### 1NC

### First Off

#### 1NC A – Interpretation:

#### Topical affirmatives must affirm the resolution through instrumental defense of action by the United States Federal Government.

#### B – Definitions

#### Should denotes an expectation of enacting a plan

#### American Heritage Dictionary 2000 (Dictionary.com)

should. The will to do something or have something take place: I shall go out if I feel like it.

#### Federal government is the central government in Washington DC

Encarta Online 2005,

http://encarta.msn.com/encyclopedia\_1741500781\_6/United\_States\_(Government).html#howtocite

United States (Government), the combination of federal, state, and local laws, bodies, and agencies that is responsible for carrying out the operations of the United States. The federal government of the United States is centered in [Washington, D.C.](http://encarta.msn.com/encyclopedia_761576320/Washington_D_C.html)

#### Resolved implies a policy

Louisiana House 3-8-2005, <http://house.louisiana.gov/house-glossary.htm>

Resolution A legislative instrument that generally is used for making declarations, stating policies, and making decisions where some other form is not required. A bill includes the constitutionally required enacting clause; a resolution uses the term "resolved". Not subject to a time limit for introduction nor to governor's veto. ( Const. Art. III, §17(B) and House Rules 8.11 , 13.1 , 6.8 , and 7.4)

#### C – Vote neg –

#### First is Decisionmaking

#### The primary purpose of debate should be to improve our skills as decision-makers. We are all individual policy-makers who make choices every day that affect us and those around us. We have an obligation to the people affected by our decisions to use debate as a method for honing these critical thinking and information processing abilities.

Austin J. Freeley and David L. Steinberg – John Carroll University / U Miami – 2009, Argumentation and Debate: Critical Thinking for Reasoned Decision Making, p. 1-4, googlebooks

After several days of intense debate, first the United States House of Representatives and then the U.S. Senate voted to authorize President George W. Bush to attack Iraq if Saddam Hussein refused to give up weapons of mass destruction as required by United Nations's resolutions. Debate about a possible military\* action against Iraq continued in various governmental bodies and in the public for six months, until President Bush ordered an attack on Baghdad, beginning Operation Iraqi Freedom, the military campaign against the Iraqi regime of Saddam Hussein. He did so despite the unwillingness of the U.N. Security Council to support the military action, and in the face of significant international opposition.¶ Meanwhile, and perhaps equally difficult for the parties involved, a young couple deliberated over whether they should purchase a large home to accommodate their growing family or should sacrifice living space to reside in an area with better public schools; elsewhere a college sophomore reconsidered his major and a senior her choice of law school, graduate school, or a job. Each of these\* situations called for decisions to be made. Each decision maker worked hard to make well-reasoned decisions.¶ Decision making is a thoughtful process of choosing among a variety of options for acting or thinking. It requires that the decider make a choice. Life demands decision making. We make countless individual decisions every day. To make some of those decisions, we work hard to employ care and consideration; others seem to just happen. Couples, families, groups of friends, and coworkers come together to make choices, and decision-making bodies from committees to juries to the U.S. Congress and the United Nations make decisions that impact us all. Every profession requires effective and ethical decision making, as do our school, community, and social organizations.¶ We all make many decisions every day. To refinance or sell one's home, to buy a high-performance SUV or an economical hybrid car. what major to select, what to have for dinner, what candidate to vote for, paper or plastic, all present us with choices. Should the president deal with an international crisis through military invasion or diplomacy? How should the U.S. Congress act to address illegal immigration?¶ Is the defendant guilty as accused? The Daily Show or the ball game? And upon what information should I rely to make my decision? Certainly some of these decisions are more consequential than others. Which amendment to vote for, what television program to watch, what course to take, which phone plan to purchase, and which diet to pursue all present unique challenges. At our best, we seek out research and data to inform our decisions. Yet even the choice of which information to attend to requires decision making. In 2006, TIME magazine named YOU its "Person of the Year." Congratulations! Its selection was based on the participation not of ''great men" in the creation of history, but rather on the contributions of a community of anonymous participants in the evolution of information. Through blogs. online networking. You Tube. Facebook, MySpace, Wikipedia, and many other "wikis," knowledge and "truth" are created from the bottom up, bypassing the authoritarian control of newspeople, academics, and publishers. We have access to infinite quantities of information, but how do we sort through it and select the best information for our needs?¶ The ability of every decision maker to make good, reasoned, and ethical decisions relies heavily upon their ability to think critically. Critical thinking enables one to break argumentation down to its component parts in order to evaluate its relative validity and strength. Critical thinkers are better users of information, as well as better advocates.¶ Colleges and universities expect their students to develop their critical thinking skills and may require students to take designated courses to that end. The importance and value of such study is widely recognized.¶ Much of the most significant communication of our lives is conducted in the form of debates. These may take place in intrapersonal communications, in which we weigh the pros and cons of an important decision in our own minds, or they may take place in interpersonal communications, in which we listen to arguments intended to influence our decision or participate in exchanges to influence the decisions of others.¶ Our success or failure in life is largely determined by our ability to make wise decisions for ourselves and to influence the decisions of others in ways that are beneficial to us. Much of our significant, purposeful activity is concerned with making decisions. Whether to join a campus organization, go to graduate school, accept a job oiler, buy a car or house, move to another city, invest in a certain stock, or vote for Garcia—these are just a few of the thousands of decisions we may have to make. Often, intelligent self-interest or a sense of responsibility will require us to win the support of others. We may want a scholarship or a particular job for ourselves, a customer for out product, or a vote for our favored political candidate.

#### Specifically, through discussing paths of government action, debate teaches us to be better organizational decision makers. Learning about the uniquely different considerations of organizations is necessary to affecting change in a world overwhelmingly dominated by institutions.

Algoso 2011 – Masters in Public Administration (May 31, Dave, “Why I got an MPA: Because organizations matter” <http://findwhatworks.wordpress.com/2011/05/31/why-i-got-an-mpa-because-organizations-matter/>)

Because organizations matter. Forget the stories of heroic individuals written in your middle school civics textbook. Nothing of great importance is ever accomplished by a single person. Thomas Edison had lab assistants, George Washington’s army had thousands of troops, and Mother Teresa’s Missionaries of Charity had over a million staff and volunteers when she passed away. Even Jesus had a 12-man posse. In different ways and in vastly different contexts, these were all organizations. Pick your favorite historical figure or contemporary hero, and I can almost guarantee that their greatest successes occurred as part of an organization. Even the most charismatic, visionary and inspiring leaders have to be able to manage people, or find someone who can do it for them. International development work is no different. Regardless of your issue of interest — whether private sector investment, rural development, basic health care, government capacity, girls’ education, or democracy promotion — your work will almost always involve operating within an organization. How well or poorly that organization functions will have dramatic implications for the results of your work. A well-run organization makes better decisions about staffing and operations; learns more from its mistakes; generates resources and commitment from external stakeholders; and structures itself to better promote its goals. None of this is easy or straightforward. We screw it up fairly often. Complaints about NGO management and government bureaucracy are not new. We all recognize the need for improvement. In my mind, the greatest challenges and constraints facing international development are managerial and organizational, rather than technical. Put another way: the greatest opportunities and leverage points lie in how we run our organizations. Yet our discourse about the international development industry focuses largely on how much money donors should commit to development and what technical solutions (e.g. deworming, elections, roads, whatever) deserve the funds. We give short shrift to the questions around how organizations can actually turn those funds into the technical solutions. The closest we come is to discuss the incentives facing organizations due to donor or political requirements. I think we can go deeper in addressing the management and organizational issues mentioned above. This thinking led me to an MPA degree because it straddles that space between organizations and issues. A degree in economics or international affairs could teach you all about the problems in the world, and you may even learn how to address them. But if you don’t learn how to operate in an organization, you may not be able to channel the resources needed to implement solutions. On the flip side, a typical degree in management offers relevant skills, but without the content knowledge necessary to understand the context and the issues. I think the MPA, if you choose the right program for you and use your time well, can do both.

#### Second is Predictable Limits - The resolution proposes the question the negative is prepared to answer and creates a bounded list of potential affs for us to think about. Debate has unique potential to change attitudes and grow critical thinking skills because it forces pre-round internal deliberation on a of a focused, common ground of debate

Robert E. Goodin and Simon J. Niemeyer- Australian National University- 2003,

When Does Deliberation Begin? Internal Reflection versus Public Discussion in Deliberative Democracy, POLITICAL STUDIES: 2003 VOL 51, 627–649, http://onlinelibrary.wiley.com/doi/10.1111/j.0032-3217.2003.00450.x/pdf

What happened in this particular case, as in any particular case, was in some respects peculiar unto itself. The problem of the Bloomfield Track had been well known and much discussed in the local community for a long time. Exaggerated claims and counter-claims had become entrenched, and unreflective public opinion polarized around them. In this circumstance, the effect of the information phase of deliberative processes was to brush away those highly polarized attitudes, dispel the myths and symbolic posturing on both sides that had come to dominate the debate, and liberate people to act upon their attitudes toward the protection of rainforest itself. The key point, from the perspective of ‘democratic deliberation within’, is that that happened in the earlier stages of deliberation – before the formal discussions (‘deliberations’, in the discursive sense) of the jury process ever began. The simple process of jurors seeing the site for themselves, focusing their minds on the issues and listening to what experts had to say did virtually all the work in changing jurors’ attitudes. Talking among themselves, as a jury, did very little of it. However, the same might happen in cases very different from this one. Suppose that instead of highly polarized symbolic attitudes, what we have at the outset is mass ignorance or mass apathy or non-attitudes. There again, people’s engaging with the issue – focusing on it, acquiring information about it, thinking hard about it – would be something that is likely to occur earlier rather than later in the deliberative process. And more to our point, it is something that is most likely to occur within individuals themselves or in informal interactions, well in advance of any formal, organized group discussion. There is much in the large literature on attitudes and the mechanisms by which they change to support that speculation.31 Consider, for example, the literature on ‘central’ versus ‘peripheral’ routes to the formation of attitudes. Before deliberation, individuals may not have given the issue much thought or bothered to engage in an extensive process of reflection.32 In such cases, positions may be arrived at via peripheral routes, taking cognitive shortcuts or arriving at ‘top of the head’ conclusions or even simply following the lead of others believed to hold similar attitudes or values (Lupia, 1994). These shorthand approaches involve the use of available cues such as ‘expertness’ or ‘attractiveness’ (Petty and Cacioppo, 1986) – not deliberation in the internal-reflective sense we have described. Where peripheral shortcuts are employed, there may be inconsistencies in logic and the formation of positions, based on partial information or incomplete information processing. In contrast, ‘central’ routes to the development of attitudes involve the application of more deliberate effort to the matter at hand, in a way that is more akin to the internal-reflective deliberative ideal. Importantly for our thesis, there is nothing intrinsic to the ‘central’ route that requires group deliberation. Research in this area stresses instead the importance simply of ‘sufficient impetus’ for engaging in deliberation, such as when an individual is stimulated by personal involvement in the issue.33 The same is true of ‘on-line’ versus ‘memory-based’ processes of attitude change.34 The suggestion here is that we lead our ordinary lives largely on autopilot, doing routine things in routine ways without much thought or reflection. When we come across something ‘new’, we update our routines – our ‘running’ beliefs and pro cedures, attitudes and evaluations – accordingly. But having updated, we then drop the impetus for the update into deep-stored ‘memory’. A consequence of this procedure is that, when asked in the ordinary course of events ‘what we believe’ or ‘what attitude we take’ toward something, we easily retrieve what we think but we cannot so easily retrieve the reasons why. That more fully reasoned assessment – the sort of thing we have been calling internal-reflective deliberation – requires us to call up reasons from stored memory rather than just consulting our running on-line ‘summary judgments’. Crucially for our present discussion, once again, what prompts that shift from online to more deeply reflective deliberation is not necessarily interpersonal discussion. The impetus for fixing one’s attention on a topic, and retrieving reasons from stored memory, might come from any of a number sources: group discussion is only one. And again, even in the context of a group discussion, this shift from ‘online’ to ‘memory-based’ processing is likely to occur earlier rather than later in the process, often before the formal discussion ever begins. All this is simply to say that, on a great many models and in a great many different sorts of settings, it seems likely that elements of the pre-discursive process are likely to prove crucial to the shaping and reshaping of people’s attitudes in a citizens’ jury-style process. The initial processes of focusing attention on a topic, providing information about it and inviting people to think hard about it is likely to provide a strong impetus to internal-reflective deliberation, altering not just the information people have about the issue but also the way people process that information and hence (perhaps) what they think about the issue. What happens once people have shifted into this more internal-reflective mode is, obviously, an open question. Maybe people would then come to an easy consensus, as they did in their attitudes toward the Daintree rainforest.35 Or maybe people would come to divergent conclusions; and they then may (or may not) be open to argument and counter-argument, with talk actually changing minds. Our claim is not that group discussion will always matter as little as it did in our citizens’ jury.36 Our claim is instead merely that the earliest steps in the jury process – the sheer focusing of attention on the issue at hand and acquiring more information about it, and the internal-reflective deliberation that that prompts – will invariably matter more than deliberative democrats of a more discursive stripe would have us believe. However much or little difference formal group discussions might make, on any given occasion, the pre-discursive phases of the jury process will invariably have a considerable impact on changing the way jurors approach an issue. From Citizens’ Juries to Ordinary Mass Politics? In a citizens’ jury sort of setting, then, it seems that informal, pre-group deliberation – ‘deliberation within’ – will inevitably do much of the work that deliberative democrats ordinarily want to attribute to the more formal discursive processes. What are the preconditions for that happening? To what extent, in that sense, can findings about citizens’ juries be extended to other larger or less well-ordered deliberative settings? Even in citizens’ juries, deliberation will work only if people are attentive, open and willing to change their minds as appropriate. So, too, in mass politics. In citizens’ juries the need to participate (or **the anticipation of participating) in formally organized group discussions might be the ‘prompt’ that evokes those attributes**. But there might be many other possible ‘prompts’ that can be found in less formally structured mass-political settings. Here are a few ways citizens’ juries (and all cognate micro-deliberative processes)37 might be different from mass politics, and in which lessons drawn from that experience might not therefore carry over to ordinary politics: • A citizens’ jury concentrates people’s minds on a single issue. Ordinary politics involve many issues at once. • A citizens’ jury is often supplied a background briefing that has been agreed by all stakeholders (Smith and Wales, 2000, p. 58). In ordinary mass politics, there is rarely any equivalent common ground on which debates are conducted. • A citizens’ jury separates the process of acquiring information from that of discussing the issues. In ordinary mass politics, those processes are invariably intertwined. • A citizens’ jury is provided with a set of experts. They can be questioned, debated or discounted. But there is a strictly limited set of ‘competing experts’ on the same subject. In ordinary mass politics, claims and sources of expertise often seem virtually limitless, allowing for much greater ‘selective perception’. • Participating in something called a ‘citizens’ jury’ evokes certain very particular norms: norms concerning the ‘impartiality’ appropriate to jurors; norms concerning the ‘common good’ orientation appropriate to people in their capacity as citizens.38 There is a very different ethos at work in ordinary mass politics, which are typically driven by flagrantly partisan appeals to sectional interest (or utter disinterest and voter apathy). • In a citizens’ jury, **we think and listen in anticipation of the discussion phase, knowing that we soon will have to defend our views in a discursive setting where they will be probed intensively**.39 In ordinary mass-political settings, there is no such incentive for paying attention. It is perfectly true that citizens’ juries are ‘special’ in all those ways. But if being special in all those ways makes for a better – more ‘reflective’, more ‘deliberative’ – political process, then those are design features that we ought try to mimic as best we can in ordinary mass politics as well. There are various ways that that might be done. Briefing books might be prepared by sponsors of American presidential debates (the League of Women Voters, and such like) in consultation with the stakeholders involved. Agreed panels of experts might be questioned on prime-time television. Issues might be sequenced for debate and resolution, to avoid too much competition for people’s time and attention. Variations on the Ackerman and Fishkin (2002) proposal for a ‘deliberation day’ before every election might be generalized, with a day every few months being given over to small meetings in local schools to discuss public issues. All that is pretty visionary, perhaps. And (although it is clearly beyond the scope of the present paper to explore them in depth) there are doubtless many other more-or-less visionary ways of introducing into real-world politics analogues of the elements that induce citizens’ jurors to practice ‘democratic deliberation within’, even before the jury discussion gets underway. Here, we have to content ourselves with identifying those features that need to be replicated in real-world politics in order to achieve that goal – and with the ‘possibility theorem’ that is established by the fact that (as sketched immediately above) there is at least one possible way of doing that for each of those key features.

#### Third is Dogmatism – Most problems are not black and white but have complex, uncertain interactions. By declaring that \_\_\_\_\_ is always bad, they prevent us from understanding the nuances of an incredibly important and complex issue. This is the epitome of dogmatism

Keller, et. al,– Asst. professor School of Social Service Administration U. of Chicago - 2001

(Thomas E., James K., and Tracly K., Asst. professor School of Social Service Administration U. of Chicago, professor of Social Work, and doctoral student School of Social Work, “Student debates in policy courses: promoting policy practice skills and knowledge through active learning,” Journal of Social Work Education, Spr/Summer 2001, EBSCOhost)

John Dewey, the philosopher and educational reformer, suggested that the initial advance in the development of reflective thought occurs in the transition from holding fixed, static ideas to an attitude of doubt and questioning engendered by exposure to alternative views in social discourse (Baker, 1955, pp. 36-40). Doubt, confusion, and conflict resulting from discussion of diverse perspectives "force comparison, selection, and reformulation of ideas and meanings" (Baker, 1955, p. 45). Subsequent educational theorists have contended that learning requires openness to divergent ideas in combination with the ability to synthesize disparate views into a purposeful resolution (Kolb, 1984; Perry, 1970). On the one hand, clinging to the certainty of one's beliefs risks dogmatism, rigidity, and the inability to learn from new experiences. On the other hand, if one's opinion is altered by every new experience, the result is insecurity, paralysis, and the inability to take effective action. The educator's role is to help students develop the capacity to incorporate new and sometimes conflicting ideas and experiences into a coherent cognitive framework. Kolb suggests that, "if the education process begins by bringing out the learner's beliefs and theories, examining and testing them, and then integrating the new, more refined ideas in the person's belief systems, the learning process will be facilitated" (p. 28). The authors believe that involving students in substantive debates challenges them to learn and grow in the fashion described by Dewey and Kolb. Participation in a debate stimulates clarification and critical evaluation of the evidence, logic, and values underlying one's own policy position. In addition, to debate effectively students must understand and accurately evaluate the opposing perspective. The ensuing tension between two distinct but legitimate views is designed to yield a reevaluation and reconstruction of knowledge and beliefs pertaining to the issue.

### Second Off

#### The affirmative misreads politics. Any understanding of state oppression outside of capital prevents overcoming oppression.

Meszaros 95 (Prof. Emeritus @ Univ. Sussex)

[Istavan, Beyond Capital: Towards a Theory of Transition, p. 65]

The modern state as the comprehensive political command structure of capital — is both the necessary prerequisite for the transformation of capital’s at first fragmented units into a viable system, and the overall framework for the full articulation and maintenance of the latter as a global system. In this fundamental sense the state on account of its constitutive and permanently sustaining role must be understood as an integral part of capital’s material ground itself. Or it contributes in a substantive way not only to the formation and consolidation of all of the major reproductive structures of society but also to their continued functioning. However, the close interrelationship holds also when viewed from the other side. For the modern state itself is quite inconceivable without capital as its social metabolic foundation. This makes the material reproductive structures of the capital system the necessary condition not only for the original constitution but also for the continued survival (and appropriate historical transformations) of the modern state in all its dimensions. These reproductive structures extend their Impact over everything, from the strictly material/repressive instruments cid juridical institutions of the state all the way to the most mediated ideological and political theorizations of its raison d’être and claimed legitimacy.¶ It is on account of this reciprocal determination that we must speak of a close match between the social metabolic ground of the capital system on the one hand, and the modern state as the totalizing political command structure of the established productive and reproductive order on the other. For socialists this is a most uncomfortable and challenging reciprocity. It puts into relief the sobering fact that any intervention in the political domain — even when it envisages the radical overthrow of the capitalist state — can have only a very limited impact in the realization of the socialist project. And the other way round, the corollary of the same sobering fact is that, precisely because socialists have to confront the power of capital’s self-sustaining reciprocity under its fundamental dimensions, it should be never forgotten or ignored - although the tragedy of seventy years (if Soviet experience is that it had been willfully ignored — that there can be no chance of overcoming the power of capital without remaining faithful to the Marxian concern with the ‘withering away’ of the state.

#### Determinism of capital is responsible for the instrumentalization of all life and exacerbates every impact

Dyer-Witherford 99 (professor of Library and Info. Sciences at the U of Western Ontario)

[Nick. Cyber Marx: Cycles and Circuits of Struggle in High Technology Capitalism.]

For capitalism, the use of machines as organs of “will over nature” is an imperative. The great insight of the Frankfurt School—an insight subsequently improved and amplified by feminists and ecologists—was that capital’s dual project of dominating both humanity and nature was intimately tied to the cultivation of “instrumental reason” that systematically objectifies, reduces, quantifies and fragments the world for the purposes of technological control. Business’s systemic need to cheapen labor, cut the costs of raw materials, and expand consumer markets gives it an inherent bias toward the piling-up of technological power. This priority—enshrined in phrases such as “progress,” “efficiency,” “productivity,” “modernization,” and “growth”—assumes an automatism that is used to override any objection or alternative, regardless of the environmental and social consequences. Today, we witness global vistas of toxification, deforestation, desertification, dying oceans, disappearing ozone layers, and disintegrating immune systems, all interacting in ways that perhaps threaten the very existence of humanity and are undeniably inflicting social collapse, disease, and immiseration across the planet. The degree to which this project of mastery has backfired is all too obvious.

#### There is no such thing as ethics outside of politics. Setting their demand prior to the structural negation of capital is the largest violation of ethics.

Meszaros (Prof. Emeritus @ Univ. Sussex) 1995

[Istavan, Beyond Capital: Towards a Theory of Transition, p. 409-10]

Politics and morality are so closely intertwined in the real world that it is hardly imaginable to confront and resolve the conflicts of any age without bringing into play the crucial dimensions of both. Thus, whenever it is difficult to face the problems and contradictions of politics in the prevailing social order, theories of morality are also bound to suffer the consequences. Naturally, this relationship tends to prevail also in the positive direction. As the entire history of philosophy testifies, the authors of all major ethical works are also the originators of the seminal theoretical works on politics; and vice versa, all serious conceptualizations of politics have their necessary corollaries on the plane of moral discourse. This goes for Aristotle as much as for Hobbes and Spinoza, and for Rousseau and Kant as much as for Hegel. Indeed, in the case of Hegel we find his ethics fully integrated into his Philosophy of Right, i.e. his theory of the state. This is why it is so astonishing to read in Lukácss ‘Tactics and Ethics’ that ‘Hegel’s system is devoid of ethics’: a view which he later mellows to saying that the Hegelian treatment of ethics suffers the consequences of his system and the conservative bias of his theory of the state. It would be much more correct to say that — despite the conservative bias of his political conception — Hegel is the author of the last great systematic treatment of ethics. Compared to that, the twentieth century in the field of ethics (as well as in that of political philosophy) is very problematical.¶ No doubt this has a great deal to do with the ever narrowing margin of alternatives allowed by the necessary mode of functioning of the global capital system which produces the wisdom of ‘there is no alternative’. For, evidently, there can be no meaningful moral discourse on the premiss that ‘there is no alternative’. Ethics is concerned with the evaluation and implementation of alternative goals which individuals and social groups can actually set themselves in their confrontations with the problems of their age. And this is where the inescapability of politics makes its impact. For even the most intensely committed investigation of ethics cannot be a substitute for a radical critique of politics in its frustrating and alienating contemporary reality. The slogan of ‘there is no alternative did not originate in ethics; nor is it enough to reassert in ethical/ontolog!cal terms the need for alternatives, no matter how passionately this is felt and predicated. The pursuit of viable alternatives to the destructive reality of capital’s social order in all its forms without which the socialist project is utterly pointless —is a practical matter. The role of morality and ethics is crucial to the success of this enterprise. But there can be no hope of success without the joint re-articulation of socialist moral discourse and political strategy, taking fully on board the painful lessons of the recent past.

#### The alternative is a radical socialist reimagination of politics.

#### No permutation solves. Capitalism is inertial and will regenerate. The judge’s task is to not compromise with Capital.

Kovel (Alger Hiss Prof. At Bard) 2002

[Joel, The Enemy of Nature, Zed Books, p. 142-3]

The value-term that subsumes everything into the spell of capital sets going a kind of wheel of accumulation, from production to consumption and back, spinning ever more rapidly as the inertial mass of capital grows, and generating its force field as a spinning magnet generates an electrical field. This phenomenon has important implications for the reformability of the system. Because capital is so spectral, and succeeds so well in ideologically mystifying its real nature, attention is constantly deflected from the actual source of eco-destabilization to the instruments by which that source acts. The real problem, however, is the whole mass of globally accumulated capital, along with the speed of its circulation and the class structures sustaining this. That is what generates the force field, in proportion to its own scale; and it is this force field, acting across the numberless points of insertion that constitute the ecosphere, that creates ever larger agglomerations of capital, sets the ecological crisis going, and keeps it from being resolved. For one fact may be taken as certain — that to resolve the ecological crisis as a whole, as against tidying up one corner or another, is radically incompatible with the existence of gigantic pools of capital, the force field these induce, the criminal underworld with which they connect, and, by extension, the elites who comprise the transnational bourgeoisie. And by not resolving the crisis as a whole, we open ourselves to the spectre of another mythical creature, the many-headed hydra, that regenerated itself the more its individual tentacles were chopped away.¶ To realize this is to recognize that there is no compromising with capital, no schema of reformism that will clean up its act by making it act more greenly or efficiently We shall explore the practical implications of this thesis in Part III, and here need simply to restate the conclusion in blunt terms: green capital, or non-polluting capital, is preferable to the immediately ecodestructive breed on its immediate terms. But this is the lesser point, and diminishes with its very success. For green capital (or ‘socially/ecologically responsible investing’) exists, by its very capital-nature, essentially to create more value, and this leaches away from the concretely green location to join the great pool, and follows its force field into zones of greater concentration, expanded profitability — and greater ecodestruction.

### Third Off

#### Obama’s Syria maneuver has maximized presidential war powers because it’s on his terms

Posner 9/3, Law Prof at University of Chicago

(Eric, Obama Is Only Making His War Powers Mightier, www.slate.com/articles/news\_and\_politics/view\_from\_chicago/2013/09/obama\_going\_to\_congress\_on\_syria\_he\_s\_actually\_strengthening\_the\_war\_powers.html)

President Obama’s surprise announcement that he will ask Congress for approval of a military attack on Syria is being hailed as a vindication of the rule of law and a revival of the central role of Congress in war-making, even by critics. But all of this is wrong. Far from breaking new legal ground, President Obama has reaffirmed the primacy of the executive in matters of war and peace. The war powers of the presidency remain as mighty as ever. It would have been different if the president had announced that only Congress can authorize the use of military force, as dictated by the Constitution, which gives Congress alone the power to declare war. That would have been worthy of notice, a reversal of the ascendance of executive power over Congress. But the president said no such thing. He said: “I believe I have the authority to carry out this military action without specific congressional authorization.” Secretary of State John Kerry confirmed that the president “has the right to do that”—launch a military strike—“no matter what Congress does.” Thus, the president believes that the law gives him the option to seek a congressional yes or to act on his own. He does not believe that he is bound to do the first. He has merely stated the law as countless other presidents and their lawyers have described it before him. The president’s announcement should be understood as a political move, not a legal one. His motive is both self-serving and easy to understand, and it has been all but acknowledged by the administration. If Congress now approves the war, it must share blame with the president if what happens next in Syria goes badly. If Congress rejects the war, it must share blame with the president if Bashar al-Assad gases more Syrian children. The big problem for Obama arises if Congress says no and he decides he must go ahead anyway, and then the war goes badly. He won’t have broken the law as he understands it, but he will look bad. He would be the first president ever to ask Congress for the power to make war and then to go to war after Congress said no. (In the past, presidents who expected dissent did not ask Congress for permission.) People who celebrate the president for humbly begging Congress for approval also apparently don’t realize that his understanding of the law—that it gives him the option to go to Congress—maximizes executive power vis-à-vis Congress. If the president were required to act alone, without Congress, then he would have to take the blame for failing to use force when he should and using force when he shouldn’t. If he were required to obtain congressional authorization, then Congress would be able to block him. But if he can have it either way, he can force Congress to share responsibility when he wants to and avoid it when he knows that it will stand in his way.

#### **Restriction of Presidential War Powers makes warfighting impossible**

Yoo 12 – prof of law @ UC Berkeley

(John, War Powers Belong to the President, ABA Journal February 2012 Issue, http://www.abajournal.com/magazine/article/war\_powers\_belong\_to\_the\_president) <we do not endorse the ableist language used in this card, but have left it in to preserve the author’s intent. we apologize for the author’s inappropriate use of the word “paralyze”>

The framers realized the obvious. Foreign affairs are unpredictable and involve the highest of stakes, making them unsuitable to regulation by pre-existing legislation. Instead, they can demand swift, decisive action—sometimes under pressured or even emergency circumstances—that is best carried out by a branch of government that does not suffer from multiple vetoes or is delayed by disagreements. Congress is too large and unwieldy to take the swift and decisive action required in wartime. Our framers replaced the Articles of Confederation, which had failed in the management of foreign relations because they had no single executive, with the Constitution’s single president for precisely this reason. Even when it has access to the same intelligence as the executive branch, Congress’ loose, decentralized structure would paralyze American policy while foreign threats grow. Congress has no political incentive to mount and see through its own wartime policy. Members of Congress, who are interested in keeping their seats at the next election, do not want to take stands on controversial issues where the future is uncertain. They will avoid like the plague any vote that will anger large segments of the electorate. They prefer that the president take the political risks and be held accountable for failure. Congress’ track record when it has opposed presidential leadership has not been a happy one. Perhaps the most telling example was the Senate’s rejection of the Treaty of Versailles at the end of World War I. Congress’ isolationist urge kept the United States out of Europe at a time when democracies fell and fascism grew in their place. Even as Europe and Asia plunged into war, Congress passed the Neutrality Acts designed to keep the United States out of the conflict. President Franklin Roosevelt violated those laws to help the Allies and draw the nation into war against the Axis. While pro-Congress critics worry about a president’s foreign adventurism, the real threat to our national security may come from inaction and isolationism. Many point to the Vietnam War as an example of the faults of the “imperial presidency.” Vietnam, however, could not have continued without the consistent support of Congress in raising a large military and paying for hostilities. And Vietnam ushered in a period of congressional dominance that witnessed American setbacks in the Cold War and the passage of the ineffectual War Powers Resolution. Congress passed the resolution in 1973 over President Richard Nixon’s veto, and no president, Republican or Democrat, George W. Bush or Obama, has ever accepted the constitutionality of its 60-day limit on the use of troops abroad. No federal court has ever upheld the resolution. Even Congress has never enforced it. Despite the record of practice and the Constitution’s institutional design, critics nevertheless argue for a radical remaking of the American way of war. They typically base their claim on Article I, Section 8, of the Constitution, which gives Congress the power to “declare war.” But these observers read the 18th century constitutional text through a modern lens by interpreting “declare war” to mean “start war.” When the Constitution was written, however, a declaration of war served diplomatic notice about a change in legal relations between nations. It had little to do with launching hostilities. In the century before the Constitution, for example, Great Britain—where the framers got the idea of the declare-war power—fought numerous major conflicts but declared war only once beforehand. Our Constitution sets out specific procedures for passing laws, appointing officers and making treaties. There are none for waging war because the framers expected the president and Congress to struggle over war through the national political process. In fact, other parts of the Constitution, properly read, support this reading. Article I, Section 10, for example, declares that the states shall not “engage” in war “without the consent of Congress” unless “actually invaded, or in such imminent danger as will not admit of delay.” This provision creates exactly the limits desired by anti-war critics, complete with an exception for self-defense. If the framers had wanted to require congressional permission before the president could wage war, they simply could have repeated this provision and applied it to the executive. Presidents, of course, do not have complete freedom to take the nation to war. Congress has ample powers to control presidential policy, if it wants to. Only Congress can raise the military, which gives it the power to block, delay or modify war plans. Before 1945, for example, the United States had such a small peacetime military that presidents who started a war would have to go hat in hand to Congress to build an army to fight it. Since World War II, it has been Congress that has authorized and funded our large standing military, one primarily designed to conduct offensive, not defensive, operations (as we learned all too tragically on 9/11) and to swiftly project power worldwide. If Congress wanted to discourage presidential initiative in war, it could build a smaller, less offensive-minded military. Congress’ check on the presidency lies not just in the long-term raising of the military. It can also block any immediate armed conflict through the power of the purse. If Congress feels it has been misled in authorizing war, or it disagrees with the president’s decisions, all it need do is cut off funds, either all at once or gradually. It can reduce the size of the military, shrink or eliminate units, or freeze supplies. Using the power of the purse does not even require affirmative congressional action. Congress can just sit on its hands and refuse to pass a law funding the latest presidential adventure, and the war will end quickly. Even the Kosovo war, which lasted little more than two months and involved no ground troops, required special funding legislation. The framers expected Congress’ power of the purse to serve as the primary check on presidential war. During the 1788 Virginia ratifying convention, Patrick Henry attacked the Constitution for failing to limit executive militarism. James Madison responded: “The sword is in the hands of the British king; the purse is in the hands of the Parliament. It is so in America, as far as any analogy can exist.” Congress ended America’s involvement in Vietnam by cutting off all funds for the war. Our Constitution has succeeded because it favors swift presidential action in war, later checked by Congress’ funding power. If a president continues to wage war without congressional authorization, as in Libya, Kosovo or Korea, it is only because Congress has chosen not to exercise its easy check. We should not confuse a desire to escape political responsibility for a defect in the Constitution. A radical change in the system for making war might appease critics of presidential power. But it could also seriously threaten American national security. In order to forestall another 9/11 attack, or to take advantage of a window of opportunity to strike terrorists or rogue nations, the executive branch needs flexibility. It is not hard to think of situations where congressional consent cannot be obtained in time to act. Time for congressional deliberation, which leads only to passivity and isolation and not smarter decisions, will come at the price of speed and secrecy. The Constitution creates a presidency that can respond forcefully to prevent serious threats to our national security. Presidents can take the initiative and Congress can use its funding power to check them. Instead of demanding a legalistic process to begin war, the framers left war to politics. As we confront the new challenges of terrorism, rogue nations and WMD proliferation, now is not the time to introduce sweeping, untested changes in the way we make war.

#### Loss of warfighting effectiveness ensures nuclear war in every hotspot

Kagan and O’Hanlon 07, resident scholar at AEI and senior fellow in foreign policy at Brookings

(Frederick and Michael, The Case for Larger Ground Forces, April, http://www.aei.org/files/2007/04/24/20070424\_Kagan20070424.pdf)

We live at a time when **wars not only rage in nearly every region but threaten to erupt in many places where the current relative calm is** tenuous. To view this as **a strategic military challenge for the U**nited **S**tates **is not to espouse a specific theory of America’s role in the world** or a certain political philosophy. Such an assessment flows directly from the basic bipartisan view of American foreign policy makers since World War II that **overseas threats must be countered before they can directly threaten this country’s shores**, that the **basic stability of the international system is essential to American peace** and prosperity, **and that no country besides the U**nited **S**tates **is in a position to lead the way in countering major challenges to the global order**. Let us highlight the **threats and their consequences** with a few concrete examples, emphasizing those **that involve key strategic regions of the world such as the Persian Gulf and East Asia, or** key potential **threats to American security, such as the spread of nuclear weapons and** the strengthening of the global **Al Qaeda**/jihadist movement. The Iranian government has rejected a series of international demands to halt its efforts at enriching uranium and submit to international inspections. What will happen if the US—or Israeli—government becomes convinced that Tehran is on the verge of fielding a nuclear weapon? North **Korea**, of course, has already done so, and the ripple effects are beginning to spread. Japan’s recent election to supreme power of a leader who has promised to rewrite that country’s constitution to support increased armed forces—and, possibly, even nuclear weapons— may well alter the delicate balance of fear in Northeast Asia fundamentally and rapidly. Also, in the background, at least for now, Sino Taiwanese tensions continue to flare, as do tensions between India and Pakistan, Pakistan and Afghanistan, Venezuela and the United States, and so on. Meanwhile, the world’s nonintervention in Darfur troubles consciences from Europe to America’s Bible Belt to its bastions of liberalism, yet with no serious international forces on offer, the bloodletting will probably, tragically, continue unabated. And as bad as things are in Iraq today, they could get worse. What would happen if the key Shiite figure, Ali al Sistani, were to die? If another major attack on the scale of the Golden Mosque bombing hit either side (or, perhaps, both sides at the same time)? Such deterioration might convince many Americans that the war there truly was lost—but the costs of reaching such a conclusion would be enormous. Afghanistan is somewhat more stable for the moment, although a major Taliban offensive appears to be in the offing. Sound US grand strategy must proceed from the recognition that, over the next few years and decades, the world is going to be a very unsettled and quite dangerous place, with Al Qaeda and its associated groups as a subset of a much larger set of worries. The only serious response to this international environment is to develop armed forces capable of protecting America’s vital interests throughout this dangerous time**.** Doing so requires a military capable of a wide range of missions—including not only deterrence of great power conflict in dealing with potential hotspots in Korea, the Taiwan Strait, and the Persian Gulf but also associated with a variety of Special Forces activities and stabilization operations. For today’s US military, which already excels at high technology and is increasingly focused on re-learning the lost art of counterinsurgency, this is first and foremost a question of finding the resources to field a large-enough standing Army and Marine Corps to handle personnel intensive missions such as the ones now under way in Iraq and Afghanistan.

### Case

#### Extinction outweighs ontology.

**Jonas ’96** (Hans, Former Alvin Johnson Prof. Phil. – New School for Social Research and Former Eric Voegelin Visiting Prof. – U. Munich, “Morality and Mortality: A Search for the Good After Auschwitz”, p. 111-112)

With this look ahead at an ethics for the future, we are touching at the same time upon the question of the future of freedom. The unavoidable discussion of this question seems to give rise to misunderstandings. My dire prognosis that not only our material standard of living but also our democratic freedoms would fall victim to the growing pressure of a worldwide ecological crisis, until finally there would remain only some form of tyranny that would try to save the situation, has led to the accusation that I am defending dictatorship as a solution to our problems. I shall ignore here what is a confusion between warning and recommendation. But I have indeed said that such a **tyranny would still be better than total ruin**; thus, I have ethically accepted it as an alternative. I must now defend this standpoint, which I continue to support, before the court that I myself have created with the main argument of this essay. For **are we not contradicting ourselves in prizing physical survival at the price of freedom**? Did we not say that freedom was the condition of our capacity for responsibility—and that this capacity was a reason for the survival of humankind?; **By tolerating tyranny as an alternative to physical annihilation are we not violating the principle we established: that the How of existence must not take precedence over its Why?** **Yet we can make a terrible concession to the primacy of physical survival in the conviction that the ontological capacity for freedom, inseparable as it is from man's being, cannot really be extinguished, only temporarily banished from the public realm**. **This conviction can be supported by experience we are all familiar with. We have seen that even in the most totalitarian societies the urge for freedom on the part of some individuals cannot be extinguished, and this renews our faith in human beings.** Given this faith, we have reason to hope that, **as long as there are human beings who survive, the image of God will continue to exist along with them and will wait in concealment for its new hour.** **With that hope**—which in this particular case takes precedence over fear—**it** **is permissible, for the sake of physical survival, to accept if need be a temporary absence of freedom in the external affairs of humanity**. This is, I want to emphasize, a worst-case scenario, and it is the foremost task of responsibility at this particular moment in world history to prevent it from happening. This is in fact one of the noblest of duties (and at the same time one concerning self-preservation), on the part of the imperative of responsibility to avert future coercion that would lead to lack of freedom by acting freely in the present, thus preserving as much as possible the ability of future generations to assume responsibility. But more than that is involved. **At stake is the preservation of Earth's entire miracle of creation, of which our human existence is a part and before which man reverently bows, even without philosophical "grounding."** Here too faith may precede and reasonfollow; it is faith that longs for this preservation of the Earth (fides quaerens intellectum), and reason comes as best it can to faith's aid with arguments, not knowing or even asking how much depends on its success or failure in determining what action to take. With this confession of faith we come to the end of our essay on ontology.

#### Utilitarianism is the only moral framework and alternatives are contradictory

Nye, 86 (Joseph S. 1986; Phd Political Science Harvard. University; Served as Assistant Secretary of Defense for International Security Affairs; “Nuclear Ethics” pg. 18-19)

The significance and the limits of the two broad traditions can be captured by contemplating a hypothetical case.34 Imagine that you are visiting a Central American country and you happen upon a village square where an army captain is about to order his men to shoot two peasants lined up against a wall. When you ask the reason, you are told someone in this village shot at the captain's men last night. When you object to the killing of possibly innocent people, you are told that civil wars do not permit moral niceties. Just to prove the point that we all have dirty hands in such situations, the captain hands you a rifle and tells you that if you will shoot one peasant, he will free the other. Otherwise both die. He warns you not to try any tricks because his men have their guns trained on you. Will you shoot one person with the consequences of saving one, or will you allow both to die but preserve your moral integrity by refusing to play his dirty game? The point of the story is to show the value and limits of both traditions. Integrity is clearly an important value, and many of us would refuse to shoot. But at what point does the principle of not taking an innocent life collapse before the consequentialist burden? Would it matter if there were twenty or 1,000 peasants to be saved? What if killing or torturing one innocent person could save a city of 10 million persons from a terrorists' nuclear device? At some point does not integrity become the ultimate egoism of fastidious self-righteousness in which the purity of the self is more important than the lives of countless others? Is it not better to follow a consequentialist approach, admit remorse or regret over the immoral means, but justify the action by the consequences? Do absolutist approaches to integrity become self-contradictory in a world of nuclear weapons? "Do what is right though the world should perish" was a difficult principle even when Kant expounded it in the eighteenth century, and there is some evidence that he did not mean it to be taken literally even then. Now that it may be literally possible in the nuclear age, it seems more than ever to be self-contradictory.35 Absolutist ethics bear a heavier burden of proof in the nuclear age than ever before.

Utilitarianism inevitable even in deontological frameworks

**Green 02**

(Assistant Professor Department of Psychology Harvard University, Joshua, November 2002 "The Terrible, Horrible, No Good, Very Bad Truth About Morality And What To Do About It", 314)

Some people who talk of balancing rights may think there is an algorithm for deciding which rights take priority over which. If that’s what we mean by 302 “balancing rights,” then we are wise to shun this sort of talk. **Attempting to solve moral problems using a complex deontological algorithm is dogmatism at its most esoteric, but dogmatism all the same. However, it’s likely that when some people talk about “balancing competing rights and obligations” they are already thinking like consequentialists in spite of their use of deontological language**. Once again, what deontological language does best is express the thoughts of people struck by strong, emotional moral intuitions: “It doesn’t matter that you can save five people by pushing him to his death. To do this would be a violation of his rights!”19 **That is why angry protesters say things like, “Animals Have Rights, Too!” rather than, “Animal Testing: The Harms Outweigh the Benefits!” Once again, rights talk captures the apparent clarity of the issue and absoluteness of the answer**. But sometimes rights talk persists long after the sense of clarity and absoluteness has faded. One thinks, for example, of the thousands of children whose lives are saved by drugs that were tested on animals and the “rights” of those children. **One finds oneself balancing the “rights” on both sides by asking how many rabbit lives one is willing to sacrifice in order to save one human life, and so on, and at the end of the day one’s underlying thought is as thoroughly consequentialist as can be, despite the deontological gloss**. And what’s wrong with that? Nothing, except for the fact that the **deontological gloss adds nothing and furthers the myth that there really are “rights,” etc. Best to drop it. When deontological talk gets sophisticated, the thought it represents is either dogmatic in an esoteric sort of way or covertly consequentialist.**

Heideggerian ontological focus abandons ethics

Rockmore 97 **(**Tom, Professor of Philosophy @ Duquesne University, On Heidegger's Nazism and Philosophy*, Toward Criticism of Heidegger’s View of Technology* p. 238, 1997)

The ethical implications of Heidegger's view of technology are perhaps less visible but even more important than the political ones. There is a continuous line of argument leading from the Enlightenment commitment to reason to the insistence on responsibility as the condition of morality, which peaks in Kant's ethical theory. When Heidegger attributes ultimate causal authority to Being, he clearly reverses the Enlightenment view that through the exercise of reason human being can attain dominion over the world and itself. In the final analysis, if Heidegger is correct, human actions depend on the gift of Being, hence on a suprahuman form of agency. Heidegger's insistence on Being as the final causal agent signals an abandonment of the idea of ethical responsibility. If responsibility presupposes autonomy, and autonomy presupposes freedom, then to embrace Being as the ultimate explanatory principle is tantamount to casting off the idea of ethical responsibility, the possibility of any moral accountability whatsoever. Heidegger's rejection of the idea of responsibility other than through the commitment to Being is incompatible with the assumption of personal moral accountability. This consequence, which follows rigorously from his position, calls for two comments. First, it in part explains his failure ever to take a public position on the well-known atrocities perpetrated by the Nazi movement to which he turned. If one's ontological analysis does not support the concept of personal responsibility, then one does not need to react on the personal level to what, from Heidegger's perspective, can be attributed to Being. Second, Heidegger's rejection of personal responsiblity in his later thought denies a fundamental tenet of his own earlier position. In Being and Time , Heidegger maintained that authenticity required a resolute choice of oneself. But if choice depends on Being, then in the final analysis, as Heidegger clearly saw, the only choice is the choice for or against Being.

**Calls for internal rethinking rely on assumptions of metaphysical innocence that assumes an authenticity that never existed**

**Bewes 97**

Timothy Bewes, Ph.D English Lit @ U. of Sussex, 1997, Cynicism and Postmodernity, New York City: Verso, p. 195-6

Despite the diligence and the sterling efforts of its best theoreti cians, then, it seems that postmodernism has actually become something. Its principal characteristic is the retreat from and disavowal of the violence of representation - both political and semiotic. There are three further aspects to this essentially ignominious cultural operation: (i) a cultivation of stupidity (what I have called Kelvinism, or 'metaphysical innocence') as a means of circumventing the ideational 'brutality' of the political life; (ii) a recourse to the idea of an internal or subjective 'truth of the soul' which transcends political reality, along with the contingencies of representation. Both of these signal an attachment to a surface/ depth model of subjectivity which in each case amounts to a fetishization of authenticity, whether by opting to 'remain' on the surface, or by retreating 'inwards'; (iii) a collapse of faith by individuals and even politicians themselves, not only in the political infrastructure but in the very' concept of political engagement - here it becomes apparent that Tony Blair, for example, is more 'postodern' than any theoretician. It should be clear that these three responses stand in an approximately analogous relationship to the archetypal forms in which consciousness, in a state of anxiety, shrinks from the violence of determinate negation and 'strives to hold on to what it is in danger of losing'. 59 At various points throughout the present work I have used the terms 'decadence', 'irony' and 'relativism' to refer to these instances of an epistemological loss of nerve, this capitulation to 'things as they are'; it may be as well here to remind ourselves of the terms in which Hegel describes these manifestations of a retreat from truth. Consciousness, he says, at the decisive moment in which it is required to go beyond its own limits, (i) 'wishes to remain in a state' of unthinking inertia'; (ii) gloats over its own understanding, 'which knows how to dissolve every thought and always find the same barren Ego instead of any content'; (iii) 'entrenches itself in sentimentality, which assures us that it finds everything to be good in its kind'. 60 Postmodernism, an empirical social condition - by which I mean that a series of critical-theoretical strategies has attained a certain concrete form - legitimizes these symptoms of cultural anxiety; postmodernism becomes synonymous, therefore, with deceleration, with a sense of cultural and political conclusivity; postmodernism is the principal vehicle of what Baudrillard calls 'the illusion of the end'.

**This endless rethinking allows us to debate the finer parts of Heideggerian ethics while gas chambers are built**

**Bewes 97**

Timothy Bewes, Ph.D English Lit @ U. of Sussex, 1997, Cynicism and Postmodernity, New York City: Verso, p. 195-6

If it is unreasonable to suppose that the Final Solution was potentiated or even necessarily facilitated by Schmitt's theories, it is certainly the case that this metaphysical structure of domination in the Third Reich, whereby the status of public citizens is reduced to a level determined entirely in the 'natural' or biological realm of necessity, is foreshadowed in his 1927 essay. In an abstract and insidious way Schmitt introduces the idea that the 'transcendent' realm of the political, as a matter of course, will not accommodate a people with insufficient strength to ensure its own participation, and that such a fact is ipso facto justification for its exclusion. 'If a people no longer possesses the energy or the will to maintain itself in the sphere of politics, the latter will not thereby vanish from the world. Only a weak people will disappear.'130 Schmitt's concept of the 'political', quite simply, is nothing of the sort - is instead weighed down by necessity, in the form of what Marshall Berman calls German-Christian interiority - by its preoccupation with authenticity, that is to say, and true political 'identity'. Auschwitz is a corollary not of reason, understood as risk, but of the fear of reason, which paradoxically is a fear of violence. The stench of burning bodies is haunted always by the sickly aroma of cheap metaphysics.

#### Our impacts come first – existence is a prerequisite to ontology

Storl, Professor of Philosophy at Augustana College, ‘8 (Heidi, October, “Heidegger in Woolf’s Clothing” Philosophy and Literature, Vol 32 No 2, p 303-314, Project Muse)

While the strength and pervasiveness of "how one finds oneself" cannot be over-estimated, the being of the human being can be extinguished only by death. As long as human activity occurs (even when dull and dim), being is, and disclosing and projecting remain as possibilities. It is here that Heidegger offers a way out of our modern predicament and the ever-deepening normative void. The door slams. We "come to," gasp, encounter. Though nothingness is everywhere and nowhere, has swallowed up the anchors of our daily existence, and has left scarcely any trace of body and mind—our embodied and embedded being—we do grasp something and in so doing, we care. "If Da-sein explicitly discovers the world and brings it near, if it discloses its authentic being itself, this discovering of 'world' and disclosing of Da-sein always comes about by clearing away coverings and obscurities, by breaking up the disguises with which Da-sein cuts itself off from itself " (p. 121). According to Heidegger, Dasein ultimately is driven to discover and disclose its embodied and embedded being due to some form of uncanniness. It is this which "fetches Da-sein out of its entangled absorption in the 'world'" (p. 176). Everyday familiarity collapses. The door slams, and we arrive. And, even if for just a moment, we care.

#### Questions of ontology shut down pragmatic political action – we never move past ontological “priming” to practiced material struggle

Barnett, Geography Prof at Open, 08

(Political affects in public space: normative blind-spots in non-representational ontologies, Transactions of the Institute of British Geographers, Volume 33, Issue 2)

Thrift’s spatial politics of affect and Connolly’s neuropolitics of media affects sits, therefore, in a much broader range of work that is concerned with affective aspects of political life. But the examples noted above all focus on the affective aspects of life without adopting a vocabulary of ontological layers, levels and priority. This is in contrast to the characteristic ontologisation of affect in human geography. The ontologisation of affect as a layer of preconscious ‘priming to act’ reduces embodied action simply to the dimension of being attuned to and coping with the world. This elides the aspect of embodied knowing that involves the capacity to take part in ‘games of giving and asking for reasons’. While the ontologisation of theory in human geography has been accompanied by claims to transform and reconfigure understandings of what counts as ‘the political’, this project has been articulated in a register which eschews the conventions of justification, that is, the giving and asking for reasons. This is particularly evident when it comes to accounting for why the contemporary deployment of affective energy in the public realm is bad for democracy. The contemporary deployment of anxious, obsessive and compulsive affect in the political realm is presented as having ‘deleterious consequences’ on the grounds that it works against democratic expression (Thrift 2007, 253); contributes to a style of democracy that is consumed but not practised (2007, 248); promotes forms of sporadic engagement that can be switched on and off (2007, 240); and generally leads to certain dispositions being placed beyond question. There is certainly a vision of democracy as a particular type of engaged ethical practice at work in these occasional judgements (2007, 14), but the precise normative force of this view is not justified in any detail. The eschewing of justification arises in part because the content of these ontologies, which emphasise various layers of knowing that kick-in prior to representation, is projected directly onto the form of exposition. There is a particular type of authority put into play in this move. The avowedly antiintentionalist materialism associated with contemporary cultural-theoretic ontologies of affect closes down the conceptual space in which argument and disagreement can even get off the ground (see Leys 2007). In contrast, and as outlined above, the argument pursued here follows an avowedly ‘nonrepresentationalist’ perspective according to which assertions of knowledge, including the types of knowledge asserted by ontologies of affect, always stand in need of reasons, precisely because they emerge as reasons for certain sorts of commitments and entitlements (Brandom 1996, 167). On this understanding ontological assertions act as justifications, and are subject to the demand for justification. If ‘placing things in the space of reasons’ (McDowell 1994, 5) in this sense is not acknowledged as one aspect of practice, then recourse to the ontological register closes down the inconclusive conversations upon which democratic cultural politics depends (Rorty 2006).

### 2NC

#### A restriction is a rule or law limits allowable action

Oxford Advanced Learner’s Dictionary – 2013, <http://oald8.oxfordlearnersdictionaries.com/dictionary/restriction>

restriction NOUN

1 [countable]

a rule or law that limits what you can do or what can happen

import/speed/travel, etc. restrictions

restriction on something to impose/place a restriction on something

The government has agreed to lift restrictions on press freedom.

There are no restrictions on the amount of money you can withdraw.

2 [uncountable]

the act of limiting or controlling somebody/something

sports clothes that prevent any restriction of movement

A diet to lose weight relies on calorie restriction in order to obtain results.

3 [countable]

a thing that limits the amount of freedom you have

the restrictions of a prison

#### Absent questions of engagement with existing institutions their aff is useless – individual change is overshadowed by dominant structures

Wight – Professor of IR @ University of Sydney – 6

(Colin, Agents, Structures and International Relations: Politics as Ontology, pgs. 48-50

One important aspect of this relational ontology is that these relations constitute our identity as social actors. According to this relational model of societies, one is what one is, by virtue of the relations within which one is embedded. A worker is only a worker by virtue of his/her relationship to his/her employer and vice versa. ‘Our social being is constituted by relations and our social acts presuppose them.’ At any particular moment in time an individual may be implicated in all manner of relations, each exerting its own peculiar causal effects. This ‘lattice-work’ of relations constitutes the structure of particular societies and endures despite changes in the individuals occupying them. Thus, the relations, the structures, are ontologically distinct from the individuals who enter into them. At a minimum, the social sciences are concerned with two distinct, although mutually interdependent, strata. There is an ontological difference between people and structures: ‘people are not relations, societies are not conscious agents’. Any attempt to explain one in terms of the other should be rejected. If there is an ontological difference between society and people, however, we need to elaborate on the relationship between them. Bhaskar argues that we need a system of mediating concepts, encompassing both aspects of the duality of praxis into which active subjects must fit in order to reproduce it: that is, a system of concepts designating the ‘point of contact’ between human agency and social structures. This is known as a ‘positioned practice’ system. In many respects, the idea of ‘positioned practice’ is very similar to Pierre Bourdieu’s notion of *habitus*. Bourdieu is primarily concerned with what individuals do in their daily lives. He is keen to refute the idea that social activity can be understood solely in terms of individual decision-making, or as determined by surpa-individual objective structures. Bourdieu’s notion of the *habitus* can be viewed as a bridge-building exercise across the explanatory gap between two extremes. Importantly, the notion of a habitus can only be understood in relation to the concept of a ‘social field’. According to Bourdieu, a social field is ‘a network, or a configuration, of objective relations between positions objectively defined’. A social field, then, refers to a structured system of social positions occupied by individuals and/or institutions – the nature of which defines the situation for their occupants. This is a social field whose form is constituted in terms of the relations which define it as a field of a certain type. A *habitus* (positioned practices) is a mediating link between individuals’ subjective worlds and the socio-cultural world into which they are born and which they share with others. The power of the habitus derives from the thoughtlessness of habit and habituation, rather than consciously learned rules. The habitus is imprinted and encoded in a socializing process that commences during early childhood. It is inculcated more by experience than by explicit teaching. Socially competent performances are produced as a matter of routine, without explicit reference to a body of codified knowledge, and without the actors necessarily knowing what they are doing (in the sense of being able adequately to explain what they are doing). As such, the *habitus* can be seen as the site of ‘internalization of reality and the externalization of internality.’ Thus social practices are produced in, and by, the encounter between: (1) the *habitus* and its dispositions; (2) the constraints and demands of the socio-cultural field to which the habitus is appropriate or within; and (3) the dispositions of the individual agents located within both the socio-cultural field and the *habitus*. When placed within Bhaskar’s stratified complex social ontology the model we have is as depicted in Figure 1. The explanation of practices will require all three levels. Society, as field of relations, exists prior to, and is independent of, individual and collective understandings at any particular moment in time; that is, social action requires the conditions for action. Likewise, given that behavior is seemingly recurrent, patterned, ordered, institutionalised, and displays a degree of stability over time, there must be sets of relations and rules that govern it. Contrary to individualist theory, these relations, rules and roles are not dependent upon either knowledge of them by particular individuals, or the existence of actions by particular individuals; that is, their explanation cannot be reduced to consciousness or to the attributes of individuals. These emergent social forms must possess emergent powers. This leads on to arguments for the reality of society based on a causal criterion. Society, as opposed to the individuals that constitute it, is, as Foucault has put it, ‘a complex and independent reality that has its own laws and mechanisms of reaction, its regulations as well as its possibility of disturbance. This new reality is society…It becomes necessary to reflect upon it, upon its specific characteristics, its constants and its variables’.

#### Participating in organizations checks impulses to care about short-term personal issues

Cole 2011 - Professor, Georgetown University Law Center (Winter, David, “WHERE LIBERTY LIES: CIVIL SOCIETY AND INDIVIDUAL RIGHTS AFTER 9/11,” 57 Wayne L. Rev. 1203, Lexis)

But the engagement that "civil society constitutionalism" identifies as essential has a more particular focus, on constitutionalism itself. Groups like the ACLU, the Center for Constitutional Rights, and the Bill of Rights Defense Committee are defined by their commitment to such rights. But they are only the most obvious opportunities for engagement. Civil society offers a broad range of ways in which individuals may become involved in constitutional discourse--by attending lectures or demonstrations; participating in ad hoc groups focused on issues of rights; writing letters to the editor, blogs, or op-eds; teaching one's children; or debating with one's neighbors. There are an almost infinite variety of ways to engage with constitutionalism. But organized collective endeavors, with existing rights groups or through the creation of new ones, are probably the most effective. Joining a group defined by its commitment to constitutional and human rights is itself a check on one's own temptations to short-circuit rights, or to waver in one's attention or commitment to rights. The collective not only magnifies the impact that an individual might have, but also helps to hold individuals to their commitments. Thus, "civil society constitutionalism" is not just a direction for scholarship, or a justification for constitutional doctrine, but a pragmatic directive to citizens: get involved in the defense of your Constitution, or you may find it wanting when it is needed most.

**Engaging policy is key**

**McClean**, **Professor – Philosophy, Rutgers**, **1**

**(THE CULTURAL LEFT AND THE LIMITS OF SOCIAL HOPE, http://www.american-philosophy.org/archives/2001%20Conference/Discussion%20papers/david\_mcclean.htm)**

Leftist American culture critics might put their considerable talents to better use if they bury some of their cynicism about America's social and political prospects and help forge public and political possibilities in a spirit of determination to, indeed, achieve our country - the country of Jefferson and King; the country of John Dewey and Malcom X; the country of Franklin Roosevelt and Bayard Rustin, and of the later George Wallace and the later Barry Goldwater. To invoke the words of King, and with reference to the American society, the time is always ripe to seize the opportunity to help create the "beloved community," one woven with the thread of agape into a conceptually single yet diverse tapestry that shoots for nothing less than a true intra-American cosmopolitan ethos, one wherein both same sex unions and faith-based initiatives will be able to be part of the same social reality, one wherein business interests and the university are not seen as belonging to two separate galaxies but as part of the same answer to the threat of social and ethical nihilism. We who fancy ourselves philosophers would do well to create from within ourselves and from within our ranks a new kind of public intellectual who has both a hungry theoretical mind and who is yet capable of seeing the need to move past high theory to other important questions that are less bedazzling and "interesting" but more important to the prospect of our flourishing - questions such as "How is it possible to develop a citizenry that cherishes a certain hexis, one which prizes the character of the Samaritan on the road to Jericho almost more than any other?" or "How can we square the political dogma that undergirds the fantasy of a missile defense system with the need to treat America as but one member in a community of nations under a "law of peoples?"The new public philosopher might seek to understand labor law and military and trade theory and doctrine as much as theories of surplus value; the logic of international markets and trade agreements as much as critiques of commodification, and the politics of complexity as much as the politics of power (all of which can still be done from our arm chairs.) This means going down deep into the guts of our quotidian social institutions, into the **grimy pragmatic details** where intellectuals are loathe to dwell but where the officers and bureaucrats of those institutions take difficult and often unpleasant, imperfect decisions that affect other peoples' lives, and **it means making honest attempts to truly understand how those institutions actually function in the actual world before howling for their overthrow commences. This might help keep us from being slapped down in debates by true policy pros who actually know what they are talking about** but who lack awareness of the dogmatic assumptions from which they proceed, and who have not yet found a good reason to listen to jargon-riddled lectures from philosophers and culture critics with their snobish disrespect for the so-called "managerial class."

**Discussion of global problems stops crisis-driven responses and fosters empathy – solves their ethics claims**

**Ungar 5,** president – Goucher College, 2005 [Sanford, “compassion fatigue: the next wave?”, winter, www.goucher.edu/x4726.xml]

There is a temptation to worry that before long, we will be hit by one more severe case of what has come to be known as “compassion fatigue”—a deadening of our sensibilities by the unrelenting bombardment of shallow and sensationalist media coverage of disease, famine, death, and war. Susan D. Moeller, a well-traveled observer who now teaches at the University of Maryland, has written tellingly of this phenomenon. “Through a choice of language and images,” she says, “the newest event is represented as more extreme than a similar past situation.” When we use the same extreme words to describe very different events, we undermine our ability to differentiate among them. Our sense of tragedy and cataclysm can be ratcheted only so high before we simply become overwhelmed. Some news organizations try to hold our attention by personalizing the events—pointing out, for example, that U.S. citizens perished in the tsunami, or drawing comparisons between this disaster overseas and others closer to international problems. “Why, to listen to NPR,” he complained, “you would think that there is trouble everywhere. It’s exhausting.” Visitors from across the country—sufferers all from compassion fatigue, I suppose—nodded their heads in agreement. “Well,” I said, as I attempted to confront him later, “there **really is a lot to worry about** in the world, and someone has to call our attention to it.” He was not about to be persuaded, preferring instead to focus on the customary agenda of parochial issues facing Americans. There’s a real danger in that attitude. If we allow our exhaustion to keep us from thinking about global concerns, we risk ignoring some important issues that may deserve a place in our consciousness alongside our domestic debates. By now it should be obvious that events and conditions around the world can have a profound impact on Main Street America. One would think there is plenty of evidence to make the point: the crisis- inspired fluctuation in gasoline prices at the pump; the international shortage of steel and concrete due to the construction boom in China; and the ebb and flow of immigration to the United States on the basis of circumstances in Mexico and Central America, among other places. Not to mention the consequences we have all experienced, in varying ways and to varying degrees, as a result of the Iraq war. The tsunami has ramifications for Americans beyond what might seem immediately apparent. It has been suggested that American generosity toward these countries with large Muslim populations could have an important restorative effect on the United States’ image throughout the Muslim world. It’s a shame it took a catastrophe like this to get us interested in what’s going on there. Perhaps if we **paid closer attention** to the concerns of others over a sustained period of time, we would gain a better understanding of the global disparities that breed problems like terrorism—and, in the process, go a long way toward making the world safer for everyone. In the heat of political battle, in the midst of some of our own legitimate preoccupations, it may have become more difficult to sustain the argument that Americans’ lives are meaningfully affected by poverty, disease, and tragedy in distant, hard-to-pronounce places. But we **must not turn our attention away**, and we must demand that those we entrust to report the news be not only **vigilant, but also responsible**, in their presentation of global events. Otherwise, we will be **doomed to await the tsunamis of history**, literal and figurative, to help us figure out what is really going on.

#### Imagining fiated effects is immanently possible and is fundamental to ethically engaging others

Thomas A. Spragens, Professor of Polisci at Duke, 2000 *Political Theory and Partisan Politics* p. 86-8

The strong form of the thesis is more interesting but also more problematic. Indeed, I would argue that it is patently false. That thesis, often more implied than directly stated, is that we cannot rise to any extent at all above self-interest or attain a somewhat broader and larger perspective on politics than the partial viewpoint with which we unavoidably begin. It is only this strong form of the thesis, however, that leads to the cynical conclusion that collective prudence and moral deliberation have no genuine and important role to play in political life. In the cynic's view, we are so utterly mired within an attachment to our narrow interests and so hopelessly blinkered by our particular perspective that we should cut the hypocritical mor­alistic malarkey and get on with an honest and unadorned version of our agonism. The counsel becomes that of blatant partisanship unconstrained by principle or inhibition. Thus, Fish's (1994, 114) counsel on free speech issues: so long as so-called free-speech principles have been fashioned by your enemy (so long as it is his hoops you have to jump through), contest their relevance to the issue at hand; but if you manage to refashion them in line with your purposes, urge them with a vengeance. Thus, a sophistic form of argumentation (i.e. claim to have sus­tained a strong thesis with arguments that bear only upon a weak thesis) leads to the sophistic admonition to pursue partisan ends with­out scruple. Whatever the merits of the realist's insistence that no one can legitimately claim to have self-evident truths in practical matters or claim to be utterly non-partisan, the cynical claim that we cannot soften, mitigate, and partly rise above narrow partisanship and idiosyncratic perspectives in our political pursuits is both wrong and pernicious. We falsify this claim every day in our associations with family, friends, and the larger public. We don't achieve utter dispassion, complete impartiality, philosophical or scientific veridicality. But we rise above our narrowest interests and perceptions to understand others' view­points and desires (Mansbridge 1990). And we understand that politi­cal legitimacy requires taking these viewpoints and desires into account. If only saints could transcend partisanship entirely, only sociopaths fail to do so at all. Were we incapable of this feat of mind and will, Madison (Federalist 55) is right in that case: "Nothing less than the chains of despotism [could] restrain [us] from destroying and devour­ing one another." There are two principal cognitive resources available for this feat of partial transcendence of narrow self-interestedness and narrow perceptions that I am claiming to be both possible and important. Each of these cognitive resources, in turn, is effectual in practical terms only to the extent that it is linked with and fueled by the relevant moral passions in each case. With Hobbes (Leviathan 1.13), then, I would contend that the "possibility to come out of [the war of all against all] consists partly in the passions, partly in reason." But my account would suggest that Hobbes's conception of the range of both the passions and reason is too limited and that is why he is left with the logic of absolutism. His reason is purely calculative, his passions purely pre­servative and acquisitive. Hence, the Sovereign awaits with his neces­sarily swift sword. In parallel but in contrast, I would argue that the first cognitive resource that sustains the upper layers of democratic association, hence providing a way of escaping a predatory politics, is the sympathetic imagination. Human beings have—to a considerably varying degree, to be sure—an imaginative capability of indwelling the situation, the feelings, and the responses of others. Possessing this capability to some degree is necessary not only to function successfully in everyday human interaction, but also is arguably essential to providing historical or sociological explanations of behavior (Collingwood 1956). When this cognitive ability is conjoined with compassion, it becomes one way of rising above the destructive dynamics of all against all. Various ac­counts have been offered of this process and its socially beneficent effects—accounts that diverge in some respects but nonetheless over­lap in essentials. The Scottish moralists, including Adam Smith in his Theory of the Moral Sentiments, gave it a central place in their account of human sociability and morality. In a similar vein, James Q. Wilson begins his etiology of the moral sense with sympathy. Jean-Jacques Rousseau places considerable emphasis on the social functions of "natural pity." And it seems fairly clear that some element of sympa­thetic imagination is a necessary part of the movement from resent­ment to generosity in a post-Nietzschean morality (Wilson 1993; Rousseau A Discourse on the Origin of Inequality; and Connolly 1991).

#### Our method solves – Even if the resolution is wrong, having a devil’s advocate in deliberation is vitally important to critical thinking skills and avoiding groupthink

Hugo Mercier and Hélène Landemore- 2011

(Philosophy, Politics and Economics prof @ U of Penn, Poli Sci prof @ Yale), Reasoning is for arguing: Understanding the successes and failures of deliberation, Political Psychology, http://sites.google.com/site/hugomercier/publications

Reasoning can function outside of its normal conditions when it is used purely internally. But it is not enough for reasoning to be done in public to achieve good results. And indeed the problems of individual reasoning highlighted above, such as polarization and overconfidence, can also be found in group reasoning (Janis, 1982; Stasser & Titus, 1985; Sunstein, 2002). Polarization and overconfidence happen because not all group discussion is deliberative. According to some definitions of deliberation, including the one used in this paper, reasoning has to be applied to the same thread of argument *from different opinions* for deliberation to occur. As a consequence, “If the participants are mostly like-minded or hold the same views before they enter into the discussion, they are not situated in the circumstances of deliberation.” (Thompson, 2008: 502). We will presently review evidence showing that the absence or the silencing of dissent is a quasi-necessary condition for polarization or overconfidence to occur in groups. Group polarization has received substantial empirical support. 11 So much support in fact that Sunstein has granted group polarization the status of law (Sunstein, 2002). There is however an important caveat: group polarization will mostly happen when people share an opinion to begin with. In defense of his claim, Sunstein reviews an impressive number of empirical studies showing that many groups tend to form more extreme opinions following discussion. The examples he uses, however, offer as convincing an illustration of group polarization than of the necessity of having group members that share similar beliefs at the outset for polarization to happen (e.g. Sunstein, 2002: 178). Likewise, in his review of the group polarization literature, Baron notes that “The crucial antecedent condition for group polarization to occur is the presence of a likeminded group; i.e. individuals who share a preference for one side of the issue.” (Baron, 2005). Accordingly, when groups do not share an opinion, they tend to depolarize. This has been shown in several experiments in the laboratory (e.g. Kogan & Wallach, 1966; Vinokur & Burnstein, 1978). Likewise, studies of deliberation about political or legal issues report that many groups do not polarize (Kaplan & Miller, 1987; Luskin, Fishkin, & Hahn, 2007; Luskin et al., 2002; Luskin, Iyengar, & Fishkin, 2004; Mendelberg & Karpowitz, 2000). On the contrary, some groups show a homogenization of their attitude (they depolarize) (Luskin et al., 2007; Luskin et al., 2002). The contrasting effect of discussions with a supportive versus dissenting audience is transparent in the results reported by Hansen ( 2003 reported by Fishkin & Luskin, 2005). Participants had been exposed to new information about a political issue. When they discussed it with their family and friends, they learned more facts supporting their initial position. On the other hand, during the deliberative weekend—and the exposition to other opinions that took place—they learned more of the facts supporting the view they disagreed with. The present theory, far from being contradicted by the observation that groups of likeminded people reasoning together tend to polarize, can in fact account straightforwardly for this observation. When people are engaged in a genuine deliberation, the confirmation bias present in each individual’s reasoning is checked, compensated by the confirmation bias of individuals who defend another opinion. When no other opinion is present (or expressed, or listened to), people will be disinclined to use reasoning to critically examine the arguments put forward by other discussants, since they share their opinion. Instead, they will use reasoning to strengthen these arguments or find other arguments supporting the same opinion. In most cases the reasons each individual has for holding the same opinion will be partially non-overlapping. Each participant will then be exposed to new reasons supporting the common opinion, reasons that she is unlikely to criticize. It is then only to be expected that group members should strengthen their support for the common opinion in light of these new arguments. In fact, groups of like-minded people should have little endogenous motivation to start reasoning together: what is the point of arguing with people we agree with? In most cases, such groups are lead to argue because of some external constraint. These constraints can be more or less artificial—a psychologist telling participants to deliberate or a judge asking a jury for a well supported verdict—but they have to be factored in the explanation of the phenomenon. 4. Conclusion: a situational approach to improving reasoning We have argued that reasoning should not be evaluated primarily, if at all, as a device that helps us generate knowledge and make better decisions through private reflection. Reasoning, in fact, does not do those things very well. Instead, we rely on the hypothesis that the function of reasoning is to find and evaluate arguments in deliberative contexts. This evolutionary hypothesis explains why, when reasoning is used in its normal conditions—in a deliberation—it can be expected to lead to better outcomes, consistently allowing deliberating groups to reach epistemically superior outcomes and improve their epistemic status. Moreover, seeing reasoning as an argumentative device also provides a straightforward account of the otherwise puzzling confirmation bias—the tendency to search for arguments that favor our opinion. The confirmation bias, in turn, generates most of the problems people face when they reason in abnormal conditions— when they are not deliberating. This will happen to people who reason alone while failing to entertain other opinions in a private deliberation and to groups in which one opinion is so dominant as to make all others opinions—if they are even present—unable to voice arguments. In both cases, the confirmation bias will go unchecked and create polarization and overconfidence. We believe that the argumentative theory offers a good explanation of the most salient facts about private and public reasoning. This explanation is meant to supplement, rather than replace, existing psychological theories by providing both an answer to the why-questions and a coherent integrative framework for many previously disparate findings. The present article was mostly aimed at comparing deliberative vs. non-deliberative situations, but the theory could also be used to make finer grained predictions within deliberative situations. It is important to stress that the theory used as the backbone for the article is a theory of reasoning. The theory can only make predictions about reasoning, and not about the various other psychological mechanisms that impact the outcome of group discussion. We did not aim at providing a general theory of group processes that could account for all the results in this domain. But it is our contention that the best way to reach this end is by investigating the relevant psychological mechanisms and their interaction. For these reasons, the present article should only be considered a first step towards more fined grained predictions of when and why deliberation is efficient. Turning now to the consequences of the present theory, we can note first that our emphasis on the efficiency of diverse groups sits well with another recent a priori account of group competence. According to Hong and Page’s Diversity Trumps Ability Theorem for example, under certain plausible conditions, a diverse sample of moderately competent individuals will outperform a group of the most competent individuals (Hong & Page, 2004). Specifically, what explains the superiority of some groups of average people over smaller groups of experts is the fact that cognitive diversity (roughly, the ability to interpret the world differently) can be more crucial to group competence than individual ability (Page, 2007). That argument has been carried over from groups of problem-solvers in business and practical matters to democratically deliberating groups in politics (e.g., Anderson, 2006; Author, 2007, In press). At the practical level, the present theory potentially has important implications. Given that individual reasoning works best when confronted to different opinions, the present theory supports the improvement of the presence or expression of dissenting opinions in deliberative settings. Evidently, many people, in the field of deliberative democracy or elsewhere, are also advocating such changes. While these common sense suggestions have been made in the past (e.g., Bohman,

2007; Sunstein, 2003, 2006), the present theory provides additional arguments for them. It also explains why approaches focusing on individual rather than collective reasoning are not likely to be successful. Specifically tailored practical suggestions can also be made by using departures from the normal conditions of reasoning as diagnostic tools. Thus, different departures will entail different solutions. Accountability—having to defends one’s opinion in front of an audience—can be used to bring individual reasoners closer to a situation of private deliberation. The use of different aggregation mechanisms could help identify the risk of deliberation among like-minded people. For example, before a group launches a discussion, a preliminary vote or poll could establish the extent to which different opinions are represented. If this procedure shows that people agree on the issue at hand, then skipping the discussion may save the group some efforts and reduce the risk of polarization. Alternatively, a **devil’s advocate** could be introduced in the group to defend an alternative opinion (e.g. Schweiger, Sandberg, & Ragan, 1986).

### 1NR

### Nuke War

**New sources and models all forecast extinction—none of their indicts apply**  
**Mosher 2011 –** RAND senior policy analyst with expertise in nuclear weapons policy  [“How one nuclear skirmish could wreck the planet”, <http://www.wired.com/wiredscience/2011/02/nuclear-war-climate-change/?utm_source=feedburner&utm_medium=feed&utm_campaign=Feed:+wiredscience+(Blog+-+Wired+Science)> , 2/25]  
  
WASHINGTON — Even a small nuclear exchange could ignite mega-firestorms and wreck the planet’s atmosphere. New climatological simulations show 100 Hiroshima-sized nuclear bombs — relatively small warheads, compared to the arsenals military superpowers stow today — detonated by neighboring countries would destroy more than a quarter of the Earth’s ozone layer in about two years. Regions closer to the poles would see even more precipitous drops in the protective gas, which absorbs harmful ultraviolet radiation from the sun. New York and Sydney, for example, would see declines rivaling the perpetual hole in the ozone layer above Antarctica. And it may take more than six years for the ozone layer to reach half of its former levels. Researchers described the results during a panel Feb. 18 at the annual meeting of the American Association for the Advancement of Science, calling it “a real bummer” that such a localized nuclear war could bring the modern world to its knees. “This is tremendously dangerous,” said environmental scientist Alan Robock of Rutgers University, one of the climate scientists presenting at the meeting. “The climate change would be unprecedented in human history, and you can imagine the world … would just shut down.” To defuse the complexity involved in a nuclear climate catastrophe, Wired.com sat down with Michael Mills, an atmospheric chemist at the National Center for Atmospheric Research, who led some of the latest simulation efforts. ‘It’s pretty clear this would lead to a global nuclear famine.’ Wired.com: In your simulation, a war between India and Pakistan breaks out. Each country launches 50 nukes at their opponent’s cities. What happens after the first bomb goes off? Michael Mills: The initial explosions ignite fires in the cities, and those fires would build up for hours. What you eventually get is a firestorm, something on the level we saw in World War II in cities like Dresden, in Tokyo, Hiroshima and so on. Today we have larger cities than we did then — mega cities. And using 100 weapons on these different mega cities, like those in India and Pakistan, would cause these firestorms to build on themselves. They would create their own weather and start sucking air through bottom. People and objects would be sucked into buildings from the winds, basically burning everything in the city. It’ll burn concrete, the temperatures get so hot. It converts mega cities into black carbon smoke. Atmospheric scientist Michael Mills of NCAR. Dave Mosher/Wired.com Wired.com: I see — the firestorms push up the air, and ash, into the atmosphere? Mills: Yeah. You sometimes see these firestorms in large forest fires in Canada, in Siberia. In those cases, you see a lot of this black carbon getting into the stratosphere, but not on the level we’re talking about in a nuclear exchange. The primary cause of ozone loss is the heating of the stratosphere by that smoke. Temperatures initially increase by more than 100 degrees Celsius, and remain more than 30 degrees higher than normal for more than 3 years. The higher temperatures increase the rates of two reaction cycles that deplete ozone. Wired.com: And the ozone layer is in the stratosphere, correct? Mills: OK, so we live in the troposphere, which is about 8 kilometers [5 miles] thick at the poles, and 16 km [10 miles] at the equator. At the top of the troposphere, you start to encounter the stratosphere. It’s defined by the presence of the ozone layer, with the densest ozone at the lowest part, then it tails off at the stratopause, where the stratosphere ends about 50 km [30 miles] up. We have a lot of weather in the troposphere. That’s because energy is being absorbed at the Earth’s surface, so it’s warmest at the surface. As you go up in the atmosphere it gets colder. Well, that all turns around as you get to the ozone layer. It starts getting hotter because ozone is absorbing ultraviolet radiation, until you run out of ozone and it starts getting colder again. Then you’re at the mesosphere. How Nukes Gobble Up Ozone When we talk about ozone, we’re talking about the odd oxygen family, which includes both ozone (O3) and atomic oxygen (O). Those two gases can interchange rapidly within hours. Ozone is produced naturally by the breakdown of molecules of oxygen, O2, which makes up 20 percent of the atmosphere. O2 breaks down from ultraviolet solar radiation and splits it into two molecules of O. Then the O, very quickly, runs into another O2 and forms O3. And the way O3 forms O again is by absorbing more UV light, so it’s actually more protective than O2. Ozone is always being created and destroyed by many reactions. Some of those are catalytic cycles that destroy ozone, and in those you have something like NO2 plus O to produce NO plus O2. In that case, you’ve gotten rid of a member of the odd oxygen family and converted it to O2. Well, then you’ve got an NO which can react with ozone and produce the NO2 back again and another O2. So the NO and NO2 can go back and forth and in the process one molecule can deplete thousands of molecules of ozone. It’s a similar process to chlorofluorocarbons, Those are the larger molecules that we’ve manufactured that don’t exist naturally. They break down into chlorine in the stratosphere, which has a powerful ozone-depleting ability. —Michael Mills Wired.com: Where do the nukes come in? I mean, in eroding the ozone layer? Mills: It’s not the explosions that do it, but the firestorms. Those push up gases that lead to oxides of nitrogen, which act like chlorofluorocarbons. But let’s back up a little. There are two important elements that destroy ozone, or O3, which is made of three atoms of oxygen. One element involves oxides of nitrogen, including nitrogen dioxide, or NO2, which can be made from nitrous oxide, or N2O — laughing gas. The other element is a self-destructive process that happens when ozone reacts with atomic oxygen, called O. When they react together, they form O2, which is the most common form of oxygen on the planet. This self-reaction is natural, but takes off the fastest in the first year after the nuclear war. In years two, three and four, the NO2 builds up. It peaks in year two because the N2O, the stuff that’s abundant in the troposphere, rose so rapidly with the smoke that it’s pushed up into the stratosphere. There, it breaks down into the oxides like NO2, which deplete ozone. Wired.com: So firestorms suck up the N2O, push it up into the stratosphere, and degrade the ozone layer. But where does this stuff come from? Mills: N2O is among a wide class of what we call tracers that are emitted at the ground. It’s produced by bacterias in soil, and it’s been increasing due to human activities like nitrogen fertilizers used in farming. N2O is actually now the most significant human impact on the ozone, now that we’ve mostly taken care of CFCs. Wired.com: You did similar computer simulations in the past few years and saw this ozone-depleting effect. What do the new simulations tell us? Mills: Before, we couldn’t look at the ozone depletion’s effects on surface temperatures; we lacked a full ocean model that would respond realistically. The latest runs are ones I’ve done in the Community Earth System Model. It has an atmospheric model, a full-ocean model, full-land and sea-ice models, and even a glacier model. We see significantly greater cooling than other studies, perhaps because of ozone loss . Instead of a globally averaged 1.3-degree–Celsius drop, which Robock’s atmospheric model produced, it’s more like 2 degrees. But we both see a 7 percent decrease in global average precipitation in both models. And in our model we see a much greater global average loss of ozone for many years, with even larger losses everywhere outside of the tropics. I also gave this to my colleague Julia Lee-Taylor at NCAR. She calculated the UV indexes across the planet, and a lot of major cities and farming areas would be exposed to a UV index similar to the Himalayas, or the hole over the Antarctic. We’re starting to look at the response of sea ice and land ice in the model, and it seems to be heavily increasing in just a few years after the hypothetical war. Massive global ozone loss predicted following regional nuclear conflict. Michael Mills/NCAR/NSF Wired.com: What would all of this do to the planet, to civilization? Mills: UV has big impacts on whole ecosystems. Plant height reduction, decreased shoot mass, reduction in foliage area. It can affect genetic stability of plants, increase susceptibility to attacks by insects and pathogens, and so on. It changes the whole competitive balance of plants and nutrients, and it can affect processes from which plants get their nitrogen. Then there’s marine life, which depends heavily on phytoplankton. Phytoplankton are essential; they live in top layer of the ocean and they’re the plants of the ocean. They can go a little lower in the ocean if there’s UV, but then they can’t get as much sunlight and produce as much energy. As soon as you cut off plants in the ocean, the animals would die pretty quickly. You also get damage to larval development and reproduction in fish, shrimp, crabs and other animals. Amphibians are also very susceptible to UV.

### Link

#### Resolve to fight a never ending war is necessary for victory – the K’s fear of violence doesn’t end the war, it lets terrorists win

Brook and Ghate, ‘5 (Yaron, Director of the Ayn Rand Institute, Onkar, Ph.D in Philosophy and Senior Fellow at ARI, “The Foreign Policy of Guilt,” August 1, <http://www.aynrand.org/site/News2?page=NewsArticle&id=11269>)

Support for totalitarian Islam will wither only when the Islamic world is convinced that the West will fight--and fight aggressively. As long as the insurgents continue with their brutal acts in Iraq, unharmed by the mightiest military force in human history, as long as the citizens of London return to "normal" lives with subways exploding all around them, as long as the West continues to negotiate with Iran on nuclear weapons--as long as the West continues to appease its enemies, because it believes it has no moral right to destroy them, totalitarian Islam is emboldened. It is the West's moral weakness that feeds terrorism and brings it fresh recruits. It is the prospect of success against the West, fueled by the West's apologetic response, that allows totalitarian Islam to thrive. Bush has said repeatedly, in unguarded moments, that this war is un-winnable. By his foreign policy, it is. But if the British and American people gain the self-esteem to assert our moral right to exist--with everything this entails--victory will be ours.

### WOT

**Terrorism is inherently evil—the war on terror is correct**

**Schultz 04** (William F, executive director of Amnesty International USA, “Human rights and the evil of terrorism”, UU World, February, http://findarticles.com/p/articles/mi\_qa4071/is\_200402/ai\_n9347594/?tag=content;col1)

Nothing can excuse atrocities such as these. No appeal to cultural differences can excuse the husband. No pursuit of a political agenda can explain away the actions of the minister. Evil is real, and it is very important to call it by its name. When President Bush labeled those who terrorized Americans on September II, 2001, "evildoers," he was absolutely right, and his instinct to avenge their deaths was, too. Human rights are designed to make the world a safer place and to help stop people from doing evil things. Terrorists may sincerely think that what they are doing is good, but advocates of human rights have no problem agreeing with the president: Terrorist acts are evil, and terrorists must be punished.

**Terrorism escalates**

Allison, IR Director @ Harvard, 12 [Graham, Director, Belfer Center for Science and International Affairs; Douglas Dillon Professor of Government, Harvard Kennedy School, "Living in the Era of Megaterror", Sept 7, <http://belfercenter.ksg.harvard.edu/publication/22302/living_in_the_era_of_megaterror.html>. BJM]

Forty years ago this week at the Munich Olympics of 1972, Palestinian terrorists conducted one of the most dramatic terrorist attacks of the 20th century. The kidnapping and massacre of 11 Israeli athletes attracted days of around-the-clock global news coverage of Black September’s anti-Israel message. Three decades later, on 9/11, Al Qaeda killed nearly 3,000 individuals at the World Trade Center and the Pentagon, announcing a new era of megaterror. In an act that killed more people than Japan’s attack on Pearl Harbor, a band of terrorists headquartered in ungoverned Afghanistan demonstrated that individuals and small groups can kill on a scale previously the exclusive preserve of states. Today, how many people can a small group of terrorists kill in a single blow? Had Bruce Ivins, the U.S. government microbiologist responsible for the 2001 anthrax attacks, distributed his deadly agent with sprayers he could have purchased off the shelf, tens of thousands of Americans would have died. Had the 2001 “Dragonfire” report that Al Qaeda had a small nuclear weapon (from the former Soviet arsenal) in New York City proved correct, and not a false alarm, detonation of that bomb in Times Square could have incinerated a half million Americans. In this electoral season, President Obama is claiming credit, rightly, for actions he and U.S. Special Forces took in killing Osama bin Laden. Similarly, at last week’s Republican convention in Tampa, Jeb Bush praised his brother for making the United States safer after 9/11. There can be no doubt that the thousands of actions taken at federal, state and local levels have made people safer from terrorist attacks. Many are therefore attracted to the chorus of officials and experts claiming that the “strategic defeat” of Al Qaeda means the end of this chapter of history. But we should remember a deeper and more profound truth. While applauding actions that have made us safer from future terrorist attacks, we must recognize that they **have not reversed an inescapable reality**: The relentless advance of science and technology is making it possible for smaller and **smaller groups to kill** **larger** and larger **numbers of people**. If a Qaeda affiliate, or some terrorist group in Pakistan whose name readers have never heard, acquires highly enriched uranium or plutonium made by a state, they can construct an elementary nuclear bomb capable of killing hundreds of thousands of people. At biotech labs across the United States and around the world, research scientists making medicines that advance human well-being are also capable of making pathogens, like anthrax, that can produce massive casualties. What to do? Sherlock Holmes examined crime scenes using a method he called M.M.O.: motive, means and opportunity. In a society where citizens gather in unprotected movie theaters, churches, shopping centers and stadiums, opportunities for attack abound. Free societies are inherently “target rich.” Motive to commit such atrocities poses a more difficult challenge. In all societies, a percentage of the population will be homicidal. No one can examine the mounting number of cases of mass murder in schools, movie theaters and elsewhere without worrying about a society’s mental health. Additionally, actions we take abroad unquestionably impact others’ motivation to attack us. As Faisal Shahzad, the 2010 would-be “Times Square bomber,” testified at his trial: “Until the hour the U.S. ... stops the occupation of Muslim lands, and stops killing the Muslims ... we will be attacking U.S., and I plead guilty to that.” Fortunately, it is more difficult for a terrorist to acquire the “means” to cause mass casualties. Producing highly enriched uranium or plutonium requires expensive industrial-scale investments that only states will make. If all fissile material can be secured to a gold standard beyond the reach of thieves or terrorists, aspirations to become the world’s first nuclear terrorist can be thwarted. Capabilities for producing bioterrorist agents are not so easily secured or policed. While more has been done, and much more could be done to further raise the technological barrier, as knowledge advances and technological capabilities to make pathogens become more accessible, the means for bioterrorism will come within the reach of terrorists. One of the hardest truths about modern life is that the same advances in science and technology that enrich our lives also empower potential killers to achieve their deadliest ambitions. To imagine that we can escape this reality and return to a world in which we are invulnerable to future 9/11s or worse is an illusion. For as far as the eye can see, we will live in an era of megaterror.

#### Terrorism is actually bad – fighting it is the most ethical act

Rosenfeld, Professor Human Rights Cardozo School of Law, ‘5 (Michel, November, “Symposium: Derrida/America: The Present State Of America's Europe: Law: Derrida's Ethical Turn And America: Looking Back From The Crossroads Of Global Terrorism And The Enlightenment” Cardozo Law Review, 27 Cardozo L. Rev. 815, lexis)

If pure disregard of the other is unequivocally unethical in the context of the ethics of difference, self-defense against state terrorism or global terrorism, against the other's attempt to deny the self treatment as an other self, seems prima facie ethical. Indeed, if even the quest for justice is inevitably accompanied by violence, 30 violence necessary to prevent eradication of the self's identity by the other seems eminently justifiable. More generally, the obligation to forge common bonds of identity with the other must be deferred when it is necessary to engage in self-defense against the other's attempts to destroy the self's identity.

### AT: Solve root cause

**Doesn’t – no way**

**Epstein 05** (Alex, **analyst at the Ayn Rand Institute,** BA in Philosophy from Duke University, “Fight the Root of Terrorism With Bombs, Not Bread”, San Fransisco Chronicle, 8/14, http://www.aynrand.org/site/News2?page=NewsArticle&id=11243&news\_iv\_ctrl=1021)

In light of the recent suicide bombings in London, and the general inability of the West to prevent terrorist attacks, there is much talk about fighting the "root cause" of terrorism. The most popular argument is that terrorism is caused by poverty. The United Nations and our European and Arab "allies" repeatedly tell us to minimize our military operations and instead dole out more foreign aid to poor countries--to put down our guns and pick up our checkbook. Only by fighting poverty, the refrain goes, can we address the "root cause" of terrorism. The pernicious idea that poverty causes terrorism has been a popular claim since the attacks of September 11. U.N. Secretary General Kofi Annan has repeatedly asked wealthy nations to double their foreign aid, naming as a cause of terrorism "that far too many people are condemned to lives of extreme poverty and degradation." Former Secretary of State Colin Powell agrees: "We have to put hope back in the hearts of people. We have to show people who might move in the direction of terrorism that there is a better way." Businessman Ted Turner also concurs: "The reason that the World Trade Center got hit is because there are a lot of people living in abject poverty out there who don't have any hope for a better life."   Indeed, the argument that poverty causes terrorism has been central to America’s botched war in Iraq--which has focused, not on quickly ending any threat the country posed and moving on to other crucial targets, but on bringing the good life to the Iraqi people.   Eliminating the root of terrorism is indeed a valid goal--but properly targeted military action, not welfare handouts, is the means of doing so.   Terrorism is not caused by poverty. The terrorists of September 11 did not attack America in order to make the Middle East richer. To the contrary, their stated goal was to repel any penetration of the prosperous culture of the industrialized "infidels" into their world. The wealthy Osama bin Laden was not using his millions to build electric power plants or irrigation canals. If he and his terrorist minions wanted prosperity, they would seek to emulate the United States--not to destroy it.   More fundamental, poverty as such cannot determine anyone's code of morality. It is the ideas that individuals choose to adopt which make them pursue certain goals and values. A desire to destroy wealth and to slaughter innocent, productive human beings cannot be explained by a lack of money or a poor quality of life--only by anti-wealth, anti-life ideas. These terrorists are motivated by the ideology of Islamic Fundamentalism. This other-worldly, authoritarian doctrine views America's freedom, prosperity, and pursuit of worldly pleasures as the height of depravity. Its adherents resent America's success, along with the appeal its culture has to many Middle Eastern youths. To the fundamentalists, Americans are "infidels" who should be killed. As a former Taliban official said, "The Americans are fighting so they can live and enjoy the material things in life. But we are fighting so we can die in the cause of God."   The terrorists hate us because of their ideology--a fact that filling up the coffers of Third World governments will do nothing to change. What then, can our government do? It cannot directly eradicate the deepest, philosophical roots of terrorism; but by using military force, it can eliminate the only "root cause" relevant in a political context: state sponsorship of terrorism. The fundamentalists' hostility toward America can translate into international terrorism only via the governments that employ, finance, train, and provide refuge to terrorist networks. Such assistance is the cause of the terrorist threat--and America has the military might to remove that cause. It is precisely in the name of fighting terrorism at its root that America must extend its fist, not its hand. Whatever other areas of the world may require U.S. troops to stop terrorist operations, we must above all go after the single main source of the threat--Iran. This theocratic nation is both the birthplace of the Islamic Fundamentalist revolution and, as a consequence, a leading sponsor of terrorism. Removing that government from power would be a potent blow against Islamic terrorism. It would destroy the political embodiment of the terrorists' cause. It would declare America's intolerance of support for terrorists. It would be an unequivocal lesson, showing what will happen to other countries if they fail to crack down on terrorists within their borders. And it would acknowledge the fact that dropping bombs, not food packages, is the only way for our government to attack terrorism at its root.

### Case - Death

Death is the ultimate evil—it is a metaphysical lightning strike that obliterates what it is to be human in our present state—there is no possible warrant for their argument

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(Craig Paterson, Department of Philosophy, Providence College, Rhode Island, “A Life Not Worth

Living?”, Studies in Christian Ethics, <http://sce.sagepub.com>)

Contrary to those accounts, I would argue that it is death per se that is really the objective evil for us, not because it deprives us of a prospective future of overall good judged better than the alternative of non-being. It cannot be about harm to a former person who has ceased to exist, for no person actually suffers from the sub-sequent non-participation. Rather, death in itself is an evil to us because it ontologically destroys the current existent subject — it is the ultimate in metaphysical lightening strikes.80 The evil of death is truly an ontological evil borne by the person who already exists, independently of calculations about better or worse possible lives. Such an evil need not be consciously experienced in order to be an evil for the kind of being a human person is. Death is an evil because of the change in kind it brings about, a change that is destructive of the type of entity that we essentially are. Anything, whether caused naturally or caused by human intervention (intentional or unintentional) that drastically interferes in the process of maintaining the person in existence is an objective evil for the person. What is crucially at stake here, and is dialectically supportive of the self-evidency of the basic good of human life, is that death is a radical interference with the current life process of the kind of being that we are. In consequence, death itself can be credibly thought of as a ‘primitive evil’ for all persons, regardless of the extent to which they are currently or prospectively capable of participating in a full array of the goods of life.81

Death cannot be possibly good—it destroys the subject—we should orient our politics around material improvement

Paterson 3

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What we can know about death, based on natural human reason alone, is that it results in the destruction of the self. There will no longer be a human being in existence. There will be no carrier of value or disvalue. There will be no subject in existence that is capable of bearing any of the kinds of predication typical of living human beings. Death is an event that results in the non-being of the human person that was.72 Unlike Devine, I would argue that an intention to bring about this non-state, given the relevant (if incomplete) knowledge we have about it, points to the incoherence behind the idea that death can really be said to be a benefit for the person who is dead, as argued for by contemporary deprivation authors.73 When we assert that a person is harmed or benefited by a state, this requires that there is actually a subject in existence who is capable of being the bearer of the value or disvalue. If a person must actually exist in order to be the subject bearer of harms and benefits that happen, then how can there be said to be a subject who is capable of being benefited posthumously by his or her death? This line of argumentation against deprivation accounts (that death can be a benefit) is convincingly argued for by John Donnelly and J. L. A. Garcia. If a person succeeds in killing himself or herself, there can be no betterment ascribed to the person. For Donnelly, it is muddled to argue that a person can be said to be posthumously benefited or harmed if the person must first be destroyed as a prerequisite for the benefit.74 The irrationality of thinking that death can be a benefit for a person is further addressed by Garcia.75 If it is good to be without pain, as indeed it is under most circumstances, this presupposes the existence of the subject in order to instantiate that good (any good). If a person can be ‘better off dead’, then the continued existence of the person must continue after death. Yet no one on the basis of reason alone can justifiably claim that death can allow for the continuation of the person qua person. To realise goods and to minimise evils requires the presence of that single constant, a live human being, who can possibly make sense of such value statements. For Garcia, therefore, it is quite illicit to jump from the evaluation of means to minimise, or be free from, the evils of suffering and pain, to the conclusion that the destruction of the subject itself can make a person in any meaningful sense better off. Consequently, all that can reasonably be done is to seek to benefit persons in their present lives, that is to improve as best we can the extent of their flourishing within the framework of humanitarian means available at our disposal.