggest here—suggest, not test—is that American hegemony might just be a deep cause of the steady decline of political deaths in the world.¶ How could that be? After all, the report states that United States is the third most war-prone country since 1945. Many of the deaths depicted in Figure 10.4 were in wars that involved the United States (the Vietnam War being the leading one). Notwithstanding politicians’ claims to the contrary, a candid look at U.S. foreign policy reveals that the country is as ruthlessly self-interested as any other great power in history.¶ The answer is that U.S. hegemony might just be a deeper cause of the proximate causes outlined by Professor Mack. Consider economic growth and openness to foreign trade and investment, which (so say some theories) render violence irrational. American power and policies may be responsible for these in two related ways. First, at least since the 1940s Washington has prodded other countries to embrace the market capitalism that entails economic openness and produces sustainable economic growth. The United States promotes capitalism for selfish reasons, of course: its own domestic system depends upon growth, which in turn depends upon the efficiency gains from economic interaction with foreign countries, and the more the better. During the Cold War most of its allies accepted some degree of market-driven growth.¶ Second, the U.S.-led western victory in the Cold War damaged the credibility of alternative paths to development—communism and import-substituting industrialization being the two leading ones—and left market capitalism the best model. The end of the Cold War also involved an end to the billions of rubles in Soviet material support for regimes that tried to make these alternative models work. (It also, as Professor Mack notes, eliminated the superpowers’ incentives to feed civil violence in the Third World.) What we call globalization is caused in part by the emergence of the United States as the global hegemon.¶ The same case can be made, with somewhat more difficulty, concerning the spread of democracy. Washington has supported democracy only under certain conditions—the chief one being the absence of a popular anti-American movement in the target state—but those conditions have become much more widespread following the collapse of communism. Thus in the 1980s the Reagan administration—the most anti-communist government America ever had—began to dump America’s old dictator friends, starting in the Philippines. Today Islamists tend to be anti-American, and so the Obama administration is skittish about democracy in Egypt and other authoritarian Muslim countries. But general U.S. material and moral support for liberal democracy remains strong.

#### THE LINK—EFFORTS TO FIND A RADICAL THIRD OPTION TO THE WAR ON TERRORISM GENERATES A PATERNALISTIC UNDERSTANDING OF THE OTHER AND TIES THE HANDS OF THE UNITED STATES PREVENTING ACTION TO STOP GENOCIDE, TERRORISM, SEXISM AND OTHER ATROCITIES—THE CHOICES ARE HARDLINE OR ANNIHILATION

Hanson 4 (Professor of Classical Studies at CSU Fresno, City Journal, Spring, City Journal, Spring, http://www.city-journal.org/html/14\_2\_the\_fruits.html)

Rather than springing from realpolitik, sloth, or fear of oil cutoffs, much of our appeasement of Middle Eastern terrorists derived from a new sort of anti-Americanism that thrived in the growing therapeutic society of the 1980s and 1990s. Though the abrupt collapse of communism was a dilemma for the Left, it opened as many doors as it shut. To be sure, after the fall of the Berlin Wall, few Marxists could argue for a state-controlled economy or mouth the old romance about a workers’ paradise—not with scenes of East German families crammed into smoking clunkers lumbering over potholed roads, like American pioneers of old on their way west. But if the creed of the socialist republics was impossible to take seriously in either economic or political terms, such a collapse of doctrinaire statism did not discredit the gospel of forced egalitarianism and resentment against prosperous capitalists. Far from it. If Marx receded from economics departments, his spirit reemerged among our intelligentsia in the novel guises of post-structuralism, new historicism, multiculturalism, and all the other dogmas whose fundamental tenet was that white male capitalists had systematically oppressed women, minorities, and Third World people in countless insidious ways. The font of that collective oppression, both at home and abroad, was the rich, corporate, Republican, and white United States. The fall of the Soviet Union enhanced these newer post-colonial and liberation fields of study by immunizing their promulgators from charges of fellow-traveling or being dupes of Russian expansionism. Communism’s demise likewise freed these trendy ideologies from having to offer some wooden, unworkable Marxist alternative to the West; thus they could happily remain entirely critical, sarcastic, and cynical without any obligation to suggest something better, as witness the nihilist signs at recent protest marches proclaiming: “I Love Iraq, Bomb Texas.” From writers like Arundhati Roy and Michel Foucault (who anointed Khomeini “a kind of mystic saint” who would usher in a new “political spirituality” that would “transfigure” the world) and from old standbys like Frantz Fanon and Jean-Paul Sartre (“to shoot down a European is to kill two birds with one stone, to destroy an oppressor and the man he oppresses at the same time”), there filtered down a vague notion that the United States and the West in general were responsible for Third World misery in ways that transcended the dull old class struggle. Endemic racism and the legacy of colonialism, the oppressive multinational corporation and the humiliation and erosion of indigenous culture brought on by globalization and a smug, self-important cultural condescension—all this and more explained poverty and despair, whether in Damascus, Teheran, or Beirut. There was victim status for everybody, from gender, race, and class at home to colonialism, imperialism, and hegemony abroad. Anyone could play in these “area studies” that cobbled together the barrio, the West Bank, and the “freedom fighter” into some sloppy global union of the oppressed—a far hipper enterprise than rehashing Das Kapital or listening to a six-hour harangue from Fidel. Of course, pampered Western intellectuals since Diderot have always dreamed up a “noble savage,” who lived in harmony with nature precisely because of his distance from the corruption of Western civilization. But now this fuzzy romanticism had an updated, political edge: the bearded killer and wild-eyed savage were not merely better than we because they lived apart in a pre-modern landscape. No: they had a right to strike back and kill modernizing Westerners who had intruded into and disrupted their better world—whether Jews on Temple Mount, women in Westernized dress in Teheran, Christian missionaries in Kabul, capitalist profiteers in Islamabad, whiskey-drinking oilmen in Riyadh, or miniskirted tourists in Cairo. An Ayatollah Khomeini who turned back the clock on female emancipation in Iran, who murdered non-Muslims, and who refashioned Iranian state policy to hunt down, torture, and kill liberals nevertheless seemed to liberal Western eyes as preferable to the Shah—a Western-supported anti-communist, after all, who was engaged in the messy, often corrupt task of bringing Iran from the tenth to the twentieth century, down the arduous, dangerous path that, as in Taiwan or South Korea, might eventually lead to a consensual, capitalist society like our own. Yet in the new world of utopian multiculturalism and knee-jerk anti-Americanism, in which a Noam Chomsky could proclaim Khomeini’s gulag to be “independent nationalism,” reasoned argument was futile. Indeed, how could critical debate arise for those “committed to social change,” when no universal standards were to be applied to those outside the West? Thanks to the doctrine of cultural relativism, “oppressed” peoples either could not be judged by our biased and “constructed” values (“false universals,” in Edward Said’s infamous term) or were seen as more pristine than ourselves, uncorrupted by the evils of Western capitalism.¶ Who were we to gainsay Khomeini’s butchery and oppression? We had no way of understanding the nuances of his new liberationist and “nationalist” Islam. Now back in the hands of indigenous peoples, Iran might offer the world an alternate path, a different “discourse” about how to organize a society that emphasized native values (of some sort) over mere profit. So at precisely the time of these increasingly frequent terrorist attacks, the silly gospel of multiculturalism insisted that Westerners have neither earned the right to censure others, nor do they possess the intellectual tools to make judgments about the relative value of different cultures. And if the initial wave of multiculturalist relativism among the elites—coupled with the age-old romantic forbearance for Third World roguery—explained tolerance for early unpunished attacks on Americans, its spread to our popular culture only encouraged more.¶ This nonjudgmentalism—essentially a form of nihilism—deemed everything from Sudanese female circumcision to honor killings on the West Bank merely “different” rather than odious. Anyone who has taught freshmen at a state university can sense the fuzzy thinking of our undergraduates: most come to us prepped in high schools not to make “value judgments” about “other” peoples who are often “victims” of American “oppression.” Thus, before female-hating psychopath Mohamed Atta piloted a jet into the World Trade Center, neither Western intellectuals nor their students would have taken him to task for what he said or condemned him as hypocritical for his parasitical existence on Western society. Instead, without logic but with plenty of romance, they would more likely have excused him as a victim of globalization or of the biases of American foreign policy. They would have deconstructed Atta’s promotion of anti-Semitic, misogynist, Western-hating thought, as well as his conspiracies with Third World criminals, as anything but a danger and a pathology to be remedied by deportation or incarceration

### Fem K

#### Our interpretation is that debate should be a question of the aff plan versus a competitive policy option or the status quo.

#### This is key to ground and predictablity – infinite number of possible kritik alternatives or things the negative could reject explodes the research burden. That’s a voting issue.

#### Focus on democratic politics is key to building a feminist understanding of citizenship and community. Failure to embrace politics cedes the debate about citizenship and democracy to a non-democratic, capitalist and masculinist interpretation of the state.

Dietz 87 (Mary G. Dietz, Professor of Political Science and Gender Studies Program at Northwestern University, “Context Is All: Feminism and Theories of Citizenship”, Daedalus, Vol. 116, No. 4, Fall, http://www.jstor.org/stable/20025121)

Like Offred in The Handmaid's Tale, we Americans live in reduced circumstances, politically speaking. How we understand ourselves as citizens has little to do with the democratic norms and values I have just defended, and it is probably fair to say that most Americans do not think of citizenship in this way at all. We seem hypnotized by a liberal conception of citizenship as rights, an unremitting consumerism that we confuse with freedom, and a capitalist ethic that we take as our collective identity.36 Sheldon Wolin has noted that in the American political tradition there exist two "bodies" within the historic "body of the people" - a collectivity informed by democratic practices on the one hand and a collectivity informed by an antidemocratic political economy on the other.37 The latter is a "liberal capitalist citizenship" that has emerged triumphant today. Truly democratic practices have nearly ceased to be a part of politics in the United States. They exist only on the margins. More disturbing still, I think, even the memory of these practices seems to elude our collective imagination. As Hannah Arendt puts it, citizenship is the "lost treasure" of American political life. What I want to argue is that we may yet recover the treasure. We may be able to breathe new life into the peoples' other "body"- into our democratic "selves." This prospect brings us back to feminism, which I think is a potential source for our political resuscitation. Feminism has been more than a social cause; it has been a political movement with distinctive attributes. Throughout its second wave in America, the movement has been informed by democratic organization and practice -by spontaneous gatherings and marches, diverse and multitudinous action groups, face-to-face assemblies, consensus decision making, nonhierarchical power structures, open speech and debate.38 That is, embodied within the immediate political past of feminism in this country are forms of freedom that are far more compatible with the "democratic body" of the American experience than with the liberal-capitalist one.39 These particular feminist forms are, potentially at least, compatible with the idea of collective, democratic citizenship on a wider scale. I say "potentially" because feminists must first transform their own democratic practices into a more comprehensive theory of citizenship before they can arrive at an alternative to the nondemocratic liberal theory. Feminist political practice will not in some automatic way become an inspiration for a new citizenship. Instead, feminists must become self-conscious political thinkers- defenders of democracy- in a land of liberalism. To be sure, this task is neither easy nor short-term, but it is possible for feminists to undertake it in earnest because the foundation is already set in the movement's own experiences, in its persistent attention to issues of power, structure, and democracy, and in the historical precedent of women acting as citizens in the United States.40 A warning is in order, however. What a feminist defense of democracy must at all costs avoid is the temptation of "womanism." To turn to "women of the republic" and to feminist organization for inspiration in articulating democratic values is one thing; it is quite another to conclude that therein lies evidence of women's "superior democratic nature" or of their "more mature" political voice. A truly democratic defense of citizenship cannot afford to launch its appeal from a position of gender opposition and women's superiority. Such a premise would posit as a starting point precisely what a democratic attitude must deny- that one group of citizens' voices is generally better, more deserving of attention, more worthy of emulation, more moral, than another's. A feminist democrat cannot give way to this sort of temptation, lest democracy itself lose its meaning, and citizenship its special nature. With this in mind, feminists would be well advised to secure the political defense of their theory of democratic citizenship not only in their own territory but also in the diversity of other democratic territories historical and contemporary, male and female. We might include the townships and councils of revolutionary America, the populist National Farmers Alliance, the sit-down strikes of the 1930s, the civil rights movement, the soviets of the Russian Revolution, the French political clubs of 1789, the Spanish anarchist affinity groups, the KOR (Workers' Defense Com mittee) in Poland, the "mothers of the disappeared ones" in Argentina, and so on. In short, the aim of this political feminism is to remember and bring to light the many examples of democratic practices already in existence and to use these examples as inspiration for a form of political life that would challenge the dominant liberal one.41 What this aim requires is not only a feminist determination to avoid "womanism" while remaining attentive to women but also a commitment to the activity of citizenship, which includes and requires the participation of men.

#### Case outweighs. Try or die for the aff. Extinction is irreversible. Logically prior to their impact claims. Destruction of the environment and war is already inevitable in the status quo.

#### Perm do both: Abdication of legal reformism makes concrete challenges to material barriers to feminism impossible. It also solves all their failure to include gender arguments.

Crawford, 07 [ 1-1-2007 Toward a Third-Wave Feminist Legal Theory: Young Women, Pornography and the Praxis of Pleasure Bridget J. Crawford Pace University School of Law, bcrawford@law.pace.edu]

CONCLUSION In spite of third-wave feminism’s appeal, at this point in its development, third-wave feminism lacks an overall theoretical view of how the law functions. Third-wave feminism is largely a reactive critique that fails to advance its own positivistic view of how certain goals should be accomplished. Third-wave feminists respond to incomplete and distorted images of second-wave feminism. Their indictment of second-wave feminism has led to a significant tension between older and younger feminists. Gloria Steinem, for one, has said that when reading third-wave feminist writings, she feels "like a sitting dog being told to sit."384 Women on the younger cusp of second-wave feminism, who demographically are not part of the third wave, report that they feel adrift between the competing "waves."385 And even some younger women, perhaps articulating the most decidedly third-wave stance of all, state that they do not want selfidentity as part of a "third-wave" of feminism, because that identification implies a group affiliation or branding that should be rejected in favor of a third-wave embrace of individualism. So one is left with the sense that third-wave feminism is a helpful elaboration of some of the issues first raised by earlier feminists, but that it is not so decidedly different from what has come before. Third-wave feminism's emphasis on personal pleasure, the fluidity of gender roles, the internet and coalition-building contribute to the feminist conversation, but third-wave feminists have not yet altered the terms and conditions of that conversation. It remains for lawyers and legal theorists to take up the challenge from this generation of young women to develop laws that enhance women’s autonomy and well-being.

#### The 1AC has the best epistemology – social constructions are knowable – they pre-exist individuals and constrain action in predictable ways – prefer the specificity of the aff to broad philosophical indictments

Fluck, PhD in International Politics from Aberystwyth, ’10 (Matthew, November, “Truth, Values and the Value of Truth in Critical International Relations Theory” Millennium Journal of International Studies, Vol 39 No 2, SagePub)

Critical Realists arrive at their understanding of truth by inverting the post-positivist attitude; rather than asking what knowledge is like and structuring their account of the world accordingly, they assume that knowledge is possible and ask what the world must be like for that to be the case. 36 This position has its roots in the realist philosophy of science, where it is argued that scientists must assume that the theoretical entities they describe – atoms, gravity, bacteria and so on – are real, that they exist independently of thoughts or discourse. 37 Whereas positivists identify causal laws with recurrent phenomena, realists believe they are real tendencies and mechanisms. They argue that the only plausible explanation for the remarkable success of science is that theories refer to these real entities and mechanisms which exist independently of human experience. 38 Against this background, the Critical Realist philosopher Roy Bhaskar has argued that truth must have a dual aspect. On the one hand, it must refer to epistemic conditions and activities such as ‘reporting judgements’ and ‘assigning values’. On the other hand, it has an inescapably ontic aspect which involves ‘designating the states of affairs expressed and in virtue of which judgements are assigned the value “true’’’. In many respects the epistemic aspect must dominate; we can only identify truth through certain epistemic procedures and from within certain social contexts. Nevertheless, these procedures are oriented towards independent reality. The status of the conclusions they lead us to is not dependent on epistemic factors alone, but also on independently existing states of affairs. For this reason, Bhaskar argues that truth has a ‘genuinely ontological’ use. 39 Post-positivists would, of course, reply that whilst such an understanding of truth might be unproblematic in the natural sciences, in the social sciences the knower is part of the object known. This being the case, there cannot be an ontic aspect to the truths identified. Critical Realists accept that in social science there is interaction between subject and object; social structures involve the actions and ideas of social actors. 40 They add, however, that it does not follow that the structures in question are the creations of social scientists or that they are simply constituted through the ideas shared within society at a given moment. 41 According to Bhaskar, since we are born into a world of structures which precede us, we can ascribe independent existence to social structures on the basis of their pre-existence. We can recognise that they are real on the basis of their causal power – they have a constraining effect on our activity. 42 Critical Realists are happy to agree to an ‘epistemological relativism’ according to which knowledge is a social product created from a pre-existing set of beliefs, 43 but they maintain that the reality of social structures means that our beliefs about them can be more or less accurate – we must distinguish between the way things appear to us and the way they really are. There are procedures which enable us to rationally choose between accounts of reality and thereby arrive at more accurate understandings; epistemological relativism does not preclude judgemental rationalism. 44 It therefore remains possible to pursue the truth about social reality.

#### Liberal internationalism doesn’t link – it espouses many of the cooperative values of feminist theory.

Recchia and Doyle, ‘11

[Stefano (Assistant Professor in International Relations at the University of Cambridge) and Michael (Harold Brown Professor of International Affairs, Law and Political Science at Columbia University), “Liberalism in International Relations”, In: Bertrand Badie, Dirk Berg-Schlosser, and Leonardo Morlino, eds., International Encyclopedia of Political Science (Sage, 2011), pp. 1434-1439, RSR]

Relying on new insights from game theory, ¶ scholars during the 1980s and 1990s emphasized ¶ that so-called international regimes, consisting of ¶ agreed-on international norms, rules, and decision-making procedures, can help states effectively coordinate their policies and collaborate in ¶ the production of international public goods, such ¶ as free trade, arms control, and environmental ¶ protection. Especially, if embedded in formal multilateral institutions, such as the World Trade ¶ Organization (WTO) or North American Free ¶ Trade Agreement (NAFT A), regimes crucially ¶ improve the availability of information among ¶ states in a given issue area, thereby promoting ¶ reciprocity and enhancing the reputational costs ¶ of noncompliance. As noted by Robert Keohane, ¶ institutionalized multilateralism also reduces strategic competition over relative gains and thus ¶ further advances international cooperation. ¶ Most international regime theorists accepted ¶ Kenneth Waltz's (1979) neorealist assurription of ¶ states as black boxes-that is, unitary and rational ¶ actors with given interests. Little or no attention ¶ was paid to the impact on international cooperation of domestic political processes and dynamics. ¶ Likewise, regime scholarship largely disregarded ¶ the arguably crucial question of whether prolonged interaction in an institutionalized international setting can fundamentally change states' ¶ interests or preferences over outcomes (as opposed ¶ to preferences over strategies), thus engendering ¶ positive feedback loops of increased overall cooperation. For these reasons, international regime ¶ theory is not, properly speaking, liberal, and the ¶ term neoliberal institutionalism frequently used to ¶ identify it is somewhat misleading. ¶ It is only over the past decade or so that liberal ¶ international relations theorists have begun to systematically study the relationship between domestic politics and institutionalized international cooperation or global governance. This new scholarship ¶ seeks to explain in particular the close interna tional ¶ cooperation among liberal democracies as well as ¶ higher-than-average levels of delegation b)' democracies to complex multilateral bodies, such as the ¶ \ ¶ Liberalism in International Relations 1437 ¶ European Union (EU), North Atlantic Treaty ¶ Organization (NATO), NAFTA, and the WTO ¶ (see, e.g., John Ikenberry, 2001; Helen Milner & ¶ Andrew Moravcsik, 2009). The reasons that make ¶ liberal democracies particularly enthusiastic about ¶ international cooperation are manifold: First, ¶ transnational actors such as nongovernmental ¶ organizations and private corporations thrive in ¶ liberal democracies, and they frequently advocate ¶ increased international cooperation; second, ¶ elected democratic officials rely on delegation to ¶ multilateral bodies such as the WTO or the EU to ¶ commit to a stable policy line and to internationally lock in fragile domestic policies and constitutional arrangements; and finally, powerful liberal ¶ democracies, such as the United States and its ¶ allies, voluntarily bind themselves into complex ¶ global governance arrangements to demonstrate ¶ strategic restraint and create incentives for other ¶ states to cooperate, thereby reducing the costs for ¶ maintaining international order. ¶ Recent scholarship, such as that of Charles ¶ Boehmer and colleagues, has also confirmed the ¶ classical liberal intuition that formal international ¶ institutions, such as the United Nations (UN) or ¶ NATO, independently contribute to peace, especially when they are endowed with sophisticated ¶ administrative structures and information-gathering ¶ capacities. In short, research on global governance ¶ and especially on the relationship between democracy and international cooperation is thriving, and ¶ it usefully complements liberal scholarship on the ¶ democratic peace.

#### Gender has its place but needs to be combined with empiricism to have explanatory power.

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[Mary, “Feminist IR Theory and Quantitative Methodology: A Critical Analysis”, International Studies Review, Volume 42, Issue 1, Pages 193-197, March 2004,

http://www.blackwell-synergy.com/links/doi/10.1111/0020-8833.00076]

The derision with which many conventional feminists view feminist quantitative studies persists to the detriment of both feminist and other types of IR scholarship. As Jan Jindy Pettman (2002) has argued, however, no single feminist position exists in international relations. One of the most common feminist critiques of feminist quantitative research is that scholars cannot simply "add gender and stir" (Peterson 2002;Steans2003), for gender is not just one of many variables. Yet, gender is one of many variables when we are discussing international issues, from human rights to war. As Fred Halliday (1988) has observed, gender is not the core of international relations or the key to understanding it. Such a position would grossly overstate the feminist case. Gender may be an important explanatory and predictive component but it certainly is not the only one.260 Such a critique only serves to undermine the feminist argument against a scientific methodology for the social sciences by questioning the scholarship of those who employ quantitative methodologies. One does not pull variables "out of the air" to put into a model, thereby "adding and stirring." Variables are added to models if a theoretical justification for doing so exists. Peterson (2002:158) postulates that "as long as IR understands gender only as an empirical category (for example, how do women in the military affect the conduct of war?), feminisms appear largely irrelevant to the discipline's primary questions and inquiry." Yet, little evidence actually supports this contention—unless one is arguing that gender is the only important category of analysis. If researchers cannot add gender to an analysis, then they must necessarily use a purely female-centered analysis, even though the utility of using a purely female- centered analysis seems equally biased. Such research would merely be gender-centric based on women rather than men, and it would thereby provide an equally biased account of international relations as those that are male-centric. Although one might speculate that having research done from the two opposing worldviews might more fully explain international relations, surely an integrated approach would offer a more comprehensive analysis of world affairs. Beyond a female-centric analysis, some scholars (for example, Carver 2002) argue that feminist research must offer a critique of gender as a set of power relations. Gender categories, however, do exist and have very real implications for individuals, social relations, and international affairs. Critiquing the social construction of gender is important, but it fails to provide new theories of international relations or to address the implications of gender for what happens in the world. Sylvester (2002a) has wondered aloud whether feminist research should be focused primarily on critique, warning that feminists should avoid an exclusive focus on highlighting anomalies, for such a focus does not add to feminist IR theories.

#### Legal and rights based detention strategies are a critical form of resistance—even if it fails, the act of demanding habeas rights affirms the life of detainees and provides a check on state violence

Ahmad 9, Professor of Law

[2009, Muneer I. Ahmad is a Clinical Professor of Law, Yale Law School, “RESISTING GUANTÁNAMO: RIGHTS AT THE BRINK OF DEHUMANIZATION”, Northwestern University Law Review, Vol. 103, p. 1683, American University, WCL Research Paper No. 08-65]

This Article is about the work that rights do, and the work of the lawyers who assert them on their clients‘ behalf, particularly in the face of inordinate state violence, as is the case with Guantánamo. I write this story of Guantánamo based on my experiences of nearly three years of representing a prisoner there.14 While commentators can point to an unbroken record of legal victories in Guantánamo cases at the Supreme Court,15 the view from the prisoners‘ perspective is quite different, and throws into question the claim of transformative legal practice that the Court cases might otherwise suggest. This is not to say that the lawyering has itself been a failure. Rather, I argue that instead of expecting rights-based legal contest at and around Guantánamo to produce transformative results, we might better understand it as a form of resistance to dehumanization. Such a reframing of the Guantánamo litigation invites comparison with other forms of resistance, and helps explain both the power and the limitations of legal practice in extreme instances of state violence. When placed in a human rights frame, Guantánamo is often described in terms of the government‘s denial of rights to the prisoners, but equally important has been the denial of their humanity. Guantánamo has been a project of dehumanization, in the literal sense; it has sought to expel the prisoners—consistently referred to as ―terrorists‖— from our shared understanding of what it means to be human, so as to permit, if not necessitate, physical and mental treatment (albeit in the context of interrogation) abhorrent to human beings. This has been accomplished through three forms of erasure of the human: cultural erasure through the creation of a terrorist narrative; legal erasure through formalistic legerdemain; and physical erasure through torture. While these three dimensions of dehumanization are distinct, they are also interrelated. All are pervaded by law, and more specifically, by rights. This is to say that law has been deployed to create the preconditions for the exercise of a state power so brutal as to deprive the Guantánamo prisoners of the ability to be human. In this way, Guantánamo recalls Hannah Arendt‘s formulation of citizenship as the right to have rights.16 By this she meant that without membership in the polity, the individual stood exposed to the violence of the state, unmediated and unprotected by rights. The result of such exposure, she argued, was to reduce the person to a state of bare life, or life without humanity. What we see at Guantánamo is the inverse of citizenship: no right to have rights, a rights vacuum that enables extreme violence, so as to place Guantánamo at the center of a struggle not merely for rights, but for humanity—that state of being that distinguishes human life from mere biological existence.17 In order to better understand the work that rights do, this Article explores why prisoners‘ advocates, including myself, adopted a rights-based advocacy strategy in an environment defined explicitly by the absence of rights. Since the first prisoners arrived at Guantánamo, the Bush Administration‘s position had been that they lack any rights whatsoever, under any source of law.18 Thus did the Bush Administration attempt to define a rights-free zone, through a manipulation of rights which seemed demonstrably political. And yet, despite the overwhelming evidence of politics animating law at Guantánamo, as advocates we made a conscious decision to engage in rights-based argument, and ―rights talk‖ 19 more generally. This approach finds some support in the work of rights scholars (and critical race theorists in particular) regarding the continuing vitality of rights-based approaches and the promise of ―critical legalism‖ 20 or ―radical constitutionalism‖ 21—the very kinds of progressive constitutional optimism that the Rasul and Boumediene decisions inspire. But the subsequent litigation history demands further inquiry into the political, cultural, jurisprudential, and strategic value of arguing rights in the historical moment and place of Guantá- namo. I argue that while we might hope for rights to obtain transformative effect—to close Guantánamo, for example, or to free those who are wrongfully imprisoned—at Guantánamo and in other places of extreme state violence, rights may do the more modest work of resistance. Rather than fundamentally reconfiguring power arrangements, as rights moments aspire to do, resistance slows, narrows, and increases the costs for the state‘s exercise of violence. Resistance is a form of power contestation that works from within the structures of domination.22 While it may aspire to overturn prevailing power relations, its value derives from its means as much as from its ends. Through resistance, new political spaces may open, but even if they do not, the mere fact of resistance, the assertion of the self against the violence of the state, is self- and life-affirming. Resistance is, in short, a way of staying human. This, then, is the work that rights do: when pushed to the brink of annihilation, they provide us with a rudimentary and perhaps inadequate tool to maintain our humanity. In Part I of this Article, I discuss the cultural erasure of the Guantánamo prisoners through the creation of a post-September 11 terrorist narrative, or what I term an iconography of terror, their legal erasure through the crea-tion of the now abandoned ―enemy combatant‖ 23 category and their physical erasure through torture. I contextualize these discussions with narrative descriptions of the place and space of Guantánamo, which I argue are necessary to understand the contextual nature of rights and rights claims, and the integral connection between law and narrative. In Part II, I deepen the discussion of legal erasure through critique and analysis of my representation of a teenage Canadian Guantánamo prisoner, Omar Khadr, in military commission proceedings, and through a doctrinal analysis of the shifting meanings of core legal terms in the Guantánamo legal regime. In so doing, I suggest how the experience of lawyering in and around Guantánamo helped to prove up its lawless nature. Part III considers the tactical, strategic, and theoretical values of adopting rights-based legal approaches in the rights-free zone of Guantánamo, paying particular attention to the value of rights as recognition, and ultimately arguing the importance of rights as a mode of resistance to state violence. In Part IV, I build upon this discussion of resistance by considering direct forms of resistance in which prisoners themselves have participated. In particular, I suggest the hunger strike as a paradigmatic form of prisoner resistance, and argue the lawyers‘ rights-based litigation and the prisoners‘ hunger strikes share a conceptual understanding of the relationship between rights, violence, and humanity. I conclude by reflecting on the value and limitations of reframing the work of the Guantánamo prisoners‘ lawyers as nothing more, but also nothing less, than resistance. I suggest that neither the resistance of the lawyers nor that of the prisoners may be enough to gain the prisoners‘ freedom, but that they are nonetheless essential when, as at Guantánamo, state violence is so extreme as to attempt to extinguish the human.

#### Patriarchy doesn't explain war—peace is more common, and patriarchal structures cannot be treated as constants

Levy 98 [Jack, Prof. Pol. Sci. – Rutgers, Senior Associate – Saltzman Institute of War and Peace Studies, and Past President – International Studies Association, *Annual Review of Political Science*, “The Causes of War and the Conditions of Peace”, 1:139-165]

Another exception to the focus on variations in war and peace can be found in some feminist theorizing about the outbreak of war, although most feminist work on war focuses on the consequences of war, particularly for women, rather than on the outbreak of war (Elshtain 1987, Enloe 1990, Peterson 1992, Tickner 1992, Sylvester 1994). The argument is that the gendered nature of states, cultures, and the world system contributes to the persistence of war in world politics. This might provide an alternative (or supplement) to anarchy as an answer to the first question of why violence and war repeatedly occur in international politics, although the fact that peace is more common than war makes it difficult to argue that patriarchy (or anarchy) causes war. Theories of patriarchy might also help answer the second question of variations in war and peace, if they identified differences in the patriarchal structures and gender relations in different international and domestic political systems in different historical contexts, and if they incorporated these differences into empirically testable hypotheses

about the outbreak of war. This is a promising research agenda, and one that has engaged some anthropologists. Most current feminist thinking in political science about the outbreak of war, however, treats gendered systems and patriarchal structures in the same way that neorealists treat anarchy—as a constant—and consequently it cannot explain variations in war and peace. Woman as caretaker: an archetype that supports patriarchal militarism. (Special Issue: Feminism and Peace).

## 1AR

#### The aff’s approach is a method for dispute resolution---normative policy prescriptions are educationally valuable and don’t deny agency

Richard Ellis et al 9, Ph.D. University of California, Berkeley, degree completed December 1989, M.A. University of California, Berkeley, Political Science, 1984, B.A. University of California, Santa Cruz, Politics, 1982, Debating the Presidency: Conflicting Perspectives on the American Executive, p. google books

In 1969 the political scientist Aaron Wildavsky published a hefty reader on the American presidency. He prefaced it with the observation that “the presidency is the most important political institution in American life” and then noted the paradox that an institution of such overwhelming importance had been studied so little. “The eminence of the institution,” Wildavsky wrote, “is matched only by the extraordinary neglect shown to it by political scientists. Compared to the hordes of researchers who regularly descend on Congress, local communities, and the most remote foreign principalities, there is an extraordinary dearth of students of the presidency, although scholars ritually swear that the presidency is where the action is before they go somewhere else to do their research.”1 Political scientists have come a long way since 1969. The presidency remains as central to national life as it was then, and perhaps even more so. The state of scholarly research on the presidency today is unrecognizable compared with what it was forty years ago. A rich array of new studies has reshaped our understanding of presidential history, presidential character, the executive office, and the presidency’s relationship with the public, interest groups, parties, Congress, and the executive branch. Neglect is no longer a problem in the study of the presidency. In addition, those who teach about the presidency no longer lack for good textbooks on the subject. A number of terrific books explain how the office has developed and how it works. Although students gain a great deal from reading these texts, even the best of them can inadvertently promote a passive learning experience. Textbooks convey what political scientists know, but the balance and impartiality that mark a good text can obscure the contentious nature of the scholarly enterprise. Sharp disagreements are often smoothed over in the writing. The primary purpose of Debating the Presidency is to allow students to participate directly in the ongoing real-worldcontroversies swirling around the presidencyand to judge for themselves which side is right. It is premised philosophically on our view of students as active learners to be engaged rather than as passive receptacles to be filled. The book is designed to promote a classroom experience in which students debate and discuss issues rather than simply listen to lectures. Some issues, of course, lend themselves more readily to this kind of classroom debate. In our judgment, questions of a normative nature —asking not just what is, but what ought to be—are likely to foster the most interesting and engaging classroom discussions. So in selecting topics for debate, we generally eschewed narrow but important empirical questions of political science—such as whether the president receives greater support from Congress on foreign policy than on domestic issues—for broader questions that include empirical as well as normative components—such as whether the president has usurped the war power that rightfully belongs to Congress. We aim not only to teach students to think like political scientists, but also to encourage them to think like democratic citizens. Each of the thirteen issues selected for debate in this book’s second edition poses questions on which thoughtful people differ. These include whether the president should be elected directly by the people, whether the media are too hard on presidents, and whether the president has too much power in the selection of judges. Scholars are trained to see both sides of an argument, but we invited our contributors to choose one side and defend it vigorously. Rather than provide balanced scholarly essays impartially presenting the strengths and weaknesses of each position, Debating the Presidency leaves the balancing and weighing of arguments and evidence to the reader. The essays contained in the first edition of this book were written near the end of President George W. Bush’s fifth year in office; this second edition was assembled during and after Barack Obama’s first loo days as president. The new edition includes four new debate resolutions that should spark spirited classroom discussion about the legitimacy of signing statements, the war on terror, the role of the vice presidency, and the Twenty-second Amendment. Nine debate resolutions have been retained from the first edition and, wherever appropriate, the essays have been revised to reflect recent scholarship or events. For this edition we welcome David Karol, Tom Cronin, John Yoo, Lou Fisher, Peter Shane, Nelson Lund, Doug Kriner, and Joel Goldstein, as well as Fred Greenstein, who joins the debate with Stephen Skowronek over the importance of individual attributes in accounting for presidential success. In deciding which debate resolutions to retain from the first edition and which ones to add, we were greatly assisted by advice we received from many professors who adopted the first edition of this book. Particularly helpful were the reviewers commissioned by CQ Press: Craig Goodman of Texas Tech University, Delbert J. Ringquist of Central Michigan University, Brooks D. Simpson of Arizona State University, and Ronald W. Vardy of the University of Houston. We are also deeply grateful to chief acquisitions editor Charisse Kiino for her continuing encouragement and guidance in developing this volume. Among the others who helped make the project a success were editorial assistants Jason McMann and Christina Mueller, copy editor Mary Marik, and the book’s production editor, Gwenda Larsen. Our deepest thanks go to the contributors, not just for their essays, but also for their excellent scholarship on the presidency.

#### Focus on proximate causes not root causes – causality can only be determined in specific instances not in the abstract – history proves you can’t manipulate root causes.

Hutchinson, CPA and MBA, Staff Writer for Renew America, ‘4

[Fred, 3-22-4, “American innovation and the culture war: A golden age of American innovation,” http://www.renewamerica.us/columns/hutchison/040322]

Reductionist ideas reduce (hu)man(s) to a simplistic caricature. When man looks in the mirror and sees something less than what is there, it has a depressing effect on his spirit and his mind. Deterministic ideas are the most powerfully compressing of the reductionist ideas. When man believes he is but a cog in a great machine, he feels crushed in a brutal and inhuman wine press. The most pitiless and repressive states are based on deterministic ideas — such as the Soviet regime under Stalin. When man is told that he is not created according to a design but was haphazardly evolved he is reduced to a subhuman status — an animal of no designed species but a beast-monstrosity of accidental origins. In some ways this is worse than being a cog in a machine. At least a cog has a design and an understandable purpose as an integral part of the great machine. Determinism is based upon the inflation of the principle of causation. Causation can be decisively established only for extremely simplified situations. In modern science, an experiment must be reduced to its simplest essentials before proof of causation is possible. But human nature and society is exceedingly complicated and contradictory. Reductionism in the pursuit of proof of causation is illusive because human nature is irreducibly complex. This goes through my mind whenever I hear a liberal speak of "root causes." The illusion that we can ferret out the root causes indicates a liberal who has never read the classics — and is profoundly ignorant about human nature. Our history of trying to manipulate root causes through social programs is a discouraging one — filled with the surprises of unintended consequences. Three Fatal Determinisms The three fatal determinisms of our age are economic determinism, cultural determinism, and biological determinism. Economic determinism is the belief that what we are and what we do is shaped by economic forces. This is an extremely radical reductionism if ever there was one. All the incredibly complicated things that combine in mysterious synergies to make up human nature are all to be explained by one single cause — economics. If ever their was a myth grounded in false confidence and the radical ignorance of tunnel vision — this is it. When liberals speak of the "root causes" of social problems, they typically are borrowing ideas from economic determinism. Root cause arguments obscure rather than enlighten. The poor are not responsible for their poverty because of root causes — we are told. Criminals are not responsible for crime because of root causes. Terrorists are not responsible for murder because of root causes. Such thinking rules out the idea of human conscience, and moral responsibility. When the belief in root causes relieves us of responsibility for our actions it also weakens the belief in the existence of free will. Nothing will destroy a golden age of innovation faster than a paralysis of the will. If we doubt we have a will because of a belief in the myth of root causes, the will becomes either paralyzed or undisciplined. We become ether zombies or maniacs — and return to adolescence.