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#### The United States federal government is the actor defined by the resolution, not individual debaters

**US Gov** Official Website 20**09**

http://www.usa.gov/Agencies/federal.shtml

U.S. Federal Government **The three branches of U.S. government—legislative, judicial, and executive—carry out governmental power and functions.** View a complete diagram (.PDF) of the U.S. government's branches.

#### “Resolved” expresses intent to implement the plan

**Merriam-Webster Dictionary** 19**96** [http://dictionary.reference.com/search?q=resolved, downloaded 07/20/03]

“6. **To change or convert by resolution or formal vote**; -- **used only reflexively; as, the house resolved itself into a committee of the whole**.”

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

**American Heritage Dictionary 2K**

[www.dictionary.com]

3 **Used to express** probability or **expectation**

#### A. Decision-making—having a limited topic with equitable ground is necessary to foster decision-making and clash

**Steinberg & Freeley 8** \*Austin J. Freeley is a Boston based attorney who focuses on criminal, personal injury and civil rights law, AND \*\*David L. Steinberg , Lecturer of Communication Studies @ U Miami, Argumentation and Debate: Critical Thinking for Reasoned Decision Making pp 45-

Debate is a means of settling differences, so there must be a difference of opinion or a conflict of interest before there can be a debate. If everyone is in agreement on a tact or value or policy, there is no need for debate: the matter can be settled by unanimous consent. Thus, for example, it would be pointless to attempt to debate "Resolved: That two plus two equals four," because there is simply no controversy about this statement. (Controversy is an essential prerequisite of debate. Where there is no clash of ideas, proposals, interests, or expressed positions on issues, there is no debate. In addition, debate cannot produce effective decisions without clear identification of a question or questions to be answered. For example, general argument may occur about the broad topic of illegal immigration. How many illegal immigrants are in the United States? What is the impact of illegal immigration and immigrants on our economy? What is their impact on our communities? Do they commit crimes? Do they take jobs from American workers? Do they pay taxes? Do they require social services? Is it a problem that some do not speak English? Is it the responsibility of employers to discourage illegal immigration by not hiring undocumented workers? Should they have the opportunity- to gain citizenship? Docs illegal immigration pose a security threat to our country? Do illegal immigrants do work that American workers are unwilling to do? Are their rights as workers and as human beings at risk due to their status? Are they abused by employers, law enforcement, housing, and businesses? I low are their families impacted by their status? What is the moral and philosophical obligation of a nation state to maintain its borders? Should we build a wall on the Mexican border, establish a national identification can!, or enforce existing laws against employers? Should we invite immigrants to become U.S. citizens? Surely you can think of many more concerns to be addressed by a conversation about the topic area of illegal immigration. Participation in this "debate" is likely to be emotional and intense. However, it is not likely to be productive or useful without focus on a particular question and identification of a line demarcating sides in the controversy. To be discussed and resolved effectively, controversies must be stated clearly. Vague understanding results in unfocused deliberation and poor decisions, frustration, and emotional distress, as evidenced by the failure of the United States Congress to make progress on the immigration debate during the summer of 2007. Someone disturbed by the problem of the growing underclass of poorly educated, socially disenfranchised youths might observe, "Public schools are doing a terrible job! They are overcrowded, and many teachers are poorly qualified in their subject areas. Even the best teachers can do little more than struggle to maintain order in their classrooms." That same concerned citizen, facing a complex range of issues, might arrive at an unhelpful decision, such as "We ought to do something about this" or. worse. "It's too complicated a problem to deal with." Groups of concerned citizens worried about the state of public education could join together to express their frustrations, anger, disillusionment, and emotions regarding the schools, but without a focus for their discussions, they could easily agree about the sorry state of education without finding points of clarity or potential solutions. A gripe session would follow. But if a precise question is posed—such as "What can be done to improve public education?"—then a more profitable area of discussion is opened up simply by placing a focus on the search for a concrete solution step. One or more judgments can be phrased in the form of debate propositions, motions for parliamentary debate, or bills for legislative assemblies. The statements "Resolved: That the federal government should implement a program of charter schools in at-risk communities" and "Resolved: That the state of Florida should adopt a school voucher program" more clearly identify specific ways of dealing with educational problems in a manageable form, suitable for debate. They provide specific policies to be investigated and aid discussants in identifying points of difference. To have a productive debate, which facilitates effective decision making by directing and placing limits on the decision to be made, the basis for argument should be clearly defined. If we merely talk about "homelessness" or "abortion" or "crime'\* or "global warming" we are likely to have an interesting discussion but not to establish profitable basis for argument. For example, the statement "Resolved: That the pen is mightier than the sword" is debatable, yet fails to provide much basis for clear argumentation. If we take this statement to mean that the written word is more effective than physical force for some purposes, we can identify a problem area: the comparative effectiveness of writing or physical force for a specific purpose. Although we now have a general subject, we have not yet stated a problem. It is still too broad, too loosely worded to promote well-organized argument. What sort of writing are we concerned with—poems, novels, government documents, website development, advertising, or what? What does "effectiveness" mean in this context? What kind of physical force is being compared—fists, dueling swords, bazookas, nuclear weapons, or what? A more specific question might be. "Would a mutual defense treaty or a visit by our fleet be more effective in assuring Liurania of our support in a certain crisis?" The basis for argument could be phrased in a debate proposition such as "Resolved: That the United States should enter into a mutual defense treatv with Laurania." Negative advocates might oppose this proposition by arguing that fleet maneuvers would be a better solution. This is not to say that debates should completely avoid creative interpretation of the controversy by advocates, or that good debates cannot occur over competing interpretations of the controversy; in fact, these sorts of debates may be very engaging. The point is that debate is best facilitated by the guidance provided by focus on a particular point of difference, which will be outlined in the following discussion.

#### B. Creativity—thinking “inside the box” forces teams to be creative about their positions and come up with innovative solutions. Absent constraints, debate becomes boring and stale—we link turn all of their offense.

**Intrator 10** (Intrator, David, President of The Creative Organization and musical composer, October 22, 2010, “Thinking Inside The Box: A Professional Creative Dispels A Popular Myth”, Training, http://www.trainingmag.com/article/thinking-inside-box) FS

**One of the most pernicious myths about creativity, one that seriously inhibits creative thinking and innovation, is the belief that one needs to “think outside the box.”** As someone who has worked for decades as a professional creative, **nothing could be further from the truth. This** a **is** view **shared by the vast majority of creatives, expressed** famously **by** the **modernist designer Charles Eames when he wrote, “Design depends largely upon constraints.” The myth of thinking outside the box stems from** a fundamental misconception **of what creativity is**, and what it’s not. In the popular imagination, creativity is **something weird and wacky.** The creative process is magical, or divinely inspired. But, in fact, **creativity is** not about divine inspiration or magic. It’s **about problem-solving, and by definition a problem is a constraint**, a limit, a box. One of the best illustrations of this is the work of **photographers**. They **create by excluding the great mass what’s before them**, choosing a small frame in which to work. **Within that tiny frame**, literally a box, **they uncover relationships and establish priorities**. **What makes creative problem-solving uniquely challenging is that you, as the creator, are the one defining the problem.** You’re the one choosing the frame. And **you alone determine what’s an effective solution**. **This can be quite demanding,** both intellectually and emotionally. **Intellectually, you are required to establish limits, set priorities**, and cull patterns and relationships from a great deal of material, much of it fragmentary. More often than not, this is the material you generated during brainstorming sessions. At the end of these sessions, you’re usually left with a big mess of ideas, half-ideas, vague notions, and the like. Now, chances are you’ve had a great time making your mess. You might have gone off-site, enjoyed a “brainstorming camp,” played a number of warm-up games. You feel artistic and empowered. **But to be truly creative, you have to clean up your mess, organizing those fragments into something real, something useful**, something **that actually works**. That’s the hard part. It takes a lot of energy, time, and willpower to make sense of the mess you’ve just generated. It also can be emotionally difficult. **You’ll need to throw out many ideas you originally thought were great, ideas you’ve become attached to, because they simply don’t fit into the rules you’re creating as you build your box.** You can always change the rules, but that also comes with an emotional price. Unlike many other kinds of problems, with creative problems there is no external authority to which you can appeal to determine whether you’re on the right track, whether one set of rules should have priority over another, or whether one box is better than another. There is no correct answer. Better said: There might be a number of correct answers. Or none at all. The responsibility of deciding the right path to take is entirely upon you. That’s a lot of responsibility, and it can be paralyzing. So it’s no wonder that the creative process often stalls after the brainstorming in many organizations. Whereas generating ideas is open-ended, and, in a sense, infinitely hopeful, having to pare those ideas down is restrictive, tedious, and, at times, scary. The good news, however, is that understanding the creative process as problem-solving is ultimately liberating. For one, all of **those** left-brainers **with well-honed rational skills will find themselves** far more creative **than they ever thoug**ht. They’ll discover their talents for organization, abstraction, and clarity are very much what’s required to be a true creative thinker. **Viewing creativity as problem-solving also makes the whole process far less intimidating**, even though it might lose some of its glamour and mystery. Moreover, **since creative problems are open to rational analysis, they can be broken down into smaller components that are easier to address.** Best of all, **the very act of problem-solving, of organizing and trying making sense of things, helps generate new ideas.** Paradoxically, thinking within a box may be one of the most effective brainstorming techniques **there** is. That may be what Charles Eames meant when he added, “I welcome constraints.” **Without some sort of structure to your creative thinking**, you’re just flailing about. For a while you might feel like you’re making progress, generating a great mess of ideas that might hold some potential. But **to turn** those **ideas into something truly innovative, your best bet is to** build your box and **play by the rules** of your own creation.

#### A. Critical thinking—switching sides forces debaters to assess all possible outcomes of a policy and sharpens their analysis of complex situations

**Harrigan 8** NDT champion, debate coach at UGA (Casey, thesis submitted to Wake Forest Graduate Faculty for Master of Arts in Communication, “A defense of switch side debate”, http://dspace.zsr.wfu.edu/jspui/bitstream/10339/207/1/harrigancd052008, p. 57-59)

Along these lines, the greatest benefit of switching sides, which goes to the heart of contemporary debate, is its inducement of critical thinking. Defined as “reasonable reflective thinking that is focused on deciding what to believe or do” (Ennis, 1987, p. 10), critical thinking learned through debate teaches students not just how advocate and argue, but how to decide as well. Each and every student, whether in debate or (more likely) at some later point in life, will be placed in the position of the decision-maker. Faced with competing options whose costs and benefits are initially unclear, critical thinking is necessary to assess all the possible outcomes of each choice, compare their relative merits, and arrive at some final decision about which is preferable. In some instances, such as choosing whether to eat Chinese or Indian food for dinner, the importance of making the correct decision is minor. For many other decisions, however, the implications of choosing an imprudent course of action are potentially grave. As Robert Crawford notes, there are “issues of unsurpassed importance in the daily lives of millions upon millions of people…being decided to a considerable extent by the power of public speaking” (2003). Although the days of the Cold War are over, and the risk that “the next Pearl Harbor could be ‘compounded by hydrogen’” (Ehninger and Brockriede, 1978, p. 3) is greatly reduced, the manipulation of public support before the invasion of Iraq in 2003 points to the continuing necessity of training a well-informed and critically-aware public (Zarefsky, 2007).In the absence of debate-trained critical thinking, ignorant but ambitious politicians and persuasive but nefarious leaders would be much more likely to draw the country, and possibly the world, into conflicts with incalculable losses in terms of human well-being. Given the myriad threats of global proportions that will require incisive solutions, including global warming, the spread of pandemic diseases, and the proliferation of weapons of mass destruction, cultivating a robust and effective society of critical decision-makers is essential. As Louis Rene Beres writes, “with such learning, we Americans could prepare…not as immobilized objects of false contentment, but as authentic citizens of an endangered planet” (2003). Thus, it is not surprising that critical thinking has been called “the highest educational goal of the activity” (Parcher, 1998). While arguing from conviction can foster limited critical thinking skills, the element of switching sides is necessary to sharpen debate’s critical edge and ensure that decisions are made in a reasoned manner instead of being driven by ideology. Debaters trained in SSD are more likely to evaluate both sides of an argument before arriving at a conclusion and are less likely to dismiss potential arguments based on his or her prior beliefs (Muir 1993). In addition, debating both sides teaches “conceptual flexibility,” where decision-makers are more likely to reflect upon the beliefs that are held before coming to a final opinion (Muir, 1993, p. 290). Exposed to many arguments on each side of an issue, debaters learn that public policy is characterized by extraordinary complexity that requires careful consideration before action. Finally, these arguments are confirmed by the preponderance of empirical research demonstrating a link between competitive SSD and critical thinking (Allen, Berkowitz)

#### B. Tolerance—switching sides makes debaters more tolerant of arguments and ideas that are the opposite of their own—their one-sided approach promotes dogmatism

**Muir 93** (Star, Professor of Communication – George Mason U., “A Defense of the Ethics of Contemporary Debate”, Philosophy & Rhetoric, Vol. 26, No. 4, p. 288-289)

The role of **switch-side debate is especially important in the** oral **defense of arguments that foster tolerance** without accruing the moral complications of acting on such beliefs. **The forum is** therefore **unique in providing debaters with** attitudes of **tolerance** without committing them to active moral irresponsibility. As Freeley notes, **debaters are** indeed **exposed to a multivalued world**, both within and between the sides of a given topic. Yet this exposure hardly commits them to such "mistaken" values. In this view, **the divorce of the game from the "real world" can be** seen as **a means of gaining perspective** without obligating students to validate their hypothetical value structure through immoral actions.'s Values clarification, Stewart is correct in pointing out, does not mean that no values are developed. Two very important values— **tolerance and fairness—inhere to a significant degree in the ethics of switch-side debate**. A second point about the charge of relativism is that tolerance is related to the development of reasoned moral viewpoints. **The willingness to recognize** the existence of **other views, and to grant alternative positions** a degree of **credibility, is** a value **fostered by switch-side debate**: Alternately **debating both sides** of the same question . . . **inculcates a deep-seated** attitude of **tolerance** toward differing points of view. **To** be forced to **debate only one side leads to an ego-identification with that side**. , . . The other side in contrast is seen only as something to be discredited. Arguing as persuasively as one can for completely opposing views is one way of giving recognition to the idea that a strong case can generally be made for the views of earnest and intelligent men, however such views may clash with one's own. . . .**Promoting** this kind of **tolerance is** perhaps **one of the greatest benefits debating both sides has to offer**. 5' The activity should encourage debating both sides of a topic, reasons Thompson, because **debaters are "more likely to realize that propositions are bilateral. It is those who fail to recognize this** fact who **become intolerant, dogmatic, and bigoted**.""\* While Theodore Roosevelt can hardly be said to be advocating bigotry, his efforts to turn out advocates convinced of their rightness is not a position imbued with tolerance.

#### C. Activism—only switching sides teaches students to anticipate counter-arguments and build coalitions effectively, which is necessary for sustained activism

**Harrigan 8** - Casey Harrigan, Associate Director of Debate at UGA, Master’s in Communications, Wake Forest U., 2008, “A Defense of Switch Side Debate”, Master’s thesis at Wake Forest, Department of Communication, May, pp.49-50

Third, there is an important question of means. Even the best activist intentions have little practical utility as long as they remain purely cordoned off in the realm of theoretical abstractions. Creating programs of action that seek to produce material changes in the quality of life for suffering people, not mere wishful thinking in the ivory towers of academia, should be the goal of any revolutionary project. Frequently, for strategies for change, the devil lies in the details. It is not possible to simply click one’s ruby red slippers together and wish for alternatives to come into being. Lacking a plausible mechanism to enact reforms, many have criticized critical theory as being a “fatally flawed enterprise” (Jones 1999). For activists, learning the skills to successfully negotiate hazardous political terrain is crucial. They must know when to and when not to compromise, negotiate, and strike political alliances in order to be successful. The pure number of failed movements in the past several decades demonstrates the severity of the risk assumed by groups who do not focus on refining their preferred means of change. Given the importance of strategies for change, SSD is even more crucial. Debaters trained by debating both sides are substantially more likely to be effective advocates than those experienced only in arguing on behalf of their own convictions. For several reasons, SSD instills a series of practices that are essential for a successful activist agenda. First, SSD creates more knowledgeable advocates for public policy issues. As part of the process of learning to argue both sides, debaters are forced to understand the intricacies of multiple sides of the argument considered. Debaters must not only know how to research and speak on behalf of their own personal convictions, but also for the opposite side in order to defend against attacks of that position. Thus, when placed in the position of being required to publicly defend an argument, students trained via SSD are more likely to be able to present and persuasively defend their positions. Second, learning the nuances of all sides of a position greatly strengthens the resulting convictions of debaters, their ability to anticipate opposing arguments, and the effectiveness of their attempts to locate the crux, nexus and loci of arguments. As is noted earlier, conviction is a result, not a prerequisite of debate. Switching sides and experimenting with possible arguments for and against controversial issues, in the end, makes students more likely to ground their beliefs in a reasoned form of critical thinking that is durable and unsusceptible to knee-jerk criticisms. As a result, even though it may appear to be inconsistent with advocacy, SSD “actually created stronger advocates” that are more likely to be successful in achieving their goals (Dybvig and Iverson 2000). Proponents of abandoning SSD and returning to debating from conviction should take note. Undoubtedly, many of their ideas would be beneficial if enacted and deserve the support of activist energies. However, anti-SSD critics seem to have given little thought to the important question of how to translate good ideas into practice. By teaching students to privilege their own personal beliefs prior to a thorough engagement with all sides of an issue, debating from conviction produces activists that are more likely to be politically impotent. By positing that debaters should bring prior beliefs to the table in a rigid manner and assuming that compromising is tantamount to giving in to cooptation, the case of debating from conviction undercuts the tactics necessary for forging effective coalitional politics. Without such broad-based alliances, sustainable political changes will likely be impossible (Best & Kellner 2001).

#### A. Policy relevance—learning about how theory relates to policy and discussing implementation is crucial to influence real policymakers—without tying advocacy to policy, debate becomes irrelevant

**Nye 09** - Joseph Nye, professor at Harvard University and former dean of the Harvard Kennedy School, 4-13-2009, Washington Post, http://www.washingtonpost.com/wp-dyn/content/article/2009/04/12/AR2009041202260\_pf.html 4-13-09

President Obama has appointed some distinguished academic economists and lawyers to his administration, but few high-ranking political scientists have been named. In fact, the editors of a recent poll of more than 2,700 international relations experts declared that "the walls surrounding the ivory tower have never seemed so high." While important American scholars such as Henry Kissinger and Zbigniew Brzezinski took high-level foreign policy positions in the past, that path has tended to be a one-way street. Not many top-ranked scholars of international relations are going into government, and even fewer return to contribute to academic theory. The 2008 Teaching, Research and International Policy (TRIP) poll, by the Institute for Theory and Practice in International Relations, showed that of the 25 scholars rated as producing the most interesting scholarship during the past five years, only three had ever held policy positions (two in the U.S. government and one in the United Nations). The fault for this growing gap lies not with the government but with the academics. Scholars are paying less attention to questions about how their work relates to the policy world, and in many departments a focus on policy can hurt one's career. Advancement comes faster for those who develop mathematical models, new methodologies or theories expressed in jargon that is unintelligible to policymakers. A survey of articles published over the lifetime of the American Political Science Review found that about one in five dealt with policy prescription or criticism in the first half of the century, while only a handful did so after 1967. Editor Lee Sigelman observed in the journal's centennial issue that "if 'speaking truth to power' and contributing directly to public dialogue about the merits and demerits of various courses of action were still numbered among the functions of the profession, one would not have known it from leafing through its leading journal." As citizens, academics might be considered to have an obligation to help improve on policy ideas when they can. Moreover, such engagement can enhance and enrich academic work, and thus the ability of academics to teach the next generation. As former undersecretary of state David Newsom argued a decade ago, "the growing withdrawal of university scholars behind curtains of theory and modeling would not have wider significance if this trend did not raise questions regarding the preparation of new generations and the future influence of the academic community on public and official perceptions of international issues and events. Teachers plant seeds that shape the thinking of each new generation; this is probably the academic world's most lasting contribution." Yet too often scholars teach theory and methods that are relevant to other academics but not to the majority of the students sitting in the classroom before them. Some academics say that while the growing gap between theory and policy may have costs for policy, it has produced better social science theory, and that this is more important than whether such scholarship is relevant. Also, to some extent, the gap is an inevitable result of the growth and specialization of knowledge. Few people can keep up with their subfields, much less all of social science. But the danger is that academic theorizing will say more and more about less and less. Even when academics supplement their usual trickle-down approach to policy by writing in journals, newspapers or blogs, or by consulting for candidates or public officials, they face many competitors for attention. More than 1,200 think tanks in the United States provide not only ideas but also experts ready to comment or consult at a moment's notice. Some of these new transmission belts serve as translators and additional outlets for academic ideas, but many add a bias provided by their founders and funders. As a group, think tanks are heterogeneous in scope, funding, ideology and location, but universities generally offer a more neutral viewpoint. While pluralism of institutional pathways is good for democracy, the policy process is diminished by the withdrawal of the academic community. The solutions must come via a reappraisal within the academy itself. Departments should give greater weight to real-world relevance and impact in hiring and promoting young scholars. Journals could place greater weight on relevance in evaluating submissions. Studies of specific regions deserve more attention. Universities could facilitate interest in the world by giving junior faculty members greater incentives to participate in it. That should include greater toleration of unpopular policy positions. One could multiply such useful suggestions, but young people should not hold their breath waiting for them to be implemented. If anything, the trends in academic life seem to be headed in the opposite direction.

### Case

#### War is at its lowest level in history because of US primacy---best statistical studies prove heg solves war because it makes democratic peace resilient and globalization sustainable---it’s the deeper cause of proximate checks against war

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

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

#### The world getting better now because heg is peaceful

Busby 12 Josh, Assistant Professor of Public Affairs and a fellow in the RGK Center for Philanthropy and Community Service as well as a Crook Distinguished Scholar at the Robert S. Strauss Center for International Security and Law, <http://duckofminerva.blogspot.com/2012/01/get-real-chicago-ir-guys-out-in-force.html>

Is Unipolarity Peaceful?As evidence, Monteiro provides metrics of the number of years during which great powers have been at war. For the unipolar era since the end of the Cold War, the United States has been at war 13 of those 22 years or 59% (see his Table 2 below). Now, I've been following some of the discussion by and about Steven Pinker and Joshua Goldstein's [work](http://www.nytimes.com/2011/12/18/opinion/sunday/war-really-is-going-out-of-style.html?pagewanted=all) that suggests the world is becoming more peacefulwith interstate wars and intrastate wars becoming more rare. I was struck by the graphic that Pinker used in a Wall Street Journal [piece](http://online.wsj.com/article/SB10001424053111904106704576583203589408180.html) back in September that drew on the Uppsala Conflict Data, which shows a steep decline in the number of deaths per 100,000 people. How do we square this account by Monteiro of a unipolar world that is not peaceful (with the U.S. at war during this period in Iraq twice, Afghanistan, Kosovo) andPinker's account which suggests declining violence in the contemporary period? Where Pinker is focused on systemic outcomes, Monteiro's measure merely reflect years during which the great powers are at war. Under unipolarity, there is only one great power so the measure is partial and not systemic. However, Monteiro's theory aims to be systemic rather than partial. In critiquing Wohlforth's early work on unipolarity stability, Monteiro notes: Wohlforth’s argument does not exclude all kinds of war. Although power preponderance allows the unipole to manage conflicts globally, this argument is not meant to apply to relations between major and minor powers, or among the latter (17). So presumably, a more adequate test of the peacefulness or not of unipolarity (at least for Monteiro) is not the number of years the great power has been atwar but whether the system as a whole is becoming more peaceful underunipolaritycompared to previous eras, including wars between major and minor powers or wars between minor powers and whether the wars that do happen are as violent as the ones that came before. Now, as Ross Douthat pointed [out](http://douthat.blogs.nytimes.com/2011/10/17/steven-pinkers-history-of-violence/), Pinker's argument isn't based on a logic of benign hegemony. It could be that even if the present era is more peaceful, unipolarity has nothing to do with it. Moreover, Pinker may be wrong. Maybe the world isn't all that peaceful. I keep thinking about the places I don't want to go to anymore because they are violent (Mexico, Honduras, El Salvador, Nigeria, Pakistan, etc.) As Tyler Cowen [noted](http://marginalrevolution.com/marginalrevolution/2011/10/steven-pinker-on-violence.html), the measure Pinker uses to suggest violence is a per capita one, which doesn't get at the absolute level of violence perpetrated in an era of a greater world population. But, if my read of other [reports](http://www.hsrgroup.org/human-security-reports/20092010/graphs-and-tables.aspx) basedon Uppsala data is right, war is becoming more rare and less deadly (though later [data](http://www.pcr.uu.se/research/ucdp/charts_and_graphs/) suggests lower level armed conflict may be increasing again since the mid-2000s). The apparent violence of the contemporary era may be something of a presentist bias and reflect our own lived experience and the ubiquity of news media .Even if the U.S. has been at war for the better part of unipolarity, the deadliness is declining, even compared with Vietnam, let alone World War II.Does Unipolarity Drive Conflict? So, I kind of took issue with the Monteiro's premise that unipolarity is not peaceful. What about his argument that unipolarity drives conflict? Monteiro suggests that the unipole has three available strategies - defensive dominance, offensive dominance and disengagement - though is less likely to use the third. Like Rosato and Schuessler, Monteiro suggests because other states cannot trust the intentions of other states, namely the unipole, that minor states won't merely bandwagon with the unipole. Some "recalcitrant" minor powers will attempt to see what they can get away with and try to build up their capabilities. As an aside, in Rosato and Schuessler world, unless these are located in strategically important areas (i.e. places where there is oil), then the unipole (the United States) should disengage. In Monteiro's world, disengagement would inexorably lead to instability and draw in the U.S. again (though I'm not sure this necessarily follows), but neither defensive or offensive dominance offer much possibility for peace either since it is U.S. power in and of itself that makes other states insecure, even though they can't balance against it.

#### U.S. leadership is key to global stability, preventing great power wars--multiple scenarios

Stephen G. **Brooks**, Associate Professor, Government, Dartmouth College, G. John Ikenberry, Professor, Politics and International Affairs, Princeton University and William C. Wohlforth, Professor, Government, Dartmouth College, "Don't Come Home, America," INTERNATIONAL SECURITY, Winter 2012-20**13**, p. 33-40.

Even if deep engagement’s costs are far less than retrenchment advocates claim, they are not worth bearing unless they yield greater benefits. We focus here on the strategy’s major security benefits; in the next section, we take up the wider payoffs of the United States’ security role for its interests in other realms, notably the global economy—an interaction relatively unexplored by international relations scholars. A core premise of deep engagement is that it prevents the emergence of a far more dangerous global security environment. For one thing, as noted above, the United States’ overseas presence gives it the leverage to restrain partners from taking provocative action. Perhaps more important, its core alliance commitments also deter states with aspirations to regional hegemony from contemplating expansion and make its partners more secure, reducing their incentive to adopt solutions to their security problems that threaten others and thus stoke security dilemmas. The contention that engaged U.S. power dampens the baleful effects of anarchy is consistent with influential variants of realist theory. Indeed, arguably the scariest portrayal of the war-prone world that would emerge absent the “American Pacifier” is provided in the works of John Mearsheimer, who forecasts dangerous multipolar regions replete with security competition, arms races, nuclear proliferation and associated preventive war temptations, regional rivalries, and even runs at regional hegemony and full-scale great power war How do retrenchment advocates, the bulk of whom are realists, discount this benefit? Their arguments are complicated, but two capture most of the variation: (1) U.S. security guarantees are not necessary to prevent dangerous rivalries and conflict in Eurasia; or (2) prevention of rivalry and conflict in Eurasia is not a U.S. interest. Each response is connected to a different theory or set of theories, which makes sense given that the whole debate hinges on a complex future counterfactual (what would happen to Eurasia’s security setting if the United States truly disengaged?). Although a certain answer is impossible, each of these responses is nonetheless a weaker argument for retrenchment than advocates acknowledge. The first response flows from defensive realism as well as other international relations theories that discount the conflict-generating potential of anarchy under contemporary conditions. Defensive realists maintain that the high ex pected costs of territorial conquest, defense dominance, and an array of policies and practices that can be used credibly to signal benign intent, mean that Eurasia’s major states could manage regional multipolarity peacefully without the American pacifier. Retrenchment would be a bet on this scholarship, particularly in regions where the kinds of stabilizers that nonrealist theories point to—such as democratic governance or dense institutional linkages—are either absent or weakly present. There are three other major bodies of scholarship, however, that might give decisionmakers pause before making this bet. First is regional expertise. Needless to say, there is no consensus on the net security effects of U.S. withdrawal. Regarding each region, there are optimists and pessimists. Few experts expect a return of intense great power competition in a post-American Europe, but many doubt European governments will pay the political costs of increased EU defense cooperation and the budgetary costs of increasing military outlays. The result might be a Europe that is incapable of securing itself from various threats that could be destabilizing within the region and beyond (e.g., a regional conflict akin to the 1990s Balkan wars), lacks capacity for global security missions in which U.S. leaders might want European participation, and is vulnerable to the influence of outside rising powers. What about the other parts of Eurasia where the United States has a substantial military presence? Regarding the Middle East, the balance begins to swing toward pessimists concerned that states currently backed by Washington— notably Israel, Egypt, and Saudi Arabia—might take actions upon U.S. retrenchment that would intensify security dilemmas. And concerning East Asia, pessimism regarding the region’s prospects without the American paci- fier is pronounced. Arguably the principal concern expressed by area experts is that Japan and South Korea are likely to obtain a nuclear capacity and increase their military commitments, which could stoke a destabilizing reaction from China. It is notable that during the Cold War, both South Korea and Taiwan moved to obtain a nuclear weapons capacity and were only constrained from doing so by a still-engaged United States. The second body of scholarship casting doubt on the bet on defensive realism’s sanguine portrayal is all of the research that undermines its conception of state preferences. Defensive realism’s optimism about what would happen if the United States retrenched is very much dependent on its particular—and highly restrictive—assumption about state preferences; once we relax this assumption, then much of its basis for optimism vanishes. Specifically, the prediction of post-American tranquility throughout Eurasia rests on the assumption that security is the only relevant state preference, with security defined narrowly in terms of protection from violent external attacks on the homeland. Under that assumption, the security problem is largely solved as soon as offense and defense are clearly distinguishable, and offense is extremely expensive relative to defense. Burgeoning research across the social and other sciences, however, undermines that core assumption: states have preferences not only for security but also for prestige, status, and other aims, and they engage in trade-offs among the various objectives. In addition, they define security not just in terms of territorial protection but in view of many and varied milieu goals. It follows that even states that are relatively secure may nevertheless engage in highly competitive behavior. Empirical studies show that this is indeed sometimes the case. In sum, a bet on a benign postretrenchment Eurasia is a bet that leaders of major countries will never allow these nonsecurity preferences to influence their strategic choices. To the degree that these bodies of scholarly knowledge have predictive leverage, U.S. retrenchment would result in a significant deterioration in the security environment in at least some of the world’s key regions. We have already mentioned the third, even more alarming body of scholarship. Offensive realism predicts that the withdrawal of the American pacifier will yield either a competitive regional multipolarity complete with associated insecurity, arms racing, crisis instability, nuclear proliferation, and the like, or bids for regional hegemony, which may be beyond the capacity of local great powers to contain (and which in any case would generate intensely competitive behavior, possibly including regional great power war). Hence it is unsurprising that retrenchment advocates are prone to focus on the second argument noted above: that avoiding wars and security dilemmas in the world’s core regions is not a U.S. national interest. Few doubt that the United States could survive the return of insecurity and conflict among Eurasian powers, but at what cost? Much of the work in this area has focused on the economic externalities of a renewed threat of insecurity and war, which we discuss below. Focusing on the pure security ramifications, there are two main reasons why decisionmakers may be rationally reluctant to run the retrenchment experiment. First, overall higher levels of conflict make the world a more dangerous place. Were Eurasia to return to higher levels of interstate military competition, one would see overall higher levels of military spending and innovation and a higher likelihood of competitive regional proxy wars and arming of client states—all of which would be concerning, in part because it would promote a faster diffusion of military power away from the United States. Greater regional insecurity could well feed proliferation cascades, as states such as Egypt, Japan, South Korea, Taiwan, and Saudi Arabia all might choose to create nuclear forces. It is unlikely that proliferation decisions by any of these actors would be the end of the game: they would likely generate pressure locally for more proliferation. Following Kenneth Waltz, many retrenchment advocates are proliferation optimists, assuming that nuclear deterrence solves the security problem. Usually carried out in dyadic terms, the debate over the stability of proliferation changes as the numbers go up. Proliferation optimism rests on assumptions of rationality and narrow security preferences. In social science, however, such assumptions are inevitably probabilistic. Optimists assume that most states are led by rational leaders, most will overcome organizational problems and resist the temptation to preempt before feared neighbors nuclearize, and most pursue only security and are risk averse. Con- fidence in such probabilistic assumptions declines if the world were to move from nine to twenty, thirty, or forty nuclear states. In addition, many of the other dangers noted by analysts who are concerned about the destabilizing effects of nuclear proliferation—including the risk of accidents and the prospects that some new nuclear powers will not have truly survivable forces—seem prone to go up as the number of nuclear powers grows. Moreover, the risk of “unforeseen crisis dynamics” that could spin out of control is also higher as the number of nuclear powers increases. Finally, add to these concerns the enhanced danger of nuclear leakage, and a world with overall higher levels of security competition becomes yet more worrisome. The argument that maintaining Eurasian peace is not a U.S. interest faces a second problem. On widely accepted realist assumptions, acknowledging that U.S. engagement preserves peace dramatically narrows the difference between retrenchment and deep engagement. For many supporters of retrenchment, the optimal strategy for a power such as the United States, which has attained regional hegemony and is separated from other great powers by oceans, is offshore balancing: stay over the horizon and “pass the buck” to local powers to do the dangerous work of counterbalancing any local rising power. The United States should commit to onshore balancing only when local balancing is likely to fail and a great power appears to be a credible contender for regional hegemony, as in the cases of Germany, Japan, and the Soviet Union in the midtwentieth century. The problem is that China’s rise puts the possibility of its attaining regional hegemony on the table, at least in the medium to long term. As Mearsheimer notes, “The United States will have to play a key role in countering China, because its Asian neighbors are not strong enough to do it by them selves.” Therefore, unless China’s rise stalls, “the United States is likely to act toward China similar to the way it behaved toward the Soviet Union during the Cold War.” It follows that the United States should take no action that would compromise its capacity to move to onshore balancing in the future. It will need to maintain key alliance relationships in Asia as well as the formidably expensive military capacity to intervene there. The implication is to get out of Iraq and Afghanistan, reduce the presence in Europe, and pivot to Asia— just what the United States is doing. In sum, the argument that U.S. security commitments are unnecessary for peace is countered by a lot of scholarship, including highly influential realist scholarship. In addition, the argument that Eurasian peace is unnecessary for U.S. security is weakened by the potential for a large number of nasty security consequences as well as the need to retain a latent onshore balancing capacity that dramatically reduces the savings retrenchment might bring. Moreover, switching between offshore and onshore balancing could well be difficult. Bringing together the thrust of many of the arguments discussed so far underlines the degree to which the case for retrenchment misses the underlying logic of the deep engagement strategy. By supplying reassurance, deterrence, and active management, the United States lowers security competition in the world’s key regions, thereby preventing the emergence of a hothouse atmosphere for growing new military capabilities. Alliance ties dissuade partners from ramping up and also provide leverage to prevent military transfers to potential rivals. On top of all this, the United States’ formidable military machine may deter entry by potential rivals. Current great power military expenditures as a percentage of GDP are at historical lows, and thus far other major powers have shied away from seeking to match top-end U.S. military capabilities. In addition, they have so far been careful to avoid attracting the “focused en mity” of the United States. All of the world’s most modern militaries are U.S. allies (America’s alliance system of more than sixty countries now accounts for some 80 percent of global military spending), and the gap between the U.S. military capability and that of potential rivals is by many measures growing rather than shrinking. In the end, therefore, deep engagement reduces security competition and does so in a way that slows the diffusion of power away from the United States. This in turn makes it easier to sustain the policy over the long term.

#### Alt to heg is massive great power wars

Yuhan Zhang, Carnegie Endowment for International Peace, and Lin Shi, Columbia University, “America’s Decline: A Harbinger of Conflcit and Rivalry,” EAST ASIA FORUM, 1—22—11, <http://www.eastasiaforum.org/2011/01/22/americas-decline-a-harbinger-of-conflict-and-rivalry/>

This does not necessarily mean that the US is in systemic decline, but it encompasses a trend that appears to be negative and perhaps alarming. Although the US still possesses incomparable military prowess and its economy remains the world’s largest, the once seemingly indomitable chasm that separated America from anyone else is narrowing. Thus, the global distribution of power is shifting, and the inevitable result will be a world that is less peaceful, liberal and prosperous, burdened by a dearth of effective conflict regulation. Over the past two decades, no other state has had the ability to seriously challenge the US military. Under these circumstances, motivated by both opportunity and fear, many actors have bandwagoned with US hegemony and accepted a subordinate role. Canada, most of Western Europe, India, Japan, South Korea, Australia, Singapore and the Philippines have all joined the US, creating a status quo that has tended to mute great power conflicts. However, as the hegemony that drew these powers together withers, so will the pulling power behind the US alliance. The result will be an international order where power is more diffuse, American interests and influence can be more readily challenged, and conflicts or wars may be harder to avoid. As history attests, power decline and redistribution result in military confrontation. For example, in the late 19th century America’s emergence as a regional power saw it launch its first overseas war of conquest towards Spain. By the turn of the 20th century, accompanying the increase in US power and waning of British power, the American Navy had begun to challenge the notion that Britain ‘rules the waves.’ Such a notion would eventually see the US attain the status of sole guardians of the Western Hemisphere’s security to become the order-creating Leviathan shaping the international system with democracy and rule of law. Defining this US-centred system are three key characteristics: enforcement of property rights, constraints on the actions of powerful individuals and groups and some degree of equal opportunities for broad segments of society. As a result of such political stability, free markets, liberal trade and flexible financial mechanisms have appeared. And, with this, many countries have sought opportunities to enter this system, proliferating stable and cooperative relations. However, what will happen to these advances as America’s influence declines? Given that America’s authority, although sullied at times, has benefited people across much of Latin America, Central and Eastern Europe, the Balkans, as well as parts of Africa and, quite extensively, Asia, the answer to this question could affect global society in a profoundly detrimental way. Public imagination and academia have anticipated that a post-hegemonic world would return to the problems of the 1930s: regional blocs, trade conflicts and strategic rivalry. Furthermore, multilateral institutions such as the IMF, the World Bank or the WTO might give way to regional organisations. For example, Europe and East Asia would each step forward to fill the vacuum left by Washington’s withering leadership to pursue their own visions of regional political and economic orders. Free markets would become more politicised — and, well, less free — and major powers would compete for supremacy. Additionally, such power plays have historically possessed a zero-sum element. In the late 1960s and 1970s, US economic power declined relative to the rise of the Japanese and Western European economies, with the US dollar also becoming less attractive. And, as American power eroded, so did international regimes (such as the Bretton Woods System in 1973). A world without American hegemony is one where great power wars re-emerge, the liberal international system is supplanted by an authoritarian one, and trade protectionism devolves into restrictive, anti-globalisation barriers. This, at least, is one possibility we can forecast in a future that will inevitably be devoid of unrivalled US primacy.

#### Hegemony is sustainable

-econ/military dominance

-trade measures

-diffusion of tech

Michael **Beckley**, PhD, “The Unipolar Era: Why American Power Persists and China’s Rise Is Limited,” Dissertation, Columbia University, 20**12**, p. 4-6.

In the pages that follow, I argue that such declinist beliefs are exaggerated and that the alternative perspective more accurately captures the dynamics of the current unipolar era. First, I show that the United States is not in decline. Across most indicators of national power, the United States has maintained, and in some areas increased, its lead over other countries since 1991. Declinists often characterize the expansion of globalization and U.S. hegemonic burdens as sufficient conditions for U.S. relative decline. Yet, over the last two decades American economic and military dominance endured while globalization and U.S. hegemony increased significantly. Second, I find that U.S. hegemony is profitable in certain areas. The United States delegates part of the burden of maintaining international security to others while channeling its own resources, and some of its allies resources, into enhancing its own military dominance. It imposes punitive trade measures against others while deterring such measures against its own industries. And it manipulates global technology flows in ways that enhance the technological and military capabilities of itself and allies. Such a privileged position has not provoked significant opposition from other countries. In fact, balancing against the United States has declined steadily since the end of the Cold War. Third, I conclude that globalization benefits the United States more than other countries. Globalization causes innovative activity to concentrate in areas where it is done most efficiently. Because the United States is already wealthy and innovative, it sucks up capital, technology, and people from the rest of the world. Paradoxically, therefore, the diffusion of technology around the globe helps sustain a concentration of technological and military capabilities in the United States. Taken together, these results suggest that unipolarity will be an enduring feature of international relations, not a passing moment in time, but a deeply embedded material condition that will persist for the foreseeable future. The United States may decline because of some unforeseen disaster, bad policies, or from domestic decay. But the two chief features of the current international system – American hegemony and globalization – both reinforce unipolarity. For scholars, this conclusion implies that the study of unipolarity should become a major research agenda, at least on par with the study of power transitions and hegemonic decline. For policymakers, the results of this study suggest that the United States should not retrench from the world, but rather continue to integrate with the world economy and sustain a significant diplomatic and military presence abroad.

#### US pursuit of hegemony inevitable

Kagan, 1/24/2011, (Robert Kagan, [American](http://en.wikipedia.org/wiki/United_States) historian, author and foreign policy commentator at the [Brookings Institution](http://en.wikipedia.org/wiki/Brookings_Institution)) ‘The Price of Power: The benefits of U.S. defense spending far outweigh the costs’, VOL. 16, NO. 18, <http://www.weeklystandard.com/articles/price-power_533696.html?page=3>

In theory, the United States could refrain from intervening abroad. But, in practice, will it? Many assume today that the American public has had it with interventions, and Alice Rivlin certainly reflects a strong current of opinion when she says that “much of the public does not believe that we need to go in and take over other people’s countries.” That sentiment has often been heard after interventions, especially those with mixed or dubious results. It was heard after the four-year-long war in the Philippines, which cost 4,000 American lives and untold Filipino casualties. It was heard after Korea and after Vietnam. It was heard after Somalia. Yet the reality has been that after each intervention, the sentiment against foreign involvement has faded, and the United States has intervened again. Depending on how one chooses to count, the United States has undertaken roughly 25 overseas interventions since 1898: Cuba, 1898 The Philippines, 1898-1902 China, 1900 Cuba, 1906 Nicaragua, 1910 & 1912 Mexico, 1914 Haiti, 1915 Dominican Republic, 1916 Mexico, 1917 World War I, 1917-1918 Nicaragua, 1927 World War II, 1941-1945 Korea, 1950-1953 Lebanon, 1958 Vietnam, 1963-1973 Dominican Republic, 1965 Grenada, 1983 Panama, 1989 First Persian Gulf war, 1991 Somalia, 1992 Haiti, 1994 Bosnia, 1995 Kosovo, 1999 Afghanistan, 2001-present Iraq, 2003-present That is one intervention every 4.5 years on average. Overall, the United States has intervened or been engaged in combat somewhere in 52 out of the last 112 years, or roughly 47 percent of the time. Since the end of the Cold War, it is true, the rate of U.S. interventions has increased, with an intervention roughly once every 2.5 years and American troops intervening or engaged in combat in 16 out of 22 years, or over 70 percent of the time, since the fall of the Berlin Wall. The argument for returning to “normal” begs the question: What is normal for the United States? The historical record of the last century suggests that it is not a policy of nonintervention. This record ought to raise doubts about the theory that American behavior these past two decades is the product of certain unique ideological or doctrinal movements, whether “liberal imperialism” or “neoconservatism.” Allegedly “realist” presidents in this era have been just as likely to order interventions as their more idealistic colleagues. George H.W. Bush was as profligate an intervener as Bill Clinton. He invaded Panama in 1989, intervened in Somalia in 1992—both on primarily idealistic and humanitarian grounds—which along with the first Persian Gulf war in 1991 made for three interventions in a single four-year term. Since 1898 the list of presidents who ordered armed interventions abroad has included William McKinley, Theodore Roose-velt, William Howard Taft, Woodrow Wilson, Franklin Roosevelt, Harry Truman, Dwight Eisenhower, John F. Kennedy, Ronald Reagan, George H.W. Bush, Bill Clinton, and George W. Bush. One would be hard-pressed to find a common ideological or doctrinal thread among them—unless it is the doctrine and ideology of a mainstream American foreign policy that leans more toward intervention than many imagine or would care to admit. Many don’t want to admit it, and the only thing as consistent as this pattern of American behavior has been the claim by contemporary critics that it is abnormal and a departure from American traditions. The anti-imperialists of the late 1890s, the isolationists of the 1920s and 1930s, the critics of Korea and Vietnam, and the critics of the first Persian Gulf war, the interventions in the Balkans, and the more recent wars of the Bush years have all insisted that the nation had in those instances behaved unusually or irrationally. And yet the behavior has continued. To note this consistency is not the same as justifying it. The United States may have been wrong for much of the past 112 years. Some critics would endorse the sentiment expressed by the historian Howard K. Beale in the 1950s, that “the men of 1900” had steered the United States onto a disastrous course of world power which for the subsequent half-century had done the United States and the world no end of harm. But whether one lauds or condemns this past century of American foreign policy—and one can find reasons to do both—the fact of this consistency remains. It would require not just a modest reshaping of American foreign policy priorities but a sharp departure from this tradition to bring about the kinds of changes that would allow the United States to make do with a substantially smaller force structure. Is such a sharp departure in the offing? It is no doubt true that many Americans are unhappy with the on-going warfare in Afghanistan and to a lesser extent in Iraq, and that, if asked, a majority would say the United States should intervene less frequently in foreign nations, or perhaps not at all. It may also be true that the effect of long military involvements in Iraq and Afghanistan may cause Americans and their leaders to shun further interventions at least for a few years—as they did for nine years after World War I, five years after World War II, and a decade after Vietnam. This may be further reinforced by the difficult economic times in which Americans are currently suffering. The longest period of nonintervention in the past century was during the 1930s, when unhappy memories of World War I combined with the economic catastrophe of the Great Depression to constrain American interventionism to an unusual degree and produce the first and perhaps only genuinely isolationist period in American history. So are we back to the mentality of the 1930s? It wouldn’t appear so. There is no great wave of isolationism sweeping the country. There is not even the equivalent of a Patrick Buchanan, who received 3 million votes in the 1992 Republican primaries. Any isolationist tendencies that might exist are severely tempered by continuing fears of terrorist attacks that might be launched from overseas. Nor are the vast majority of Americans suffering from economic calamity to nearly the degree that they did in the Great Depression. Even if we were to repeat the policies of the 1930s, however, it is worth recalling that the unusual restraint of those years was not sufficient to keep the United States out of war. On the contrary, the United States took actions which ultimately led to the greatest and most costly foreign intervention in its history. Even the most determined and in those years powerful isolationists could not prevent it. Today there are a number of obvious possible contingencies that might lead the United States to substantial interventions overseas, notwithstanding the preference of the public and its political leaders to avoid them. Few Americans want a war with Iran, for instance. But it is not implausible that a president—indeed, this president—might find himself in a situation where military conflict at some level is hard to avoid. The continued success of the international sanctions regime that the Obama administration has so skillfully put into place, for instance, might eventually cause the Iranian government to lash out in some way—perhaps by attempting to close the Strait of Hormuz. Recall that Japan launched its attack on Pearl Harbor in no small part as a response to oil sanctions imposed by a Roosevelt administration that had not the slightest interest or intention of fighting a war against Japan but was merely expressing moral outrage at Japanese behavior on the Chinese mainland. Perhaps in an Iranian contingency, the military actions would stay limited. But perhaps, too, they would escalate. One could well imagine an American public, now so eager to avoid intervention, suddenly demanding that their president retaliate. Then there is the possibility that a military exchange between Israel and Iran, initiated by Israel, could drag the United States into conflict with Iran. Are such scenarios so farfetched that they can be ruled out by Pentagon planners? Other possible contingencies include a war on the Korean Peninsula, where the United States is bound by treaty to come to the aid of its South Korean ally; and possible interventions in Yemen or Somalia, should those states fail even more than they already have and become even more fertile ground for al Qaeda and other terrorist groups. And what about those “humanitarian” interventions that are first on everyone’s list to be avoided? Should another earthquake or some other natural or man-made catastrophe strike, say, Haiti and present the looming prospect of mass starvation and disease and political anarchy just a few hundred miles off U.S. shores, with the possibility of thousands if not hundreds of thousands of refugees, can anyone be confident that an American president will not feel compelled to send an intervention force to help? Some may hope that a smaller U.S. military, compelled by the necessity of budget constraints, would prevent a president from intervening. More likely, however, it would simply prevent a president from intervening effectively. This, after all, was the experience of the Bush administration in Iraq and Afghanistan. Both because of constraints and as a conscious strategic choice, the Bush administration sent too few troops to both countries. The results were lengthy, unsuccessful conflicts, burgeoning counterinsurgencies, and loss of confidence in American will and capacity, as well as large annual expenditures. Would it not have been better, and also cheaper, to have sent larger numbers of forces initially to both places and brought about a more rapid conclusion to the fighting? The point is, it may prove cheaper in the long run to have larger forces that can fight wars quickly and conclusively, as Colin Powell long ago suggested, than to have smaller forces that can’t. Would a defense planner trying to anticipate future American actions be wise to base planned force structure on the assumption that the United States is out of the intervention business? Or would that be the kind of penny-wise, pound-foolish calculation that, in matters of national security, can prove so unfortunate? The debates over whether and how the United States should respond to the world’s strategic challenges will and should continue. Armed interventions overseas should be weighed carefully, as always, with an eye to whether the risk of inaction is greater than the risks of action. And as always, these judgments will be merely that: judgments, made with inadequate information and intelligence and no certainty about the outcomes. No foreign policy doctrine can avoid errors of omission and commission. But history has provided some lessons, and for the United States the lesson has been fairly clear: The world is better off, and the United States is better off, in the kind of international system that American power has built and defended.

#### Heg spurs coop, solves eco-extinction

Ashok Khosla 9, IUCN President, International Union for Conservation of Nature, A new President for the United States: We have a dream, 1-29-09, http://cms.iucn.org/news\_events/?uNewsID=2595

A rejuvenated America, with a renewed purpose, commitment and energy to make its contribution once again towards a better world could well be the turning point that can reverse the current decline in the state of the global economy, the health of its life support systems and the morale of people everywhere. This extraordinary change in regime brings with it the promise of a deep change in attitudes and aspirations of Americans, a change that will lead, hopefully, to new directions in their nation’s policies and action. In particular, we can hope that from being a very reluctant partner in global discussions, especially on issues relating to environment and sustainable development, the United States will become an active leader in international efforts to address the Millennial threats now confronting civilization and even the survival of the human species. For the conservation of biodiversity, so essential to maintaining life on Earth, this promise of change has come not a moment too soon. It would be a mistake to put all of our hopes on the shoulder of one young man, however capable he might be. The environmental challenges the world is facing cannot be addressed by one country, let alone by one man. At the same time, an inspired US President guided by competent people, who does not shy away from exercising the true responsibilities and leadership his country is capable of, could do a lot to spur the international community into action. To paraphrase one of his illustrious predecessors, “the world asks for action and action now.” What was true in President Roosevelt’s America 77 years ago is even more appropriate today. From IUCN’s perspective, the first signals are encouraging. The US has seriously begun to discuss constructive engagement in climate change debates. With Copenhagen a mere 11 months away, this commitment is long overdue and certainly very welcome. Many governments still worry that if they set tough standards to control carbon emissions, their industry and agriculture will become uncompetitive, a fear that leads to a foot-dragging “you go first” attitude that is blocking progress. A positive intervention by the United States could provide the vital catalyst that moves the basis of the present negotiations beyond the narrowly defined national interests that lie at the heart of the current impasse. The logjam in international negotiations on climate change should not be difficult to break if the US were to lead the industrialized countries to agree that much of their wealth has been acquired at the expense of the environment (in this case greenhouse gases emitted over the past two hundred years) and that with the some of the benefits that this wealth has brought, comes the obligation to deal with the problems that have resulted as side-effects. With equitable entitlement to the common resources of the planet, an agreement that is fair and acceptable to all nations should be easy enough to achieve. Caps on emissions and sharing of energy efficient technologies are simply in the interest of everyone, rich or poor. And both rich and poor must now be ready to adopt less destructive technologies – based on renewables, efficiency and sustainability – both as a goal with intrinsic merit and also as an example to others. But climate is not the only critical global environmental issue that this new administration will have to deal with. Conservation of biodiversity, a crucial prerequisite for the wellbeing of all humanity, no less America, needs as much attention, and just as urgently. The United States’ self-interest in conserving living natural resources strongly converges with the global common good in every sphere: in the oceans, by arresting the precipitate decline of fish stocks and the alarming rise of acidification; on land, by regenerating the health of our soils, forests and rivers; and in the atmosphere by reducing the massive emission of pollutants from our wasteful industries, construction, agriculture and transport systems.

#### U.S. leadership is key to global cooperation--necessary to solve multiple problems

Stephen G. **Brooks**, Associate Professor, Government, Dartmouth College, G. John Ikenberry, Professor, Politics and International Affairs, Princeton University and William C. Wohlforth, Professor, Government, Dartmouth College, "Don't Come Home, America," INTERNATIONAL SECURITY, Winter 2012-20**13**, p. 46-50.

What goes for the global economy also applies to larger patterns of institutionalized cooperation. Here, too, the leadership enabled by the United States’ grand strategy fosters cooperation that generates diffuse benefits for many states but often disproportionately reflects U.S. preferences. This basic premise subsumes three claims.

First, benefits flow to the United States from institutionalized cooperation to address a wide range of problems. There is general agreement that a stable, open, and loosely rule-based international order serves the interests of the United States. Indeed, we are aware of no serious studies suggesting that U.S. interests would be better advanced in a world that is closed (i.e., built around blocs and spheres of influence) and devoid of basic, agreed-upon rules and institutions. As scholars have long argued, under conditions of rising complex interdependence, states often can benefit from institutionalized cooperation.

In the security realm, newly emerging threats arguably are producing a rapid rise in the benefits of such cooperation for the United States. Some of these threats are transnational and emerge from environmental, health, and resource vulnerabilities, such as those concerning pandemics. Transnational nonstate groups with various capacities for violence have also become salient in recent decades, including groups involved in terrorism, piracy, and organized crime. As is widely argued, these sorts of nontraditional, transnational threats can be realistically addressed only through various types of collective action. Unless countries are prepared to radically restrict their integration into an increasingly globalized world system, the problems must be solved through coordinated action. In the face of these diffuse and shifting threats, the United States is going to find itself needing to work with other states to an increasing degree, sharing information, building capacities, and responding to crises.

Second, U.S. leadership increases the prospects that such cooperation will emerge in a manner relatively favorable to U.S. interests. Of course, the prospects for cooperation are partly a function of compatible interests. Yet even when interests overlap, scholars of all theoretical stripes have established that institutionalized cooperation does not emerge effortlessly: generating agreement on the particular cooperative solution can often be elusive. And when interests do not overlap, the bargaining becomes tougher yet: not just how, but whether cooperation will occur is on the table. Many factors affect the initiation of cooperation, and under various conditions states can and have cooperated without hegemonic leadership. As noted above, however, scholars acknowledge that the likelihood of cooperation drops in the absence of leadership.

Finally, U.S. security commitments are an integral component of this leadership. Historically, as Gilpin and other theorists of hegemonic order have shown, the background security and stability that the United States provided facilitated the creation of multilateral institutions for ongoing cooperation across policy areas. As in the case of the global economy, U.S. security provi sion plays a role in fostering stability within and across regions, and this has an impact on the ability of states to engage in institutional cooperation. Institutional cooperation is least likely in areas of the world where instability is pervasive. It is more likely to flourish in areas where states are secure and leaders can anticipate stable and continuous relations—where the “shadow of the future” is most evident. And because of the key security role it plays in fostering this institutional cooperation, the United States is in a stronger position to help shape the contours of these cooperative efforts.

The United States’ extended system of security commitments creates a set of institutional relationships that foster political communication. Alliance institutions are in the first instance about security protection, but they are also mechanisms that provide a kind of “political architecture” that is useful beyond narrow issues of military affairs. Alliances bind states together and create institutional channels of communication. NATO has facilitated ties and associated institutions—such as the Atlantic Council—that increase the ability of the United States and Europe to talk to each other and do business. Likewise, the bilateral alliances in East Asia also play a communication role beyond narrow security issues. Consultations and exchanges spill over into other policy areas. For example, when U.S. officials travel to Seoul to consult on alliance issues, they also routinely talk about other pending issues, such as, recently, the Korea–United States Free Trade Agreement and the Trans-Pacific Partnership. This gives the United States the capacity to work across issue areas, using assets and bargaining chips in one area to make progress in another. It also provides more diffuse political benefits to cooperation that flow from the “voice opportunities” created by the security alliance architecture. The alliances provide channels and access points for wider flows of communication— and the benefits of greater political solidarity and institutional cooperation that follow.

The benefits of these communication flows cut across all international issues, but are arguably enhanced with respect to generating security cooperation to deal with new kinds of threats—such as terrorism and health pandemics—that require a multitude of novel bargains and newly established procedures of shared responsibilities among a wide range of countries. With the existing U.S.-led security system in place, the United States is in a stronger position than it otherwise would be to strike bargains and share burdens of security cooperation in such areas. The challenge of rising security interdependence is greater security cooperation. That is, when countries are increasingly mutually vulnerable to nontraditional, diffuse, transnational threats, they need to work together to eradicate the conditions that allow for these threats and limit the damage. The U.S.-led alliance system is a platform with already existing capacities and routines for security cooperation. These assets can be used or adapted, saving the cost of generating security cooperation from scratch. In short, having an institution in place to facilitate cooperation on one issue makes it easier, and more likely, that the participating states will be able to achieve cooperation rapidly on a related issue.

The usefulness of the U.S. alliance system for generating enhanced nonsecurity cooperation is confirmed in interviews with former State Department and National Security Council officials. One former administration official noted, using the examples of Australia and South Korea, that the security ties “create nonsecurity benefits in terms of support for global agenda issues,” such as Afghanistan, Copenhagen, disaster relief, and the financial crisis. “This is not security leverage per se, but it is an indication of how the deepness of the security relationship creates working relationships [and] interoperability that can then be leveraged to address other regional issues.” This official notes, “We could not have organized the Core Group (India, U.S., Australia, Japan) in response to the 2004 tsunami without the deep bilateral military relationships that had already been in place. It was much easier for us to organize with these countries almost immediately (within forty-eight hours) than anyone else for a large-scale humanitarian operation because our militaries were accustomed to each other.”

The United States’ role as security provider also has a more direct effect of enhancing its authority and capacity to initiate institutional cooperation in various policy areas. The fact that the United States is a security patron of Japan, South Korea, and other countries in East Asia, for example, gives it a weight and presence in regional diplomacy over the shape and scope of multilateral cooperation not just within the region but also elsewhere. This does not mean that the United States always wins these diplomatic encounters, but its leverage is greater than it would be if the United States were purely an offshore great power without institutionalized security ties to the region.

In sum, the deep engagement strategy enables U.S. leadership, which results in more cooperation on matters of importance than would occur if the United States disengaged—even as it pushes cooperation toward U.S. preferences.

#### Hegemony is key to prevent North Korean conflict

Goh 4 [Chok, Senior Minister of Singapore, International Institute for Strategic Studies, June 4, <http://www.iiss.org/conferences/the-shangri-la-dialogue/shangri-la-dialogue-2005/2004-speech-archive/keynote-address-prime-minister-goh-chok-tong>]

In Asia, as in Europe, unease with America’s overwhelming global dominance is high. But Asia is more keenly aware than Europe of the vital role that the US plays in maintaining global stability. No matter what their misgivings, only a few Asian countries, and certainly  no major US ally, opposed the US on Iraq. There is a clearer appreciation in Asia than in Europe that the fundamental issue in Iraq now is the credibility and resolve of the US. This is because Asia still faces many serious security challenges. Kashmir, North Korea and cross-strait relations between Beijing and Taipei are potential flashpoints. If things go terribly wrong, the conflicts could even turn nuclear. The US is central to the management of all three potential flashpoints. All three conflicts also have a direct impact on the global struggle against terrorism. Let me conclude therefore with a few words on each. Potential Flashpoints in Asia The India-Pakistan dispute over Kashmir is a longstanding one, difficult to resolve because of religion and history. If a conflict breaks out, it is not difficult to imagine Kashmir becoming a new theatre for jihad and a fertile ground for breeding terrorists. But India and Pakistan know that a conflict over Kashmir will have devastating consequences for each other and the entire South Asian region. The US holds the ring. The desire of both Islamabad and New Delhi to maintain good relations with the US gives Washington leverage that it exercised in 2001 to avert a possible nuclear war. North Korea is another potential trouble spot. The terrorists could try to exploit the situation to acquire materials for WMD. Fortunately, the six-party talks have lowered tensions and the issue is being managed. Whatever their differences, the key actors share a common interest in the peaceful containment of the issue. I have been told by several leaders who have met Kim Jong Il that he is a rational, well-informed man who calculates his moves. He must know that an outbreak of conflict with the US will lead to the very outcome that he fears most: regime change or even the disappearance of North Korea as a sovereign state. He may go to the brink but not step over the edge. The credibility of the US military option is vital to maintaining peace.

#### Extinction

Africa News 99 [10-25, Lexis]

Lusaka - If there is one place today where the much-dreaded Third World War could easily erupt and probably reduce earth to a huge smouldering cinder it is the Korean Peninsula in Far East Asia. Ever since the end of the savage three-year Korean war in the early 1950s, military tension between the hard-line communist north and the American backed South Korea has remained dangerously high. In fact the Koreas are technically still at war. A foreign visitor to either Pyongyong in the North or Seoul in South Korea will quickly notice that the divided country is always on maximum alert for any eventuality. North Korea or the Democratic People's Republic of Korea (DPRK) has never forgiven the US for coming to the aid of South Korea during the Korean war. She still regards the US as an occupation force in South Korea and wholly to blame for the non-reunification of the country. North Korean media constantly churns out a tirade of attacks on "imperialist" America and its "running dog" South Korea. The DPRK is one of the most secretive countries in the world where a visitor is given the impression that the people's hatred for the US is absolute while the love for their government is total. Whether this is really so, it is extremely difficult to conclude. In the DPRK, a visitor is never given a chance to speak to ordinary Koreans about the politics of their country. No visitor moves around alone without government escort. The American government argues that its presence in South Korea was because of the constant danger of an invasion from the north. America has vast economic interests in South Korea. She points out that the north has dug numerous tunnels along the demilitarised zone as part of the invasion plans. She also accuses the north of violating South Korean territorial waters. Early this year, a small North Korean submarine was caught in South Korean waters after getting entangled in fishing nets. Both the Americans and South Koreans claim the submarine was on a military spying mission. However, the intension of the alleged intrusion will probably never be known because the craft's crew were all found with fatal gunshot wounds to their heads in what has been described as suicide pact to hide the truth of the mission. The US mistrust of the north's intentions is so deep that it is no secret that today Washington has the largest concentration of soldiers and weaponry of all descriptions in south Korea than anywhere else in the World, apart from America itself. Some of the armada that was deployed in the recent bombing of Iraq and in Operation Desert Storm against the same country following its invasion of Kuwait was from the fleet permanently stationed on the Korean Peninsula. It is true too that at the moment the North/South Korean border is the most fortified in the world. The border line is littered with anti-tank and anti-personnel landmines, surface-to-surface and surface-to-air missiles and is constantly patrolled by warplanes from both sides. It is common knowledge that America also keeps an eye on any military movement or build-up in the north through spy satellites. The DPRK is said to have an estimated one million soldiers and a huge arsenal of various weapons. Although the DPRK regards herself as a developing country, she can however be classified as a super-power in terms of military might. The DPRK is capable of producing medium and long-range missiles. Last year, for example, she test-fired a medium range missile over Japan, an action that greatly shook and alarmed the US, Japan and South Korea. The DPRK says the projectile was a satellite. There have also been fears that she was planning to test another ballistic missile capable of reaching North America. Naturally, the world is anxious that military tension on the Korean Peninsula must be defused to avoid an apocalypse on earth. It is therefore significant that the American government announced a few days ago that it was moving towards normalising relations with North Korea.

#### Hegemony is anti-racist.

Bonnett 06 (Alastair, The Americanization of Anti-Racism? Global Power and Hegemony in Ethnic Equity, Journal of Ethnic and Migration Studies, Vol. 32, No. 7, September, pp. 1083-1103)

In summary, it is shown that US-Americanisation and neo-liberalism cannot be reduced to questions of either personal political ‘good will’ or direct US control. My analysis suggests two things: . The **US-**Americanisation of anti-racism has occurred, in part, because the influence of the US appears not as a form of dominant authority but of counter-authority, a challenge to traditional hierarchies. This is not the only, or even dominant, way the US-Americanisation of anti-racism has proceeded but **itdoes help explain why the impact of US global supremacy on debates on antiracism around the world has been hard to explain intellectually and politically**. . To understand US-Americanisation we must understand its relationship with transnational forces, notably neo-liberalism and the internationalisation of economic and social governance. These forces have a contingent and fraught relationship, which creates room for anomalies and contradictions. The situation is further complicated by virtue of the fact that ‘the USA’ is being employed and deployed as a model of modernisation in ways that are beyond its control. Thus, for example, US-Americanisation and neo-liberal globalisation can be intertwined through the agency of a semi-autonomous institution (such as the World Bank) at the same moment that the national politics of the USA are becoming more insular (and less neo-liberal).These themes are approached mainly theoretically but also empirically. In order to exemplify them I have drawn on a number of specific, if unsystematic, illustrations from one of the principle institutions within the contemporary ‘world order’, the World Bank (more specifically, its work in Latin America). My choice of the World Bank to explore these themes reflects, in part, its considerable importance in promoting social, political and economic ideologies of ‘development’ and ‘progress’ around the world. The World Bank is the leading player within the ‘development community’, in whose wake many other agencies follow. For my purposes, the World Bank is also of interest because its activities and organisation have been shaped in some part by US**-American** global power, yet it is not an organ of the US state. The World Bank disseminates a model of social change that does not require US consent or involvement\*it may, indeed, be at variance with US government priorities at any one time\*yet it reflects a vision that melds US-Americanisation and neo-liberalisation. To a degree that has not yet become so explicit in other world regions, the World Bank’s vision **for Latin America** has **recently** been marked by a concern for **the ‘social** inclusion’ of **ethnic** minorities **within the market economy**. To this end the Bank interprets and categorises a number of Latin American societies through the lens of ‘race relations’, whilst approaching racial and ethnic identities as forms of capital which racist ‘traditions’ conspire to waste. Global Power in the Twenty-First Century ‘[T]he principal aspect of the past decade’, noted Anderson in 2000, is the ‘consolidation, and universal diffusion of neo-liberalism’ (2000: 10). **It may be assumed that, if neo-liberal globalisation has a dominant cultural form and political ‘national base’, it may be found within** the USA**, the country which**, in Thomas Friedman’s (2000: 367) terms, is **the cosmopolitan,** multicultural, democratic and**, hence, ‘**benign hegemon and reluctant enforcer’ of the world order**.** Yet the term ‘Americanizationglobalization’, given to us by Thomas Friedman (2000), which implies an intermeshing of the world’s ‘lead society’ and the world’s ‘lead ideology’, is somewhat simplistic. It may be true that, for many people around the world, ‘Globalisation . . . is conceived as Americanisation’ (Xia 2003: 709). Yet it is a conflation that flies in the face of a powerful tendency amongst scholars of global change to emphasise the increasing diversity of cultural formation. Indeed, Ritzer and Stillman (2003: 37) go so far as to announce that ‘globalisation theory tends to subscribe to an increasingly pluralistic view of the world’. This is an overstatement but it is true that an interest, not in **the** homogenisation, but in the increasing complexity of patterns of cultural exchange, marks a range of contemporary interventions in the field. **Thus, the political landscape is depicted in terms of ‘entanglement’** (Radcliffe et al. 2002), ‘**glocalisation**’ (Robertson 1995), **as a field of ‘many globalisations**’ (Berger and Huntingdon 2003), or as witnessing ‘globalisation from above’ meeting ‘globalisation from below’ (Smith and Guarnizo 1998). Ritzer suggests that **There is a gulf between those who emphasize the increasing grobal [globally growing] influence of capitalistic, Americanized, and McDonaldized interests and those who see the world growing increasingly pluralistic and indeterminate**. At the risk of being reductive, this divide amounts to a difference in vision between those who see a world that is becoming increasingly grobalized\*more capitalistic, Americanized, rationalized, codified, and restricted\*and those who view it as growing increasingly glocalized\*more diverse, effervescent and free (2004: 79 80). Ritzer touches here upon the optimism that seems to encourage the alignment of globalisation with localisation. However, perceptions of the relationship between globalisation and the exercise of global power can shift rapidly. In 2005, Golub (2005: 1) announced that globalisation ‘appears exhausted’. The emergence of a more aggressive US foreign policy since the events of 11 September 2001, has placed a question mark over optimistic affirmations of the power of marginalised groups to ‘engage’ or ‘resist’ transnational capitalism and ‘US interests’. The international politics of the first few years of the twenty-first century is making the consideration, not simply of ‘diversity’ and ‘entanglements’, but of the exercise of dominance increasingly unavoidable. This imperative is itself liable to change. Harris (2005) has recently aired the possibility of a ‘Beijing Consensus’ that could, perhaps, challenge the ‘Washington Consensus’ and produce a ‘Third World’-based cultural and economic template for globalisation. Yet, for Harris, this is a forecast of a (hoped for) possibility, something that may one day happen. Speculation aside, what confronts us today is something of a crisis within narratives of pluralisation. The empire is back. Of course, within much left-wing analysis it never went away. The resurgent anti-imperialist focus on the political will and agency of US ‘superimperialism’ (Hudson 2003) is giving a new lease of life to neo-Marxist-Leninist explications of the ‘crises’ of capitalism. Yet, as important as these formulations sometimes are\*both to those freshly attuned to the idea that they are living in a era of empire, as well as to radicals who have never stopped describing the world in such terms\*they rely, as Hardt and Negri (2000) have explained, on an out-dated conception of ‘big nations’ as the central actors and centres of global power. Although what the USA does is of vital concern to everyone on the planet, the consequences of its influence, and the way the USA is employed and deployed as a symbol of modernity, have become increasingly transnational. The absorption and dissemination of neo-liberal ‘common-sense’ is a case in point: this social and economic model may draw on the prestige of the USA but it is not reducible to US agency. This also helps explain how we may find that, at one and the same time, the world’s global institutions are disseminating a **neo-liberal and ‘**Americanised’ version of ‘ethnic equity’ policies, whilst in the USA itself more socially conservative forces are at work\*neo-conservatism, for example. In sum, what is required is not another attempt to track US imperial intent but, rather, an engagement with the international deployment of the US as a social and economic role model. The terrain we enter, then, is one of paradoxes. **Those forms of** racialised minority agency and resistancethat have provoked anti-racist initiatives **in so many countries,** do so withinand against an overarching **(if always vulnerable)** global system that is **simultaneously ‘**US-Americanising’ **and truly international. Moreover,** whilst the institutions within this system provide space for the voices of the marginalised, they also shape, interpret and give economic sanction to the ‘voices that are heard’ within non-dominant social movements and ideologies.

#### Extinction first—existence before essence

Paul Wapner, Associate Professor and Director, Global Environmental Policy Program, American University, “Leftist Criticism of ‘Nature’: Environmental Protection in a Postmodern Age,” DISSENT, Winter 2003, [www.dissentmagazine.org/menutest/archives/2003/wi03/wapner.htm](http://www.dissentmagazine.org/menutest/archives/2003/wi03/wapner.htm)

All attempts to listen to nature are social constructions-except one. Even the most radical postmodernist must acknowledge the distinction between physical existence and non-existence. As I have said, postmodernists accept that there is a physical substratum to the phenomenal world even if they argue about the different meanings we ascribe to it. This acknowledgment of physical existence is crucial. We can't ascribe meaning to that which doesn't appear. What doesn't exist can manifest no character. Put differently, yes, the postmodernist should rightly worry about interpreting nature's expressions. And all of us should be wary of those who claim to speak on nature's behalf (including environmentalists who do that). But we need not doubt the simple idea that a prerequisite of expression is existence. This in turn suggests that preserving the nonhuman world-in all its diverse embodiments-must be seen by eco-critics as a fundamental good. Eco-critics must be supporters, in some fashion, of environmental preservation. Postmodernists reject the idea of a universal good. They rightly acknowledge the difficulty of identifying a common value given the multiple contexts of our value-producing activity. In fact, if there is one thing they vehemently scorn, it is the idea that there can be a value that stands above the individual contexts of human experience. Such a value would present itself as a metanarrative and, as Jean-François Lyotard has explained, postmodernism is characterized fundamentally by its "incredulity toward meta-narratives." Nonetheless, I can't see how postmodern critics can do otherwise than accept the value of preserving the nonhuman world. The nonhuman is the extreme "other"; it stands in contradistinction to humans as a species. In understanding the constructed quality of human experience and the dangers of reification, postmodernism inherently advances an ethic of respecting the "other." At the very least, respect must involve ensuring that the "other" actually continues to exist. In our day and age, this requires us to take responsibility for protecting the actuality of the nonhuman. Instead, however, we are running roughshod over the earth's diversity of plants, animals, and ecosystems. Postmodern critics should find this particularly disturbing. If they don't, they deny their own intellectual insights and compromise their fundamental moral commitment.

#### Nuclear war outweighs – the risk of extinction means it is prohibited absolutely

Kateb ‘92 (George, The Inner Ocean: Individualism and Democratic Culture, “Thinking About Human Extinction (1): Nuclear Weapons and Individual Rights,” p. 111-112)

Schell's work attempts to force on us an acknowledgment that sounds far-fetched and even ludicrous, an acknowledgment hat the possibility of extinction is carried by any use of nuclear weapons, no matter how limited or how seemingly rational or seemingly morally justified. He himself acknowledges that there is a difference between possibility and certainty. But in a matter that is more than a matter, more than one practical matter in a vast series of practical matters, in the "matter" of extinction, we are obliged to treat a possibility-a genuine possibility-as a certainty. Humanity is not to take any step that contains even the slightest risk of extinction. The doctrine of no-use is based on the possibility of extinction. Schell's perspective transforms the subject. He takes us away from the arid stretches of strategy and asks us to feel continuously, if we can, and feel keenly if only for an instant now and then, how utterly distinct the nuclear world is. Nuclear discourse must vividly register that distinctiveness. It is of no moral account that extinction may be only a slight possibility. No one can say how great the possibility is, but no one has yet credibly denied that by some sequence or other a particular use of nuclear weapons may lead to human and natural extinction. If it is not impossible it must be treated as certain: the loss signified by extinction nullifies all calculations of probability as it nullifies all calculations of costs and benefits. Abstractly put, the connections between any use of nuclear weapons and human and natural extinction are several. Most obviously, a sizable exchange of strategic nuclear weapons can, by a chain of events in nature, lead to the earth's uninhabitability, to "nuclear winter," or to Schell's "republic of insects and grass." But the consideration of extinction cannot rest with the possibility of a sizable exchange of strategic weapons. It cannot rest with the imperative that a sizable exchange must not take place. A so-called tactical or "theater" use, or a so-called limited use, is also prohibited absolutely, because of the possibility of immediate escalation into a sizable exchange or because, even if there were not an immediate escalation, the possibility of extinction would reside in the precedent for future use set by any use whatever in a world in which more than one power possesses nuclear weapons. Add other consequences: the contagious effect on nonnuclear powers who may feel compelled by a mixture of fear and vanity to try to acquire their own weapons, thus increasing the possibility of use by increasing the number of nuclear powers; and the unleashed emotions of indignation, retribution, and revenge which, if not acted on immediately in the form of escalation, can be counted on to seek expression later. Other than full strategic uses are not confined, no matter how small the explosive power: each would be a cancerous transformation of the world. All nuclear roads lead to the possibility of extinction. It is true by definition, but let us make it explicit: the doctrine of no-use excludes any first or retaliatory or later use, whether sizable or not. No-use is the imperative derived from the possibility of extinction. By containing the possibility of extinction, any use is tantamount to a declaration of war against humanity. It is not merely a war crime or a single crime against humanity. Such a war is waged by the user of nuclear weapons against every human individual as individual (present and future), not as citizen of this or that country. It is not only a war against the country that is the target. To respond with nuclear weapons, where possible, only increases the chances of extinction and can never, therefore, be allowed. The use of nuclear weapons establishes the right of any person or group, acting officially or not, violently or not, to try to punish those responsible for the use. The aim of the punishment is to deter later uses and thus to try to reduce the possibility of extinction, if, by chance, the particular use in question did not directly lead to extinction. The form of the punishment cannot be specified. Of course the chaos ensuing from a sizable exchange could make punishment irrelevant. The important point, however, is to see that those who use nuclear weapons are qualitatively worse than criminals, and at the least forfeit their offices. John Locke, a principal individualist political theorist, says that in a state of nature every individual retains the right to punish transgressors or assist in the effort to punish them, whether or not one is a direct victim. Transgressors convert an otherwise tolerable condition into a state of nature which is a state of war in which all are threatened. Analogously, the use of nuclear weapons, by containing in an immediate or delayed manner the possibility of extinction, is in Locke's phrase "a trespass against the whole species" and places the users in a state of war with all people. And people, the accumulation of individuals, must be understood as of course always indefeasibly retaining the right of selfpreservation, and hence as morally allowed, perhaps enjoined, to take the appropriate preserving steps.

#### Default to consequences—anything else is tautological and irrational

Joshua Greene, Associate Professor, Harvard University, “The Secret Joke of Kant’s Soul,” 2010, www.fed.cuhk.edu.hk/~lchang/material/Evolutionary/Developmental/Greene-KantSoul.pdf

What turn-of-the-millennium science is telling us is that human moral judgment is not a pristine rational enterprise, that our moral judgments are driven by a hodgepodge of emotional dispositions, which themselves were shaped by a hodgepodge of evolutionary forces, both biological and cultural. Because of this, it is exceedingly unlikely that there is any rationally coherent normative moral theory that can accommodate our moral intuitions. Moreover, anyone who claims to have such a theory, or even part of one, almost certainly doesn't. Instead, what that person probably has is a moral rationalization. It seems then, that we have somehow crossed the infamous "is"-"ought" divide. How did this happen? Didn't Hume (Hume, 1978) and Moore (Moore, 1966) warn us against trying to derive an "ought" from and "is?" How did we go from descriptive scientific theories concerning moral psychology to skepticism about a whole class of normative moral theories? The answer is that we did not, as Hume and Moore anticipated, attempt to derive an "ought" from and "is." That is, our method has been inductive rather than deductive. We have inferred on the basis of the available evidence that the phenomenon of rationalist deontological philosophy is best explained as a rationalization of evolved emotional intuition (Harman, 1977). Missing the Deontological Point I suspect that rationalist deontologists will remain unmoved by the arguments presented here. Instead, I suspect, they will insist that I have simply misunderstood whatKant and like-minded deontologists are all about. Deontology, they will say, isn't about this intuition or that intuition. It's not defined by its normative differences with consequentialism. Rather, deontology is about taking humanity seriously. Above all else, it's about respect for persons. It's about treating others as fellow rational creatures rather than as mere objects, about acting for reasons rational beings can share. And so on (Korsgaard, 1996a; Korsgaard, 1996b).This is, no doubt, how many deontologists see deontology. But this insider's view, as I've suggested, may be misleading. The problem, more specifically, is that it defines deontology in terms of values that are not distinctively deontological, though they may appear to be from the inside. Consider the following analogy with religion. When one asks a religious person to explain the essence of his religion, one often gets an answer like this: "It's about love, really. It's about looking out for other people, looking beyond oneself. It's about community, being part of something larger than oneself." This sort of answer accurately captures the phenomenology of many people's religion, but it's nevertheless inadequate for distinguishing religion from other things. This is because many, if not most, non-religious people aspire to love deeply, look out for other people, avoid self-absorption, have a sense of a community, and be connected to things larger than themselves. In other words, secular humanists and atheists can assent to most of what many religious people think religion is all about. From a secular humanist's point of view, in contrast, what's distinctive about religion is its commitment to the existence of supernatural entities as well as formal religious institutions and doctrines. And they're right. These things really do distinguish religious from non-religious practices, though they may appear to be secondary to many people operating from within a religious point of view. In the same way, I believe that most of the standard deontological/Kantian self-characterizatons fail to distinguish deontology from other approaches to ethics. (See also Kagan (Kagan, 1997, pp. 70-78.) on the difficulty of defining deontology.) It seems to me that consequentialists, as much as anyone else, have respect for persons, are against treating people as mere objects, wish to act for reasons that rational creatures can share, etc. A consequentialist respects other persons, and refrains from treating them as mere objects, by counting every person's well-being in the decision-making process. Likewise, a consequentialist attempts to act according to reasons that rational creatures can share by acting according to principles that give equal weight to everyone's interests, i.e. that are impartial. This is not to say that consequentialists and deontologists don't differ. They do. It's just that the real differences may not be what deontologists often take them to be. What, then, distinguishes deontology from other kinds of moral thought? A good strategy for answering this question is to start with concrete disagreements between deontologists and others (such as consequentialists) and then work backward in search of deeper principles. This is what I've attempted to do with the trolley and footbridge cases, and other instances in which deontologists and consequentialists disagree. If you ask a deontologically-minded person why it's wrong to push someone in front of speeding trolley in order to save five others, you will getcharacteristically deontological answers. Some will be tautological: "Because it's murder!"Others will be more sophisticated: "The ends don't justify the means." "You have to respect people's rights." But, as we know, these answers don't really explain anything, because if you give the same people (on different occasions) the trolley case or the loop case (See above), they'll make the opposite judgment, even though their initial explanation concerning the footbridge case applies equally well to one or both of these cases. Talk about rights, respect for persons, and reasons we can share are natural attempts to explain, in "cognitive" terms, what we feel when we find ourselves having emotionally driven intuitions that are odds with the cold calculus of consequentialism. Although these explanations are inevitably incomplete, there seems to be "something deeply right" about them because they give voice to powerful moral emotions. But, as with many religious people's accounts of what's essential to religion, they don't really explain what's distinctive about the philosophy in question.

## 2NC

### Util Good

#### Policy analysis superior to moralizing

Michael J. Glennon, Tufts University, “Pre-Empting Proliferation: International Law, Morality, and Nuclear Weapons,” 11—23—11,

papers.ssrn.com/sol3/papers.cfm?abstract\_id=1963849

Michael Walzer is right that dwelling the United Nations Charter’s use-of-force rules constitutes “utopian quibbling.” But he is wrong in arguing that “practical morality” of the sort defended in Just and Unjust Wars (2006) presents a useful analytic framework in addressing issues such as the advisability of using force to counter threats of nuclear proliferation. The problem is that Walzer’s moral evaluations do not meet the standard of consistency that he himself demands, and the foundational inconsistency of his moral appraisals produces precisely the context-oriented relativism that he rejects. Policy analysis offers a preferable approach because it makes fewer assumptions. Its vocabulary interposes no problematic metaphysical infrastructure between ends and means, and it generates no debate that is not directly pertinent to the decision at hand. Neither international law nor practical morality ― nor a consequentialist calculus of national interest ― can eliminate the need for judicious choice and subjective judgment.

#### Evaluate consequences

Thomas G. Weiss, Professor, Political Science, CUNY, “Principles, Politics, and Humanitarian Action,” ETHICS AND INTERNATIONAL AFFAIRS v. 13 n. 1, 1999.

Scholars and practitioners frequently employ the term “dilemma” to describe painful decision making but “quandary” would be more apt.27A dilemma involves two or more alternative courses of action with unintended but unavoidable and equally undesirable consequences. If consequences are equally unpalatable, then remaining inactive on the sidelines is an option rather than entering the serum on the field. A quandary, on the other hand, entails tough choices among unattractive options with better or worse possible outcomes. While humanitarians are perplexed, they are not and should not be immobilized. The solution is not indifference or withdrawal but rather appropriate engagement. The key lies in making a good faith effort to analyze the advantages and disadvantages of different alloys of politics and humanitarianism, and then to choose what often amounts to the lesser of evils. Thoughtful humanitarianism is more appropriate than rigid ideological responses, for four reasons: goals of humanitarian action often conflict, good intentions can have catastrophic consequences; there are alternative ways to achieve ends; and even if none of the choices is ideal, victims still require decisions about outside help. What Myron Wiener has called “instrumental humanitarianism” would resemble just war doctrine because contextual analyses and not formulas are required. Rather than resorting to knee-jerk reactions to help, it is necessary to weigh options and make decisions about choices that are far from optimal. Many humanitarian decisions in northern Iraq, Somalia, Bosnia, and Rwanda—and especially those involving economic or military sanctions— required selecting least-bad options. Thomas Nagle advises that “given the limitations on human action, it is naive to suppose that there is a solution to every moral problem. “29 Action-oriented institutions and staff are required in order to contextualized their work rather than apply preconceived notions of what is right or wrong. Nonetheless, classicists continue to insist on Pictet’s “indivisible whole” because humanitarian principles “are interlocking, overlapping and mutually supportive. . . . It is hard to accept the logic of one without also accepting the others. “30 The process of making decisions in war zones could be compared to that pursued by “clinical ethical review teams” whose members are on call to make painful decisions about life-and-death matters in hospitals.sl The sanctity of life is complicated by new technologies, but urgent decisions cannot be finessed. It is impermissible to long for another era or to pretend that the bases for decisions are unchanged. However emotionally wrenching, finding solutions is an operational imperative that is challenging but intellectually doable. Humanitarians who cannot stand the heat generated by situational ethics should stay out of the post-Cold War humanitarian kitchen. Principles in an Unprincipled World Why are humanitarians in such a state of moral and operational disrepair? In many ways Western liberal values over the last few centuries have been moving toward interpreting moral obligations as going beyond a family and intimate networks, beyond a tribe, and beyond a nation. The impalpable moral ideal is concern about the fate of other people, no matter how far away.szThe evaporation of distance with advances in technology and media coverage, along with a willingness to intervene in a variety of post–Cold War crises, however, has produced situations in which humanitarians are damned if they do and if they don’t. Engagement by outsiders does not necessarily make things better, and it may even create a “moral hazard by altering the payoffs to combatants in such a way as to encourage more intensive fighting.“33 This new terrain requires analysts and practitioners to admit ignorance and question orthodoxies. There is no comfortable theoretical framework or world vision to function as a compass to steer between integration and fragmentation, globalization and insularity. Michael Ignatieff observes, “The world is not becoming more chaotic or violent, although our failure to understand and act makes it seem so. “34Gwyn Prins has pointed to the “scary humility of admitting one’s ignorance” because “the new vogue for ‘complex emergencies’ is too often a means of concealing from oneself that one does not know what is going on. “3sTo make matters more frustrating, never before has there been such a bombardment of data and instant analysis; the challenge of distilling such jumbled and seemingly contradictory information adds to the frustration of trying to do something appropriate fast. International discourse is not condemned to follow North American fashions and adapt sound bites and slogans. It is essential to struggle with and even embrace the ambiguities that permeate international responses to wars, but without the illusion of a one-size-fits-all solution. The trick is to grapple with complexities, to tease out the general without ignoring the particular, and still to be inspired enough to engage actively in trying to make a difference. Because more and more staff of aid agencies, their governing boards, and their financial backers have come to value reflection, an earlier policy prescription by Larry Minear and me no longer appears bizarre: “Don’t just do something, stand there! “3sThis advice represented our conviction about the payoffs from thoughtful analyses and our growing distaste for the stereotypical, yet often accurate, image of a bevy of humanitarian actors flitting from one emergency to the next.

### Other Util

#### Death outweighs—ontologically destroys the subject, eliminates all human possibility

Craig Paterson, Department of Philosophy, Providence College, “A Life Not Worth Living?” STUDIES IN CHRISTIAN ETHICS v. 16 n. 1, 2003, Sage.

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 alter- native 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 In conclusion, concerning willed human actions, it is justifiable to state that any intentional rejection of human life itself cannot therefore be warranted since it is an expression of an ultimate disvalue for the subject, namely, the destruction of the present person; a radical ontological good that we cannot begin to weigh objectively against the travails of life in a rational manner. To deal with the sources of disvalue (pain, suffering, etc.) we should not seek to irrationally destroy the person, the very source and condition of all human possibility.82

#### Existence precedes any valuation

Michael Gelven, Professor, Philosophy, Northern Illinois University, WAR AND EXISTENCE: A PHILOSOPHICAL INQUIRY, 1994, p. 136-137.

The personal pronouns, like "I" and "We," become governed existentially by the possessive pronouns, like "ours," "mine," "theirs"; and this in turn becomes governed by the adjective "own." What is authentic becomes what is our own as a way of existing. The meaning of this term is less the sense of possession than the sense of belonging to. It is a translation of the German eigen, from which the term eigentlich (authentic) is derived. To lose this sense of one's own is to abandon any meaningfulness, and hence to embrace nihilism. To be a nihilist is to deny that there is any way of being that is our own; for the nihilist, what is one's own has no meaning. The threat here is not that what is our own may yield to what is not, but rather that the distinction itself will simply collapse. Unless I can distinguish between what is our own and what is not, no meaningfulness is possible at all. This is the foundation of the we-they principle. The pronouns in the title do not refer to anything; they merely reveal how we think. Like all principles, this existential principle does not determine specific judgments, any more than the principle of cause and effect determines what the cause of any given thing is. The we-they principle is simply a rule that governs the standards by which certain judgments are made. Since it is possible to isolate the existential meanings of an idea from the thinglike referent, the notions of we-ness and they-ness can be articulated philosophically. On the basis of this primary understanding, it is possible to talk about an "existential value," that is, the weight o. rank given to ways of existing in opposition to other kinds of value, such as moral or psychological values. But the principle itself is not, strictly speaking, a principle of value; it is an ontological principle, for its foundation is in the very basic way in which I think about what it means to be. The ground of the we-they principle is, quite simply, the way in which we think about being. Thus, it is more fundamental than any kind of evaluating or judging. One of the things that the authentic I can do, of course, is to concern itself with moral questions. Whether from a deontological sense of obligation or from a utilitarian projection of possible happiness, an I that considers these matters nevertheless is presupposed by them. Although authenticity and morality are distinct, a sense of who one is must precede a decision about how to act. Thus, the question of authenticity comes before the question of obligation. And since the worth of the I is generated from the prior worth of the we, it follows there can be no moral judgment that cancels out the worth of the I or the We. This is not to say that anything that benefits the we is therefore more important than what ought to be done. It is merely to say that any proper moral judgment will in fact be consistent with the integrity of the we. Thus, I would be morally prohibited from offending someone else merely for my own advantage, but no moral law would ever require me to forgo my existential integrity. This is true not only for moral questions but for any question of value whatsoever: all legitimate value claims must be consistent with the worth of the I and the We. It is only because my existence matters that I can care about such things as morality, aesthetics, or even happiness. Pleasure, of course, would still be preferable to pain, but to argue that one ought to have pleasure or even that it is good to have pleasure would simply reduce itself to a tautology: if I define pleasure as the satisfaction of my wants, then to say I want pleasure is tautological, for I am merely saying that I want what I want, which may be true but is not very illuminating. The existential worth of existing is therefore fundamental and cannot be outranked by any other consideration. Unless I am first meaningful, I cannot be good; unless I first care about who I am, I cannot genuinely care about anything else, even my conduct. To threaten this ground of all values, the worth of my own being, then becomes the supreme assault against me. To defend it and protect it is simply without peer. It is beyond human appeal or persuasion.

### Nuke War Turns: Culture

#### Destroys culture—won’t rebuild

Justice C. G. Weeramantry judge with the International Court of Justice (1991-2000).International Law Summer, 2K

Likewise, the cultural treasures of the world would be destroyed. All that we have built up for thousands of years as a memento of human achievement in the past, all that will go overboard in one moment. What happens after the war, of course, we reduced whoever is unfortunate enough to survive would live in a stone age, and as Henry Kissinger once said, those who are sifting among the debris of the space age would not be thinking of how to rebuild the economy and how to rebuild the auto industry, but they would be trying to think how they may find nonradioactive berries on the trees around them or edible timber bark which they can eat. That will be the level to which the survivors will be reduced.

### Nuke War Turns: Dehumanization

#### Turns dehum

Peter Beckman, Hobart and William Smith Colleges, et al, The Nuclear Predicament: Nuclear Weapons in the Twenty-First Century, 3rd edition, 2K, p. 296-297

Individual death is not the only death that affects the way people live. Since hu­mans are social beings who define themselves naturally as parts of families, societies, kin­ship groups, religions, nations, and humanity as a whole, how they view themselves will depend largely on whether they anticipate the continuing existence of these social entities. In the prenuclear age, the individual obviously dies, but the social unit, the na­tion, the family, the species, was understood as outliving death. But in the nuclear age, we must anticipate nuclear death as a collective experience, what Norman Cousins called “irrational death”—death of a new kind, a nondiscriminating death without warning, death en masse. ‘While all deaths are individual, in the mass deaths of the twentieth century, be they at Auschwitz or at Hiroshima and Na­gasaki, the individual is lost in a faceless, mindless, random destruction. Writer Norman Mailer described the transformation as follows: For the first time in civilized history, perhaps for the first time in all history, we have been forced to live with the suppressed knowledge that the smallest facets of our per­sonality or the most minor projections of our ideas ... might be doomed to die as a ci­pher in some vast statistical operation in which our teeth would be counted, and our hair would be saved, but our death itself unknown, unhonored and unrewarded, a death which could not follow with dignity as a possible consequence to serious actions we have chosen, but rather a death in a gas chamber or a radioactive city; and so ... in the midst of civilization ... our psyche was subjected itself to the intolerable anxi­ety that death being causeless, life was causeless as well, and time deprived of cause and effect had come to a stop. If the type of death we anticipate is important because it affects how we view ourselves in the world, then the pervasive fear of nuclear annihilation does not necessarily tell us anything about death per se, but rather it reveals something about the perception hu­mans have of their place and worth in the world. Nuclear weapons challenge a basic belief in the importance of the individual. They challenge possibly the most central tenet of the Judeo-Christian world view: Each in­dividual is unique and important and created in the image of God. If you save one life it is like saving the entire world, the Talmud teaches. “God so loved the world that He gave His only begotten son,” John says. Now, we are haunted with the image of human beings as objects, as matter, to be burned, radiated, turned into ashes or vapor.

### Nuke War Turns: Disease

#### Turns disease—immune suppression, vectors, health infrastructure

Sagan, former professor at Stanford and Harvard, 84 (Carl Sagan, former professor at Stanford and Harvard, Pulitzer prize winning author, 1984, Foreign Affairs, “Nuclear War and Climatic Catastrophe” p. Lexis)

Each of these factors, taken separately, may carry serious consequences for the global ecosystem: their interactions may be much more dire still. Extremely worrisome is the possibility of poorly underatood or as yet entirely uncontemplated synergisms (where the net consequences of two or more assaults on the environment are much more than the sum of the component parts). For example, more than 100 rads (and possibly more than 200 rads) of external and ingested ionizing radiation is likely to be delivered in a very large nuclear war to all plants, animals and unprotected humans in densely populated regions of northern mid-latitudes. After the soot and dust clear, there can, for such wars, be a 200 to 400 percent increment in the solar ultraviolet flux that reaches the ground, with an increase of many orders of magnitude in the more dangerous shorter-wavelength radiation. Together, these radiation assaults are likely to suppress the immune systems of humans and other species, making them more vulnerable to disease. At the same time, the high ambient-radiation fluxes are likely to produce, through mutation, new varieties of microorganisms, some of which might become pathogenic. The preferential radiation sensitivity of birds and other insect predators would enhance the proliferation of herbivorous and pathogen-carrying insects. Carried by vectors with high radiation tolerance, it seems possible that epidemics and global pandemics would propagate with no hope of effective mitigation by medical care, even with reduced population sizes and greatly restricted human mobility. Plants, weakened by low temperatures and low light levels, and other animals would likewise be vulnerable to preexisting and newly arisen pathogens.

### Heg Good: Lashout—2NC

#### America will cling to hegemony as long as possible—means their impact turns are inevitable

**Calleo 9** – David P. Calleo (University Professor at The Johns Hopkins University and Dean Acheson Professor at its Nitze School of Advanced International Studies (SAIS)) 2009 “Follies of Power: America’s Unipolar Fantasy” p. 4-5

It is tempting to believe that America’s recent misadventures will discredit and suppress our hegemonic longings and that, following the presidential election of 2008, a new administration will abandon them. But **so long as our identity as a nation is intimately bound up with seeing ourselves as the world’s most powerful country, at the heart of a global system, hegemony is likely to remain the recurring obsession of our official imagination**, the id´ee fixe of our foreign policy. **America’s hegemonic ambitions have, after all, suffered severe setbacks before**. Less than half a century has passed since **the “lesson of Vietnam**.” But that lesson **faded without forcing us to abandon the old fantasies of omnipotence. The fantasies merely went into remission, until the fall of the Soviet Union provided an irresistible occasion for their return. Arguably, in its collapse, the Soviet Union proved to be a greater danger to America’s own equilibrium than in its heyday. Dysfunctional imaginations are scarcely a rarity – among individuals or among nations. “Reality” is never a clear picture that imposes itself from without. Imaginations need to collaborate. They synthesize old and new images, concepts, and ideas and fuse language with emotions – all according to the inner grammar of our minds. These synthetic constructions become our reality, our way of depicting the world in which we live. Inevitably, our imaginations present us with only a partial picture**. As Walter Lippmann once put it, our imaginations create a “pseudo-environment between ourselves and the world.”2 Every individual, therefore, has his own particular vision of reality, and every nation tends to arrive at a favored collective view that differs from the favored view of other nations. When powerful and interdependent nations hold visions of the world severely at odds with one another, the world grows dangerous.

#### The U.S. will not retreat peacefully

Walter **Hixson**, Distinguished Professor, History, University of Akron, " US Decline? (No. 4) Walter Hixson: Counter-Hegemonic Forces Challenging U.S. Global Hegemony," interviewed by Kourosh Ziabari, IRAN REVIEW, 12--20--**12**, www.iranreview.org/content/Documents/US-Decline-No-4-Walter-Hixson-Counter-hegemonic-forces-challenging-U-S-global-hegemony.htm

Q: It seems that the United States is voluntarily retreating from its position as a global hegemon, which is because of the remarkable increase in the costs of maintaining a unipolar and hegemonic order and the considerable decrease in its utilities. What’s your viewpoint in this regard? A: I would not characterize the United States as "retreating" in the world. The mythology of American exceptionalism and widespread belief that the United States has a "mission" to lead the world remain very powerful. Moreover, the United States remains heavily militarized--far more powerful militarily than any other country and indeed than most combined. A superpower backed by such a powerful ideology and military rarely "retreats" willingly. That said, the U.S. power has peaked and the only direction it can go is toward a steady erosion of power. That process, however, probably will not be rapid.

## 1NR

#### Policy relevance is key and turns their impacts—engaging the state is key

**Gunning 7** (Government and Opposition Volume 42 Issue 3, Pages 363 - 393 Published Online: 21 Jun 2007 A Case for Critical Terrorism Studies?1 Jeroen Gunning.

The notion of emancipation also crystallizes the need for policy engagement. For, unless a 'critical' field seeks to be policy relevant, which, as Cox rightly observes, means combining 'critical' and 'problem-solving' approaches, it does not fulfil its 'emancipatory' potential.94 One of the temptations of 'critical' approaches is to remain mired in critique and deconstruction without moving beyond this to reconstruction and policy relevance.95 Vital as such critiques are, the challenge of a critically constituted field is also to engage with policy makers – and 'terrorists'– and work towards the realization of new paradigms, new practices, and a transformation, however modestly, of political structures. That, after all, is the original meaning of the notion of 'immanent critique' that has historically underpinned the 'critical' project and which, in Booth's words, involves 'the discovery of the latent potentials in situations on which to build political and social progress', as opposed to putting forward utopian arguments that are not realizable. Or, as Booth wryly observes, 'this means building with one's feet firmly on the ground, not constructing castles in the air' and asking 'what it means for real people in real places'.96 Rather than simply critiquing the status quo, or noting the problems that come from an un-problematized acceptance of the state, a 'critical' approach must, in my view, also concern itself with offering concrete alternatives. Even while historicizing the state and oppositional violence, and challenging the state's role in reproducing oppositional violence, it must wrestle with the fact that 'the concept of the modern state and sovereignty embodies a coherent response to many of the central problems of political life', and in particular to 'the place of violence in political life'. Even while 'de-essentializing and deconstructing claims about security', it must concern itself with 'howsecurity is to be redefined', and in particular on what theoretical basis.97 Whether because those critical of the status quo are wary of becoming co-opted by the structures of power (and their emphasis on instrumental rationality),98 or because policy makers have, for obvious reasons (including the failure of many 'critical' scholars to offer policy relevant advice), a greater affinity with 'traditional' scholars, the role of 'expert adviser' is more often than not filled by 'traditional' scholars.99 The result is that policy makers are insufficiently challenged to question the basis of their policies and develop new policies based on immanent critiques. A notable exception is the readiness of European Union officials to enlist the services of both 'traditional' and 'critical' scholars to advise the EU on how better to understand processes of radicalization.100 But this would have been impossible if more critically oriented scholars such as Horgan and Silke had not been ready to cooperate with the EU. Striving to be policy relevant does not mean that one has to accept the validity of the term 'terrorism' or stop investigating the political interests behind it. Nor does it mean that each piece of research must have policy relevance or that one has to limit one's research to what is relevant for the state, since the 'critical turn' implies a move beyond state-centric perspectives. End-users could, and should, thus include both state and non-state actors such as the Foreign Office and the Muslim Council of Britain and Hizb ut-Tahrir; the zh these fragmented voices can converge, there are two further reasons for retaining the term 'terrorism'. One of the key tasks of a critically constituted field is to investigate the political usage of this term. For that reason alone, it should be retained as a central marker. But, even more compellingly, the term 'terrorism' is currently so dominant that a critically constituted field cannot afford to abandon it. Academia does not exist outside the power structures of its day. However problematic the term, it dominates public discourse and as such needs to be engaged with, deconstructed and challenged, rather than abandoned and left to those who use it without problematization or purely for political ends. Using the term also increases the currency and relevance of one's research in both funding and policy circles, as well as among the wider public. It is because of this particular constellation of power structures that a 'critical' field cannot afford, either morally or pragmatically, to abandon the term 'terrorism'. This leads to the twin problems of policy relevance and cultural sensitivity. A critically conceived field cannot afford to be policy irrelevant while remaining true to the 'emancipatory' agenda implicit in the term 'critical', nor can it be uncritically universalist without betraying its 'critical' commitment.

#### Focus on a policy option is best for decision-making skills and is a prerequisite to education

Strait and Wallace 7

(Strait, L. Paul, George Mason University and Wallace, Brett, George Washington University, “The Scope of Negative Fiat and the Logic of Decision Making”, Policy Cures? Health Assistance to Africa, Debaters Research Guide)FS

Negative claims that excluding critical alternatives is detrimental to education fail to be persuasive when decision-making logic is taken into account. Critical intellectuals and policymakers both take into account the probability that their actions will be successful. Fiating that individuals alter their method of thinking circumvents these questions of probability and thus not only destroys education about policymaking, but offers a flawed approach to activism (or any other purview of action/ philosophy the negative is advocating). Intellectuals and activists have many important considerations relating to resources, press coverage, political clout and method. These questions all are directly related to who is taking action. Alternative debates thus often become frustrating because they do a poor job of explaining who the subject is. Consider the popular Nietzschean alternative, ‘do nothing.” Who is it that the negative wants to do nothing? Does the USFG de nothing? Is it the debaters? Is it the judge who does nothing? Is it every individual, or just individuals in Africa that have to do with the affirmative harm area? All of these questions directly implicate the desirability of the alternative, and thus the education that we can receive from this mode of debate. Alternatives like “vote negative to reject capitalism,” “detach truth from power.” or ‘embrace an infinite responsibility to the other" fall prey to similar concerns. This inability to pin the negative down to a course of action allows them to be shifty in their second rebuttal, and sculpt their alternative in a way that avoids the affirmative’s offense. Rather than increasing education, critical frameworks are often a ruse that allows the negative to inflate their importance and ignore crucial decision-making considerations. Several other offensive arguments can be leveraged by the affirmative in order to insulate them from negative claims that critical debate is a unique and important type of education that the affirmative excludes. The first is discussed above, that the most important benefit to participation in policy debate is not the content of our arguments, but the skills we learn from debating. As was just explained, since the ability to make decisions is a skill activists and intellectuals must use as well, decision- making is a prerequisite to effective education about any subject. The strength of this argument is enhanced when we realize that debate is a game. Since debaters are forced to switch sides they go into each debate knowing that a non-personal mindset will be necessary at some point because they will inevitably be forced to argue against their own convictions. Members of the activity are all smart enough to realize that a vote for an argument in a debate does not reflect an absolute truth, but merely that a team making that argument did the better debating. When it comes to education about content, the number of times someone will change their personal convictions because of something that happens in a debate round is extremely low, because everyone knows it is a game. On the other hand with cognitive skills like the decision-making process which is taught through argument and debate, repetition is vital .The best way to strengthen decision-making’s cognitive thinking skills is to have students practice them in social settings like debate rounds. Moreover, a lot of the decision-making process happens in strategy sessions and during research periods — debaters hear about a particular affirmative plan and are tasked with developing the best response. If they are conditioned to believe that alternate agent counterplans or utopian philosophical alternatives are legitimate responses, a vital teaching opportunity will have been lost.

A limited topic over war powers authority is key to solving the harms of the 1AC – it allows for an engaged public that can expose the hypocrisy of the federal government – only focus on specific policy questions can actualize change by making it relevant to policy-makers – the aff is more likely to cause disengagement and moral quietude than actual change

**Mellor 13**

The Australian National University, ANU College of Asia and the Pacific, Department Of International Relations,   
“Why policy relevance is a moral necessity: Just war theory, impact, and UAVs,” European University Institute, Paper Prepared for BISA Conference 2013, DOA: 8-14-13

**This** section of the paper **considers** more generally **the need for** just war **theorists to engage with policy debate** **about the use of force**, **as** **well as to engage with the** more **fundamental moral and philosophical principles** of the just war tradition. **It draws on** John **Kelsay’s** **conception of just war thinking as being a social practice**,35 **as well as on** Michael **Walzer’s understanding of the role of the social critic in society**.36 It argues that the just war tradition is a form of “practical discourse” which is concerned with questions of “how we should act.”37 Kelsay argues that: **[T]he criteria of jus ad bellum and jus in bello provide a framework for structured participation in a public conversation about the use of military force** . . . **citizens who choose to speak in just war terms express commitments** . . . [i**]n the process of giving and asking for** **reasons for going to war**, **those who argue** in just war terms **seek to influence policy** **by persuading others that their analysis provides a way to express and fulfil the desire that military actions be** both **wise and just.38** He also argues that “**good just war thinking involves continuous and complete deliberation**, in the sense that one attends to all the standard criteria at war’s inception, at its end, and **throughout the course of the conflict**.”39 **This** is important as it **highlights the need for** just war **scholars to engage** **with the ongoing operations in war and the specific policies that are involved**. **The question of** **whether a particular** war is just or unjust, and the question of whether a particular **weapon (like drones**) **can be used in accordance with the jus in bello criteria**, only **cover a part of the overall justice of the war**. **Without an engagement with the reality of war**, **in** **terms of the policies used** in waging it, **it is impossible to engage with the “moral reality of war,”40 in terms of being able to discuss it and judge it in moral terms** Kelsay’s description of just war thinking as a social practice is similar to Walzer’s more general description of social criticism. The just war theorist, **as a social critic, must be involved with his or her own society and its practices**. In the same way that the social critic’s distance from his or her society is measured in inches and not miles,41 the just war **theorist must be close to and must understand the language through which war is constituted, interpreted and reinterpreted**.**42 It is only by understanding the values and language that their own society purports to live by that the social critic can hold up a mirror to that society to** **demonstrate** its **hypocrisy** **and to show the gap that exists** between its practice and its values.43 **The tradition** itself **provides a set of** **values and principles and**, as argued by Cian O’Driscoll, **constitutes a “language of engagement**” **to spur participation in public and political debate**.44 This language is part of “our common heritage, the product of many centuries of arguing about war.”45 **These principles and this language provide the terms through which people understand and come to interpret war, not in a deterministic way but by providing the categories necessary for moral understanding and moral argument about the legitimate and illegitimate uses of force**.46 **By spurring and providing the basis for political engagement the just war tradition ensures that the acts that occur within war are considered according to just war criteria and allows policy-makers to be held to account on this basis. Engaging with the reality of war requires** recognising that war is, as Clausewitz stated, **a continuation of policy**. **War**, according to Clausewitz, **is subordinate to politics and to political choices and these political choices can, and must, be judged and critiqued**.47 **Engagement and political debate are morally necessary** **as the alternative is disengagement and moral quietude**, **which is a sacrifice of the obligations of citizenship**.48 **This engagement must bring** just war **theorists into contact with the policy makers** **and** **will require work that is** accessible and **relevant to policy makers**, **however this does not mean a sacrifice of critical distance or an abdication of truth in the face of power.** **By engaging in detail** **with the policies being pursued** and their concordance or otherwise with **the principles of the just war tradition the policy-makers will be forced to account for their decisions and justify them in just war language.** **In contrast to the view**, **suggested** by Kenneth **Anderson, that “the public cannot be made part of the debate**” **and that “[w]e are** necessarily **committed into the hands of our political leadership**”,49 it is incumbent upon just war theorists to ensure that the public are informed and are capable of holding their political leaders to account. **To accept the idea that the political leadership are stewards and that accountability will not benefit the public, on whose behalf action is undertaken, but will only benefit al Qaeda,50 is a grotesque act of intellectual irresponsibility**. As Walzer has argued, it is precisely because it is “our country” that we are “especially obligated to criticise its policies.”51 This paper has discussed the empirics of the policies of drone strikes in the ongoing conflict with those associate with al Qaeda. It has demonstrated that there are significant moral questions raised by the just war tradition regarding some aspects of these policies and it has argued that, thus far, just **war scholars have not paid sufficient attention or engaged in sufficient detail with the policy implications of drone use.** **As such it has been argued that it is necessary for just war theorists to engage more directly with these issues and to ensure that their work is policy relevant**, **not in a utilitarian sense of abdicating from speaking the truth in the face of power**, **but by forcing policy makers to justify** their **actions according to the principles of the just war tradition, principles which they invoke themselves in formulating policy.** **By highlighting hypocrisy and providing the tools and language** **for the interpretation of action**, **the just war tradition provides the basis for the public engagement and political activism that are necessary for democratic politics.52**

Empirically proven—the **best** advocates learned to debate **both sides first**

**Dybvig and Iverson 2K** (Kristin and Joel, Arizona State U., “Can Cutting Cards Carve into Our Personal Lives: An Analysis of Debate Research on Personal Advocacy”, http://debate.uvm.edu/dybvigiverson1000.html)

**Not all debate research appears to generate personal advocacy** and challenge peoples' assumptions. **Debaters must switch sides**, so they must inevitably debate against various cases. **While this may seem to be inconsistent with advocacy, supporting and researching both sides** of an argument **actually created stronger advocates. Not only did debaters learn both sides** of an argument, **so that they could defend their positions** against attack, **they also learned** the **nuances** of each position. **Learning** and the intricate nature of various policy proposals **helps debaters** to **strengthen their own stance** on issues.

**First – Too sweeping to say working-through-State never counters racism – here’s 7 concrete examples:**

**Seligman ‘11**(Brad Seligman – Lead Counsel, Dukes v. Wal-Mart Stores, Inc – The nationwide class action genderdiscrimination case against Wal-Mart Stores and founder of the Impact Fund, which provides financial and technical assistance and representation for complex public interest litigation – Clearinghouse REVIEW Journal of Poverty Law and Policy – January–February 2011 – http://www.impactfund.org/downloads/Resources/UsingLawForChange-Seligman.pdf)

**Litigation as a tool for social change has** a long and **proud tradition in the U**nited **S**tates. In the nineteenth century **cases were brought to challenge discriminatory laws such as the Chinese Exclusion Act and to advance** labor rights and the **rights of women and people of color. In the twentieth century the epic battle to dismantle Jim Crow laws** and the “separate but equal” doctrine culminated in the famous Brown v. Board of Education decision. **In the 1960s federal rules were developed to make** class action **litigation more feasible, and courts approved massive institutional-change cases against industries and governmental** units.1 In the 1970s **environmental litigation, aided by the passage of** federal laws such as the **National Environmental Policy Act, became common**. Starting in the 1980s, however, social justice litigation has become more challenging to pursue due to more conservative judges, tougher class certification and substantive law decisions, more demanding attorney-fee and cost-recovery requirements, the decline in federal enforcement of civil rights and environmental laws, and cutbacks and restrictions on legal services funding.2 Still, **such litigation remains a potent weapon for change.** In recent years **the environmental justice and disability rights movements have shown** that **the path remains open for innovative litigation**. Today we nevertheless must be more strategic and thoughtful about how we use litigation. Here I describe a holistic model of social justice litigation that includes adroit use of the media, coalitions, and working partnerships with community and grassroots organizations and other forms of advocacy. I explore the range of procedural devices in the social justice litigator’s tool box. And I remind readers to take pride in and enjoy their work.

**Second – Pessimism towards progressivism inverts the error and makes racism worse**

**Jones ’99** (Richard Wyn Jones is at Cardiff University, where he is currently a Professor of Politics. Professor Wyn Jones is the former Director of the Institute of Welsh Politics and professor in critical security studies at Aberystwyth University. Security, Strategy, and Critical Theory – 1999. ISBN 1-55587-335-9 (hc. :alk. paper) ON-LINE ED.: Columbia International Affairs Online, Transcribed, proofread, and marked-up in HTML, September 1999.)

An even more troubling feature of Adorno and Horkheimer’s analysis is the downplaying of individual responsibility that is implicit in their argument. If Auschwitz is the inevitable outcome of enlightenment, and if instrumental rationality is too powerful to resist, then can we expect an individual Nazi to act in a different fashion? In the hermetic society the individual is a mere cipher, and if this is the case, can any individual really be blamed for his or her behavior? **These questions highlight an ethical lacuna** at the heart of Dialectic of Enlightenment. Despite the obvious intentions of the authors, **their analysis generates a logic** that renders them **unable to differentiate meaningfully between different actions in the political realm.** If “nothing complicitous with this world can have any truth,” then surely everything that exists in the real world must be judged equally untrue or false. But if this is so, **how are we to evaluate efforts at securing change in** contemporary **society?** Let us **consider** the **ending** of **apartheid in South Africa. Although the citizens of that country cannot be adjudged to be free after** the overthrow of the **apartheid** system, **surely they are freer. Although** the establishment of **liberal democracy** there **offers no panacea, it is a better system than the totalitarian one that it has replaced.** But although Adorno and Horkheimer as individuals would almost certainly have rejoiced in the downfall of the apartheid system, **as theoreticians they seem to be unable to provide us with any grounds for favoring one** particular **set of social institutions over another. Here we have a bizarre inversion of** the **relativism** to which contemporary poststructuralist approaches are prone. By arguing that there are no grounds to choose between different accounts of reality, poststructuralists are inevitably forced to accept that all accounts of a given reality are true. They can make no judgment on these claims that is not arbitrary (Norris 1992; Hunter and Wyn Jones 1995). Similarly, **by arguing that everything** in the world **is equally false**, Adorno and Horkheimer can make **no judgment** as to why we **might prefer some** forms of behavior and some set of **practices over others**. Here the impasse into which the analysis of Dialectic of Enlightenment leads its authors stands in bold relief. **The** determinism and **reductionism of their argument** is ultimately paralyzing. It was, of course, Antonio Gramsci who popularized the injunction that all those intent on changing society should attempt to face the world with a combination of “pessimism of the intellect” and “optimism of the will.” This position has much to commend it given the propensity of radicals to view society with rose–tinted glasses. However, the limitations of this position are nowhere better illustrated than in Dialectic of Enlightenment, in which the pessimism **is so thorough**going **that it becomes absolutely debilitating. Any attempt to challenge the status quo already stands condemned as futile. The** logical **outcome of this attitude is resignation and passivity**. Adorno attempted to make a virtue of the detached attitude that he and Horkheimer adopted toward the political struggles of their own age by claiming: “If one is concerned to achieve what might be possible with human beings, it is extremely difficult to remain friendly towards real people.” However, considering that it is only “real people” who can bring about a better society, Adorno’s “complex form of misanthropy” ultimately leads only to quiescence (Wiggershaus 1994: 268). Thus, despite the clear similarities in the influences and interests of the founding fathers of critical theory and Gramsci, **the resignatory passivity** of the authors of Dialectic of Enlightenment **led** them **to** a position on **political practice** far more akin to that of Oswald Spengler or Arthur Schopenhauer than to that adopted by the Sardinian Marxist Gramsci, even as he languished in a fascist prison. In view of the traditional Marxist emphasis on the unity of theory and practice, it is hardly surprising that Adorno and Horkheimer’s rejection of any attempt to orient their work toward political activity led to bitter criticism from other radical intellectuals. Perhaps the most famous such condemnation was that of Lukács, who acidly commented that the members of the Frankfurt School had taken up residence in the “Grand Hotel Abyss.” The inhabitants of this institution enjoyed all the comforts of the bourgeois lifestyle while fatalistically surveying the wreckage of life beyond its doors. Whereas Lukács’s own apologias for Stalinism point to the dangers of subordinating theoretical activity to the exigencies of day–to–day practical politics, Adorno and Horkheimer sunder theory and political practice completely, impoverishing the theoretical activity itself. Their stance leads to an aridity and scholasticism **ill suited to any** social **theory that aspires to real–world relevance**. Furthermore, **the critical theorist’s position on political practice is based on** an **underestimation of the potential for progressive change that exists** even in the most administered societies. It is instructive to contrast the attitude of Adorno and Horkheimer with that of Raymond Williams, who delivers the following broadside against “high culture Marxists” such as the members of the Frankfurt School: When the Marxists say that we live in a dying culture, and that the masses are ignorant, I have to ask them... where on earth they have lived. A dying culture, and ignorant masses, are not what I have known and see. (R. Williams 1989: 8) As I will discuss in Chapter 6, the evidence suggests that Williams is closer to the truth. **People acting both individually and collectively, through** social movements and **state institutions, can actually influence the world around them in a progressive direction**. Adorno and Horkheimer’s **pessimism is unwarranted**.

**Third – Our “even if” arg. *If* they win the State’s uniformly racist in current form, still vote Aff. Ignores *reconstructive liberalism,* and *what the State \*could yet become***

**Ward ’99** (Cynthia V. Ward – Professor of Law, College of William and Mary. WILLIAM AND MARY LAW REVIEW Vol. 40:719 – <http://scholarship.law.wm.edu/cgi/viewcontent.cgi?article=1554&context=wmlr>)

However bruised by the continuous attacks of its radical critics, "liberal legalism" has so far survived the critical onslaught. But like all battles between powerful opponents the fight has produced casualties on both sides. Liberal theorists have responded to radical attacks by re-examining certain facile assumptions about the priority of individual autonomy, the nature of rationality, and the possibility of state neutrality, and replacing them with a rich and **provocative literature** that **affirmatively defends** liberal values and celebrates **liberal legal institutions as the best—perhaps the only—way of respecting** and encouraging human "**difference**" while also maximizing freedom and equality. On the other side, the **work of radical critics of liberalism has begun to reflect the idea that liberal values**—appropriately modified—**are worth examining in a reconstructive light**. Without able groups under the liberal American Constitution, at least some radical theorists seem willing to concede that **something** precious, perhaps even **irreplaceable, would be lost were liberal** rights and **institutions, with their vision of respect for** individual **dignity** and their desire to maximize individual freedom, **to be rejected wholesale along with** the **scourges of racism** and sexism **that have** always **shadowed them. It is tempting to oversimplify. One should take seriously** the **declared motivations** and concerns **of** one's **opponents, and be careful not to discover casually that they have been on one's side all along**, although somehow without realizing it. Let me therefore emphasize that **I think there are important** and irreconcilable **differences**, at many levels, **between liberal visions** of the person, of politics, and **of the law, and** the visions articulated by liberalism's communitarian, **critical race**, feminist, and postmodern **critics**. What I find most fascinating in recent legal theory, though, is the increasingly apparent intuition that **amid such** basic **differences there is** also a **growing** area of **common ground**. Ironically, it may be that the reconstruction of liberal legalism, in some recognizable form, will become the single most dramatic result of radical legal theory.