# NU MV – UMKC Rd 1

## \*\*1AC\*\*

### 1AC – Hegemony Advantage

#### CONTENTION 1: HEGEMONY

#### US legitimacy is collapsing due to detention policy---plan reverses that

David Welsh 11, J.D. from the University of Utah, “Procedural Justice Post-9/11: The Effects of Procedurally Unfair Treatment of Detainees on Perceptions of Global Legitimacy”, http://law.unh.edu/assets/images/uploads/publications/unh-law-review-vol-09-no2-welsh.pdf

The Global War on Terror 1 has been ideologically framed as a struggle between the principles of freedom and democracy on the one hand and tyranny and extremism on the other. 2 Although this war has arguably led to a short-term disruption of terrorist threats such as al-Qaeda, it has also damaged America’s image both at home and abroad. 3 Throughout the world, there is a growing consensus that America has “a lack of credibility as a fair and just world leader.” 4 The perceived legitimacy of the United States in the War on Terror is critical because terrorism is not a conventional threat that can surrender or can be defeated in the traditional sense. Instead, this battle can only be won through legitimizing the rule of law and undermining the use of terror as a means of political influence. 5 ¶ Although a variety of political, economic, and security policies have negatively impacted the perceived legitimacy of the United States, one of the most damaging has been the detention, treatment, and trial (or in many cases the lack thereof) of suspected terrorists. While many scholars have raised constitutional questions about the legality of U.S. detention procedures, 6 this article offers a psychological perspective of legitimacy in the context of detention.

#### Court oversight is the way forward in detention policy---it’s the only way to restore America’s image abroad

Glenn Sulmasy 9, Associate Professor of Law at the United States Coast Guard Academy and was a National Security and Human Rights Fellow at the Carr Center, Harvard Kennedy School, April 13, “THE NEED FOR A NATIONAL SECURITY COURT SYSTEM”, PDF

THE WAY FORWARD¶ The President, Secretary Gates and Secretary Rice have all declared that Guantanamo must close.16 Virtually 80% of the members of Congress have also declared that Guantanamo must close. Both major presidential candidates have called for its closure.17 The problem we face, however, is what to do once we close the facility. It is easy now in hindsight to be critical of the decision initially made by the administration and the way that things are currently being handled, but America’s next true challenge is to devise a way in which to deal with these terror suspects that will garner respect and admiration both domestically and abroad. Similar to changes in military strategy to win the war in Iraq and the war against al Qaeda, where the recognition was made that this new type of conflict required new tactics, the legal approach to handling terror suspects must change as well.¶ The solution is best seen through the lens of an evolutionary process, developing over time from the period of the Revolution, through the Civil War, through the First and Second World Wars and now into the realities we face in 21st century warfare. The Order of November 13, 2001, with all it warts and hairs, was undertaken with good intentions, but was later struck down by the Supreme Court. Recognizing the importance of trying these individuals, the President went to Congress for assistance, and subsequently Congress passed the Military Commissions Act of 2006,18 with warts and hairs of its own, but again making progress. A National Security Court System seems to be the next logical step in the natural progression of this “maturity” of justice. As we are fighting hybrid warriors, in a hybrid war—a mix of law enforcement and combat—a hybrid court should be created to adjudicate the alleged war crimes committed by these hybrid warriors.¶ Obviously, the key is to balance the needs of national security and to achieve our simultaneous goal of promoting human rights. Attaining that delicate balance is certainly critical. The success of this proposed new court system will depend upon its acceptance by Congressional and administration leaders who truly want to strike a balance between security and the rule of law. Clearly, the devil will be in the details in creating such a court through statutes.¶ The political branches have tough decisions to make in the next Congress and Presidency when it comes time for the actual closing of Guantanamo and the inevitable transfer of detainees. The most practical way of detaining and adjudicating these cases is to locate the National Security Court system on a number of military bases across the country. Detention and physical security issues would still exist, but these bases would be better suited to handle these situations than courts in downtown districts in major cities within Congressional districts.¶ While the detention and trial of these suspects would take place on American military bases, the key distinction from the existing military commissions system is that military oversight of the process would be transferred to civilian control. The Department of Justice would replace the Department of Defense in this new system, and specialized Article III judges would try the cases. The Justice Department would develop a pool of litigators out of their national security division branch to prosecute the suspects. Current military JAGs would defend the suspects with funding provided by outside sources. Having the civilian Department of Justice oversee the national security court is crucial to the success of the system and would help restore America’s image abroad. The new proposed system would also remove the tainted impression that the rest of the world receives by watching U.S. military officers in a U.S. military courtroom adjudicate cases against quasi-warriors.¶ In this new system, the President would appoint the system’s judges with the advice and consent of the Senate. The judges would be life tenured Article III judges, selected for possessing specialized knowledge of the substantive law surrounding issues of terrorism and a high level of practical experience.¶ Most importantly, the new system needs to be created as an adjudicatory system rather than part of a preventative detention scheme. Others, including my friend Ben Wittes, have argued in favor of using a national security court for detention and preventative detention schemes. I oppose this completely because using a national security court in this way would only transport the familiar problems from Gitmo into the United States. Trying the detainees in a properly constructed National Security Court, within a reasonable time frame, is the best means for the U.S. to regain some moral authority in world affairs. The United States must be active in ensuring that the cases go forward. The only way that the United States is going to gain credibility within the international legal community is to demonstrate that it is dedicated to the administration of justice and to upholding the rule of law.

#### The plan’s external oversight on detention maintains heg---legitimacy is the vital internal link to global stability

Robert Knowles 9, Acting Assistant Professor, New York University School of Law, Spring, “Article: American Hegemony and the Foreign Affairs Constitution”, 41 Ariz. St. L.J. 87, Lexis

The hegemonic model also reduces the need for executive branch flexibility, and the institutional competence terrain shifts toward the courts. The stability of the current U.S.-led international system depends on the ability of the U.S. to govern effectively. Effective governance depends on, among other things, predictability. n422 G. John Ikenberry analogizes America's hegemonic position to that of a "giant corporation" seeking foreign investors: "The rule of law and the institutions of policy making in a democracy are the political equivalent of corporate transparency and [\*155] accountability." n423 Stable interpretation of the law bolsters the stability of the system because other nations will know that they can rely on those interpretations and that there will be at least some degree of enforcement by the United States. At the same time, the separation of powers serves the global-governance function by reducing the ability of the executive branch to make "abrupt or aggressive moves toward other states." n424¶ The Bush Administration's detainee policy, for all of its virtues and faults, was an exceedingly aggressive departure from existing norms, and was therefore bound to generate intense controversy. It was formulated quickly, by a small group of policy-makers and legal advisors without consulting Congress and over the objections of even some within the executive branch. n425 Although the Administration invoked the law of armed conflict to justify its detention of enemy combatants, it did not seem to recognize limits imposed by that law. n426 Most significantly, it designed the detention scheme around interrogation rather than incapacitation and excluded the detainees from all legal protections of the Geneva Conventions. n427 It declared all detainees at Guantanamo to be "enemy combatants" without establishing a regularized process for making an individual determination for each detainee. n428 And when it established the military commissions, also without consulting Congress, the Administration denied defendants important procedural protections. n429¶ In an anarchic world characterized by great power conflict, one could make the argument that the executive branch requires maximum flexibility to defeat the enemy, who may not adhere to international law. Indeed, the precedents relied on most heavily by the Administration in the enemy combatant cases date from the 1930s and 1940s - a period when the international system was radically unstable, and the United States was one of several great powers vying for advantage. n430 But during that time, the executive branch faced much more exogenous pressure from other great powers to comply with international law in the treatment of captured enemies. If the United States strayed too far from established norms, it would risk retaliation upon its own soldiers or other consequences from [\*156] powerful rivals. Today, there are no such constraints: enemies such as al Qaeda are not great powers and are not likely to obey international law anyway. Instead, the danger is that American rule-breaking will set a pattern of rule-breaking for the world, leading to instability. n431 America's military predominance enables it to set the rules of the game. When the U.S. breaks its own rules, it loses legitimacy.¶ The Supreme Court's response to the detainee policy enabled the U.S. government as a whole to hew more closely to established procedures and norms, and to regularize the process for departing from them. After Hamdi, n432 the Department of Defense established a process, the CSRTs, for making an individual determination about the enemy combatant status of all detainees at Guantanamo. After the Court recognized habeas jurisdiction at Guantanamo, Congress passed the DTA, n433 establishing direct judicial review of CSRT determinations in lieu of habeas. Similarly, after the Court declared the military commissions unlawful in Hamdan, n434 this forced the Administration to seek congressional approval for commissions that restored some of the rights afforded at courts martial. n435 In Boumediene, the Court rejected the executive branch's foreign policy arguments, and bucked Congress as well, to restore the norm of habeas review. n436¶ Throughout this enemy combatant litigation, it has been the courts' relative insulation from politics that has enabled them to take the long view. In contrast, the President's (and Congress's) responsiveness to political concerns in the wake of 9/11 has encouraged them to depart from established norms for the nation's perceived short-term advantage, even at the expense of the nation's long-term interests. n437 As Derek Jinks and Neal Katyal have observed, "treaties are part of [a] system of time-tested standards, and this feature makes the wisdom of their judicial interpretation manifest." n438¶ At the same time, the enemy combatant cases make allowances for the executive branch's superior speed. The care that the Court took to limit the issues it decided in each case gave the executive branch plenty of time to [\*157] arrive at an effective detainee policy. n439 Hamdi, Rasul, and Boumediene recognized that the availability of habeas would depend on the distance from the battlefield and the length of detention. n440¶ The enemy combatant litigation also underscores the extent to which the classic realist assumptions about courts' legitimacy in foreign affairs have been turned on their head. In an anarchic world, legitimacy derives largely from brute force. The courts have no armies at their disposal and look weak when they issue decisions that cannot be enforced. n441 But in a hegemonic system, where governance depends on voluntary acquiescence, the courts have a greater role to play. Rather than hobbling the exercise of foreign policy, the courts are a key form of "soft power." n442 As Justice Kennedy's majority opinion observed in Boumediene, courts can bestow external legitimacy on the acts of the political branches. n443 Acts having a basis in law are almost universally regarded as more legitimate than merely political acts. Most foreign policy experts believe that the Bush Administration's detention scheme "hurt America's image and standing in the world." n444 The restoration of habeas corpus in Boumediene may help begin to counteract this loss of prestige.¶ Finally, the enemy combatant cases are striking in that they embrace a role for representation-reinforcement in the international realm. n445 Although defenders of special deference acknowledge that courts' strengths lie in protecting the rights of minorities, it has been very difficult for courts to protect these rights in the face of exigencies asserted by the executive branch in foreign affairs matters. This is especially difficult when the minorities are alleged enemy aliens being held outside the sovereign territory of the United States in wartime. In the infamous Korematsu decision, another World War II-era case, the Court bowed to the President's factual assessment of the emergency justifying detention of U.S. citizens of Japanese ancestry living in the United States. n446 In Boumediene, the Court [\*158] pointedly declined to defer to the executive branch's factual assessments of military necessity. n447 The court may have recognized that a more aggressive role in protecting the rights of non-citizens was required by American hegemony. In fact, the arguments for deference with respect to the rights of non-citizens are even weaker because aliens lack a political constituency in the United States. n448 This outward-looking form of representation-reinforcement serves important functions. It strengthens the legitimacy of U.S. hegemony by establishing equality as a benchmark and reinforces the sense that our constitutional values reflect universal human rights. n449¶ Conclusion¶ When it comes to the constitutional regime of foreign affairs, geopolitics has always mattered. Understandings about America's role in the world have shaped foreign affairs doctrines. But the classic realist assumptions that support special deference do not reflect the world as it is today. A better, more realist, approach looks to the ways that the courts can reinforce and legitimize America's leadership role. The Supreme Court's rejection of the government's claimed exigencies in the enemy combatant cases strongly indicates that the Judiciary is becoming reconciled to the current world order and is asserting its prerogatives in response to the fewer constraints imposed on the executive branch. In other words, the courts are moving toward the hegemonic model. In the great dismal swamp that is the judicial treatment of foreign affairs, this transformation offers hope for clarity: the positive reality of the international system, despite terrorism and other serious challenges, permits the courts to reduce the "deference gap" between foreign and domestic cases.

#### Reputational legitimacy theory is true and key to foster cooperation

Douglas M Gibler 8, Department of Political Science University of Alabama, Tuscaloosa “The Costs of Reneging: Reputation and Alliance Formation” The Journal of Conflict Resolution, Vol. 52, No. 3, June, pp. 426-454

More sophisticated treatments of the reputation logic have been produced by formal theorists, both in economics and in political science. In economics, the ability of firm reputation to deter competition has been well analyzed (see Kreps and Wilson, 1982; Wilson, 1989; and Weigelt and Camerer, 1988), and political scientists have adopted these theories as tools in understanding the types of signals leaders can send (see for example, Alt, Calvert, and Humes, 1988; Ordeshook, 1986; and Wagner, 1992). Sartori (2002) and Guisinger and Smith (2002) probably go furthest in arguing that leaders and their envoys have incentives to develop certain types of reputations in order to overcome the uncertainty endemic to crisis diplomacy. In these models, a reputation for honesty allows the sender to credibly give information that would otherwise be “cheap talk”, and thus, leaders may concede less important issues, without bluffing, in order to maintain a reputation for honesty when more important issues arise (Sartori, 2002: 122).¶ The sum argument of these statements and theoretical treatments is clear. Decision-makers argue and act, at least in part, based on reputations. Traditional deterrence theory suggests reputations should be pursued by leaders as important and manipulable tools, which are useful in future crises. Formal theorists agree; reputations provide valuable information when the costs of signaling are low.

#### Legitimacy’s the fundamental internal link to effective hegemony---power distributions perceived as illegitimate are the most likely causes of great power war

Martha Finnemore 9, professor of political science and international affairs at George Washington University, January 2009, “Legitimacy, Hypocrisy, and the Social Structure of Unipolarity: Why Being a Unipole Isn’t All It’s Cracked Up to Be,” World Politics, Volume 61, Number 1

Legitimacy is, by its nature, a social and relational phenomenon. One’s position or power cannot be legitimate in a vacuum. The concept only has meaning in a particular social context. Actors, even unipoles, cannot create legitimacy unilaterally. Legitimacy can only be given by others. It is conferred either by peers, as when great powers accept or reject the actions of another power, or by those upon whom power is exercised. Reasons to confer legitimacy have varied throughout history. Tradition, blood, and claims of divine right have all provided reasons to confer legitimacy, although in contemporary politics conformity with [End Page 61] international norms and law is more influential in determining which actors and actions will be accepted as legitimate. 9¶ Recognizing the legitimacy of power does not mean these others necessarily like the powerful or their policies, but it implies at least tacit acceptance of the social structure in which power is exercised. One may not like the inequalities of global capitalism but still believe that markets are the only realistic or likely way to organize successful economic growth. One may not like the P5 vetoes of the Security Council but still understand that the United Nations cannot exist without this concession to power asymmetries. We can see the importance of legitimacy by thinking about its absence. Active rejection of social structures and the withdrawal of recognition of their legitimacy create a crisis. In domestic politics, regimes suffering legitimacy crises face resistance, whether passive or active and armed. Internationally, systems suffering legitimacy crises tend to be violent and noncooperative. Post-Reformation Europe might be an example of such a system. Without at least tacit acceptance of power’s legitimacy, the wheels of international social life get derailed. Material force alone remains to impose order, and order creation or maintenance by that means is difficult, even under unipolarity. Successful and stable orders require the grease of some legitimation structure to persist and prosper.10¶ The social and relational character of legitimacy thus strongly colors the nature of any unipolar order and the kinds of orders a unipole can construct. Yes, unipoles can impose their will, but only to an extent. The willingness of others to recognize the legitimacy of a unipole’s actions and defer to its wishes or judgment shapes the character of the order that will emerge. Unipolar power without any underlying legitimacy will have a very particular character. The unipole’s policies will meet with resistance, either active or passive, at every turn. Cooperation will be induced only through material quid pro quo payoffs. Trust will be thin to nonexistent. This is obviously an expensive system to run and few unipoles have tried to do so.

#### Hegemony key to solve extinction

Thomas P.M. Barnett 11 Former Senior Strategic Researcher and Professor in the Warfare Analysis & Research Department, Center for Naval Warfare Studies, U.S. Naval War College American military geostrategist and Chief Analyst at Wikistrat., worked as the Assistant for Strategic Futures in the Office of Force Transformation in the Department of Defense, “The New Rules: Leadership Fatigue Puts U.S., and Globalization, at Crossroads,” March 7 http://www.worldpoliticsreview.com/articles/8099/the-new-rules-leadership-fatigue-puts-u-s-and-globalization-at-crossroads

It is worth first examining the larger picture: **We live in a time of arguably the greatest structural change in the global order yet endured**, **with this historical moment's most amazing feature being its** relative and absolute **lack of mass violence**. That is something to consider when Americans contemplate military intervention in Libya, because if we do take the step to prevent larger-scale killing by engaging in some killing of our own, we will not be adding to some fantastically imagined global death count stemming from the ongoing "megalomania" and "evil" of American "empire." We'll be engaging in the same sort of system-administering activity that has marked our **stunningly successful stewardship of global order** since World War II. Let me be more blunt: **As the guardian of globalization**, **the U.S. military has been the greatest force for peace the world has ever known**. Had America been removed from the global dynamics that governed the 20th century, the mass murder never would have ended. Indeed, it's entirely conceivable there would now be no identifiable human civilization left, once nuclear weapons entered the killing equation. But the **world did not keep sliding down that path of perpetual war**. **Instead, America stepped up and changed everything by ushering in our now-perpetual great-power peace**. **We introduced the international liberal trade order known as globalization** and played loyal Leviathan over its spread. **What resulted was the collapse of empires, an explosion of democracy**, the **persistent spread of human rights**, the liberation of women, **the doubling of life expectancy**, a roughly **10-fold increase in adjusted global GDP** **and a profound and persistent reduction in battle deaths from state-based conflicts.** That is what American "hubris" actually delivered. Please remember that the next time some TV pundit sells you the image of "unbridled" American military power as the cause of global disorder instead of its cure. With self-deprecation bordering on self-loathing, we now imagine a post-American world that is anything but. Just watch who scatters and who steps up as the Facebook revolutions erupt across the Arab world. While we might imagine ourselves the status quo power, we remain the world's most vigorously revisionist force. **¶** As for the sheer "evil" that is our military-industrial complex, again, let's examine what the world looked like before that establishment reared its ugly head. **The last great period of global structural change was the first half of the 20th century, a period that saw a death toll of about 100 million across two world wars.** That comes to an average of 2 million deaths a year in a world of approximately 2 billion souls. Today, with far more comprehensive worldwide reporting, researchers report an average of less than 100,000 battle deaths annually in a world fast approaching 7 billion people. Though admittedly crude**, these calculations suggest a 90 percent absolute drop and a 99 percent relative drop in deaths due to war. We are clearly headed for a world order characterized by multipolarity,** something the American-birthed system was designed to both encourage and accommodate. **But given how things turned out the last time we collectively faced such a fluid structure, we would do well to keep U.S. power, in all of its forms, deeply embedded in the geometry to come.¶** To continue the historical survey, after salvaging Western Europe from its half-century of civil war, **the U.S. emerged as the progenitor of a new, far more just form of globalization -- one based on actual free trade rather than colonialism.** America then successfully replicated globalization further in East Asia over the second half of the 20th century, **setting the stage for the Pacific Century now unfolding.**

#### Two-thousand years of history prove

William Wohlforth 8 Daniel Webster Professor of Government, Dartmouth. BA in IR, MA in IR and MPhil and PhD in pol sci, Yale, Unipolarity, Status Competition, and Great Power War, October 2008, World Politics Vol. 61, Iss. 1; pg. 28, 31 pgs, Proquest

Despite increasingly compelling findings concerning the importance of status seeking in human behavior, research on its connection to war waned some three decades ago.38 Yet empirical studies of the relationship between both systemic and dyadic capabilities distributions and war have continued to cumulate. If the relationships implied by the status theory run afoul of well-established patterns or general historical findings, then there is little reason to continue investigating them. **The clearest empirical implication** of the theory **is that** status **competition is unlikely to cause great power military conflict in unipolar systems**. If status competition is an important contributory cause of great power war, then, ceteris paribus, unipolar systems should be markedly less war-prone than bipolar or multipolar systems. And this appears to be the case. As Daniel Geller notes in a review of the empirical literature: "**The only polar structure that appears to influence conflict probability is unipolarity**."39 In addition, a larger number of studies at the dyadic level support the related expectation that narrow capabilities gaps and ambiguous or unstable capabilities hierarchies increase the probability of war.40 These studies are based entirely on post-sixteenth-century European history, and most are limited to the post-1815 period covered by the standard data sets. Though the systems coded as unipolar, near-unipolar, and hegemonic are all marked by a high concentration of capabilities in a single state, these studies operationalize unipolarity in a variety of ways, often very differently from the definition adopted here. An ongoing collaborative project looking at ancient interstate systems over the course of two thousand years suggests that historical systems that come closest to the definition of unipolarity used here exhibit precisely the behavioral properties implied by the theory. 41 As David C. Kang's research shows, the East Asian system between 1300 and 1900 was an unusually stratified unipolar structure, with an economic and militarily dominant China interacting with a small number of geographically proximate, clearly weaker East Asian states.42 Status politics existed, but actors were channeled by elaborate cultural understandings and interstate practices into clearly recognized ranks. Warfare was exceedingly rare, and the major outbreaks occurred precisely when the theory would predict: when China's capabilities waned, reducing the clarity of the underlying material hierarchy and increasing status dissonance for lesser powers. Much more research is needed, but initial exploration of other arguably unipolar systems-for example, Rome, Assyria, the Amarna system-appears consistent with the hypothesis.43 Status Competition and Causal Mechanisms Both theory and evidence demonstrate convincingly that competition for status is a driver of human behavior, and social identity theory and related literatures suggest the conditions under which it might come to the fore in great power relations. Both the systemic and dyadic findings presented in large-N studies are broadly consistent with the theory, but they are also consistent with power transition and other rationalist theories of hegemonic war.

#### War is at its lowest level in history because of US primacy---best statistical studies prove

John M. Owen 11, 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.

**Heg decreases structural violence---any alt dooms humanity to deprivation**

Thomas P.M. **Barnett 11**, Former Senior Strategic Researcher and Professor in the Warfare Analysis & Research Department, Center for Naval Warfare Studies, U.S. Naval War College American military geostrategist and Chief Analyst at Wikistrat, worked as the Assistant for Strategic Futures in the Office of Force Transformation in the Department of Defense, September 12, 2011, “The New Rules: The Rise of the Rest Spells U.S. Strategic Victory,” World Politics Review, online: http://www.worldpoliticsreview.com/articles/9973/the-new-rules-the-rise-of-the-rest-spells-u-s-strategic-victory

First the absurdity: A few of the most over-the-top Bush-Cheney neocons did indeed promote a vision of U.S. primacy by which America shouldn't be afraid to wage war to keep other rising powers at bay. **It was a nutty concept then**, and it **remains a nutty concept today**. But since it feeds a lot of major military weapons system purchases, especially for the China-centric Air Force and Navy, don't expect it to disappear so long as the Pentagon's internal budget fights are growing in intensity. ¶ Meanwhile, the Chinese do their stupid best to fuel this outdated logic by building a force designed to keep America out of East Asia just as their nation's dependency on resources flowing from unstable developing regions skyrockets. With America's fiscal constraints now abundantly clear, the world's primary policing force is pulling back, while that force's implied successor is nowhere close to being able to field a similar power-projection capacity -- and never will be. So with NATO clearly stretched to its limits by the combination of Afghanistan and Libya, a lot of future fires in developing regions will likely be left to burn on their own. We'll just have to wait and see how much foreign commentators delight in that G-Zero dynamic in the years ahead. ¶ That gets us to the original "insult": the U.S. did not lord it over the world in the 1990s. Yes, it did argue for and promote the most rapid spread of globalization possible. But **the "evil" of the Washington Consensus** only yielded the **most rapid growth of a truly global middle class that the world has ever seen**. Yes, we can, in our current economic funk, somehow cast that development as the "loss of U.S. hegemony," in that the American consumer is no longer the demand-center of globalization's universe. But this is without a doubt the most amazing achievement of U.S. foreign policy, surpassing even our role in World War II. ¶ Numerous world powers served as global or regional hegemons before we came along, **and their record on economic development was painfully transparent**: **Elites got richer, and the masses got poorer**. Then America showed up after World War II and engineered an international liberal trade order, one that was at first admittedly limited to the West. But within four decades it went virally global, and now for the first time in history, more than half of our planet's population lives in conditions of modest-to-mounting abundance -- **after millennia of mere sustenance**. ¶ You may choose to interpret this as some sort of cosmic coincidence, but the historical sequence is undeniable: **With its unrivaled power, America made the world a far better place**. ¶ That spreading wave of global abundance has reformatted all sorts of traditional societies that lay in its path. Some, like the Chinese, have adapted to it magnificently in an economic and social sense, with the political adaptation sure to follow eventually. Others, being already democracies, have done far better across the board, like Turkey, Indonesia and India. But there are also numerous traditional societies where that reformatting impulse from below has been met by both harsh repression from above and violent attempts by religious extremists to effect a "counterreformation" that firewalls the "faithful" from an "evil" outside world.¶ Does this violent blowback constitute the great threat of our age? Not really. As I've long argued, this "friction" from globalization's tectonic advance is merely what's left over now that great-power war has gone dormant for 66 years and counting, with interstate wars now so infrequent and so less lethal as to be dwarfed by the civil strife that plagues those developing regions still suffering weak connectivity to the global economy. ¶ Let's remember what the U.S. actually did across the 1990s after the Soviet threat disappeared. It went out of its way to police the world's poorly governed spaces, battling rogue regimes and answering the 9-1-1 call repeatedly when disaster and/or civil strife struck vulnerable societies. **Yes, playing globalization's bodyguard made America public enemy No. 1 in the eyes of its most violent rejectionist movements**, including al-Qaida, but we made the effort because, in our heart of hearts, we knew that this is what blessed powers are supposed to do. ¶ Some, like the Bush-Cheney neocons, were driven by more than that sense of moral responsibility. They saw a chance to remake the world so as to assure U.S. primacy deep into the future. The timing of their dream was cruelly ironic, for it blossomed just as America's decades-in-the-making grand strategy reached its apogee in the peaceful rise of so many great powers at once. Had Sept. 11 not intervened, the neocons would likely have eventually targeted rising China for strategic demonization. Instead, they locked in on Osama bin Laden. The rest, as they say, is history. ¶ The follow-on irony of the War on Terror is that its operational requirements actually revolutionized a major portion of the U.S. military -- specifically the Army, Marines and Special Forces -- in such a way as to redirect their strategic ethos from big wars to small ones. It also forged a new operational bond between the military's irregular elements and that portion of the Central Intelligence Agency that pursues direct action against transnational bad actors. The up-front costs of this transformation were far too high, largely because the Bush White House stubbornly refused to embrace counterinsurgency tactics until after the popular repudiation signaled by the 2006 midterm election. But the end result is clear: **We now have the force we actually need to manage this global era**.¶ But, of course, **that can all be tossed into the dumpster** if we convince ourselves that our "loss" of hegemony was somehow the result of our own misdeed, instead of being our most profound gift to world history. Again, we grabbed the reins of global leadership and patiently engineered not only the **greatest redistribution -- and expansion -- of global wealth ever seen,** but also the **greatest consolidation of global peace ever seen**. ¶ Now, if we can sensibly realign our strategic relationship with the one rising great power, China, whose growing strength upsets us so much, then in combination with the rest of the world's rising great powers we can collectively wield enough global policing power to manage what's yet to come. ¶ As always, **the choice is ours**.

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

Josh Busby 12, 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 peaceful with 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) and Pinker'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 at war **but whether the system as a whole is becoming more peaceful under unipolarity compared** 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) **based on 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.

#### No risk of heg bad---US engagement and reintervention are inevitable---it’s only a question of making it effective

Robert Kagan 11 is a contributing editor to The Weekly Standard and a senior fellow in foreign policy at the Brookings Institution. "The Price of Power" Jan 24 Vol 16 No18 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.

#### Focus on deterrence and democracy is key to adverting crisis escalation—reject infinite root causes that debilitate action

John Moore 4 chaired law prof, UVA. Frm first Chairman of the Board of the US Institute of Peace and as the Counselor on Int Law to the Dept. of State, Beyond the Democratic Peace, 44 Va. J. Int'l L. 341, Lexis

If major interstate war is predominantly a product of a synergy between a potential nondemocratic aggressor and an absence of effective deterrence, what is the role of the many traditional "causes" of war? Past, and many contemporary, theories of war have focused on the role of specific disputes between nations, ethnic and religious differences, arms races, poverty and social injustice, competition for resources, incidents and accidents, greed, fear, perceptions of "honor," and many other factors. Such factors may well play a role in motivating aggression or generating fear and manipulating public opinion. The reality, however, is that whie some of these factors may have more potential to contribute to war than others, there may well be an infinite set of motivating factors, or human wants, motivating aggression. It is not the independent existence of such motivating factors for war but rather the circumstances permitting or encouraging high-risk decisions leading to war that is the key to more effectively controlling armed conflict. And the same may also be true of democide. The early focus in the Rwanda slaughter on "ethnic conflict," as though Hutus and Tutsis had begun to slaughter each other through spontaneous combustion, distracted our attention from the reality that a nondemocratic Hutu regime had carefully planned and orchestrated a genocide against Rwandan Tutsis as well as its Hutu opponents. 158 Certainly if we were able to press a button and end poverty, racism, religious intolerance, injustice, and endless disputes, we would want to do so. Indeed, democratic governments must remain committed to policies that will produce a better world by all measures of human progress. The broader achievement of democracy and the rule of law will itself assist in this progress. No one, however, has yet been able to demonstrate the kind of robust correlation with any of these "traditional" causes of war that is reflected in the "democratic peace." Further, given the difficulties in overcoming many of these social problems, an approach to war exclusively dependent on their solution may doom us to war for generations to come. [\*394] A useful framework for thinking about the war puzzle is provided in the Kenneth Waltz classic Man, the State and War, 159 first published in 1954 for the Institute of War and Peace Studies, in which he notes that previous thinkers about the causes of war have tended to assign responsibility at one of the three levels of individual psychology, the nature of the state, or the nature of the international system. This tripartite level of analysis has subsequently been widely copied in the study of international relations. We might summarize my analysis in this classical construct by suggesting that the most critical variables are the second and third levels, or "images," of analysis. Government structures, at the second level, seem to play a central role in levels of aggressiveness in high-risk behavior leading to major war. In this, the "democratic peace" is an essential insight. The third level of analysis, the international system, or totality of external incentives influencing the decision to go to war, is also critical when government structures do not restrain such high-risk behavior on their own. Indeed, nondemocratic systems may not only fail to constrain inappropriate aggressive behavior, they may even massively enable it by placing the resources of the state at the disposal of a ruthless regime elite. It is not that the first level of analysis, the individual, is unimportant - I have already argued that it is important in elite perceptions about the permissibility and feasibility of force and resultant necessary levels of deterrence. It is, instead, that the second level of analysis, government structures, may be a powerful proxy for settings bringing to power those who are disposed to aggressive military adventures and in creating incentive structures predisposed to high-risk behavior. We might also want to keep open the possibility that a war/peace model focused on democracy and deterrence might be further usefully refined by adding psychological profiles of particular leaders as we assess the likelihood of aggression and levels of necessary deterrence. Nondemocracies' leaders can have different perceptions of the necessity or usefulness of force and, as Marcus Aurelius should remind us, not all absolute leaders are Caligulas or Neros. Further, the history of ancient Egypt reminds us that not all Pharaohs were disposed to make war on their neighbors. Despite the importance of individual leaders, however, the key to war avoidance is understanding that major international war is critically an interaction, or synergy, of certain characteristics at levels two and three - specifically an absence of [\*395] democracy and an absence of effective deterrence. Yet another way to conceptualize the importance of democracy and deterrence in war avoidance is to note that each in its own way internalizes the costs to decision elites of engaging in high-risk aggressive behavior. Democracy internalizes these costs in a variety of ways including displeasure of the electorate at having war imposed upon it by its own government. And deterrence either prevents achievement of the objective altogether or imposes punishing costs making the gamble not worth the risk. 160 III. Testing the Hypothesis Hypotheses, or paradigms, are useful if they reflect the real world better than previously held paradigms. In the complex world of foreign affairs and the war puzzle, perfection is unlikely. No general construct will fit all cases even in the restricted category of "major interstate war;" there are simply too many variables. We should insist, however, on testing against the real world and on results that suggest enhanced usefulness over other constructs. In testing the hypothesis, we can test it for consistency with major wars. That is, in looking, for example, at the principal interstate wars in the twentieth century, did they present both a nondemocratic aggressor and an absence of effective deterrence? 161 And although it, by itself, does not prove causation, we might also want to test the hypothesis against settings of potential wars that did not occur. That is, in non-war settings, was there an absence of at least one element of the synergy? We might also ask questions about the effect of changes on the international system in either element of the synergy. That is, what, in general, happens when a totalitarian state makes a transition to stable democracy or vice versa? And what, in general, happens when levels of deterrence are dramatically increased or decreased?

#### Independently, absent renewal of rule of law principles, multilateral cooperation to solve warming and disease is impossible

John G. Ikenberry 11, Albert G. Milbank Professor of Politics and International Affairs at Princeton, Spring, “A World of Our Making”, http://www.democracyjournal.org/20/a-world-of-our-making.php?page=all

Grand Strategy as Liberal Order Building American dominance of the global system will eventually yield to the rise of other powerful states. The unipolar moment will pass. In facing this circumstance, American grand strategy should be informed by answers to this question: What sort of international order would we like to see in place in 2020 or 2030 when America is less powerful? Grand strategy is a set of coordinated and sustained policies designed to address the long-term threats and opportunities that lie beyond the country’s shores. Given the great shifts in the global system and the crisis of liberal hegemonic order, how should the United States pursue grand strategy in the coming years? The answer is that the United States should work with others to rebuild and renew the institutional foundations of the liberal international order and along the way re-establish its own authority as a global leader. The United States is going to need to invest in alliances, partnerships, multilateral institutions, special relationships, great-power concerts, cooperative security pacts, and democratic security communities. That is, the United States will need to return to the great tasks of liberal order building. It is useful to distinguish between two types of grand strategy: positional and milieu oriented. With a positional grand strategy, a great power seeks to diminish the power or threat embodied in a specific challenger state or group of states. Examples are Nazi Germany, Imperial Japan, the Soviet bloc, and perhaps—in the future—Greater China. With a milieu-oriented grand strategy, a great power does not target a specific state but seeks to structure its general international environment in ways that are congenial with its long-term security. This might entail building the infrastructure of international cooperation, promoting trade and democracy in various regions of the world, and establishing partnerships that might be useful for various contingencies. My point is that under conditions of unipolarity, in a world of diffuse threats, and with pervasive uncertainty over what the specific security challenges will be in the future, this milieu-based approach to grand strategy is necessary. The United States does not face the sort of singular geopolitical threat that it did with the fascist and communist powers of the last century. Indeed, compared with the dark days of the 1930s or the Cold War, America lives in an extraordinarily benign security environment. Rather than a single overriding threat, the United States and other countries face a host of diffuse and evolving threats. Global warming, nuclear proliferation, jihadist terrorism, energy security, health pandemics—these and other dangers loom on the horizon. Any of these threats could endanger Americans’ lives and way of life either directly or indirectly by destabilizing the global system upon which American security and prosperity depends. What is more, these threats are interconnected—and it is their interactive effects that represent the most acute danger. And if several of these threats materialize at the same time and interact to generate greater violence and instability, then the global order itself, as well as the foundations of American national security, would be put at risk. What unites these threats and challenges is that they are all manifestations of rising security interdependence. More and more of what goes on in other countries matters for the health and safety of the United States and the rest of the world. Many of the new dangers—such as health pandemics and transnational terrorist violence—stem from the weakness of states rather than their strength. At the same time, technologies of violence are evolving, providing opportunities for weak states or nonstate groups to threaten others at a greater distance. When states are in a situation of security interdependence, they cannot go it alone. They must negotiate and cooperate with other states and seek mutual restraints and protections. The United States can-not hide or protect itself from threats under conditions of rising security interdependence. It must get out in the world and work with other states to build frameworks of cooperation and leverage capacities for action against this unusually diverse, diffuse, and unpredictable array of threats and challenges. This is why a milieu-based grand strategy is attractive. The objective is to shape the international environment to maximize your capacities to protect the nation from threats. To engage in liberal order building is to invest in international cooperative frameworks—that is, rules, institutions, partnerships, networks, standby capacities, social knowledge, etc.—in which the United States operates. To build international order is to increase the global stock of “social capital”—which is the term Pierre Bourdieu, Robert Putnam, and other social scientists have used to define the actual and potential resources and capacities within a political community, manifest in and through its networks of social relations, that are available for solving collective problems. If American grand strategy is to be organized around liberal order building, what are the specific objectives and what is the policy agenda? There are five such objectives. First, the United States needs to lead in the building of an enhanced protective infrastructure that helps prevent the emergence of threats and limits the damage if they do materialize. Many of the threats mentioned above are manifest as socioeconomic backwardness and failure that cause regional and international instability and conflict. These are the sorts of threats that are likely to arise with the coming of global warming and epidemic disease. What is needed here is institutional cooperation to strengthen the capacity of governments and the international com-munity to prevent epidemics or food shortages or mass migrations that create global upheaval—and mitigate the effects of these upheavals if they occur. The international system already has a great deal of this protective infrastructure—institutions and networks that pro-mote cooperation over public health, refugees, and emergency aid. But as the scale and scope of potential problems grow in the twenty-first century, investments in these preventive and management capacities will also need to grow. Early warning systems, protocols for emergency operations, standby capacities, etc.—these safeguards are the stuff of a protective global infrastructure. Second, the United States should recommit to and rebuild its security alliances. The idea is to update the old bargains that lie behind these security pacts. In NATO, but also in the East Asia bilateral partner-ships, the United States agrees to provide security protection to the other states and brings its partners into the process of decision-making over the use of force. In return, these partners agree to work with the United States—providing manpower, logistics, and other types of support—in wider theaters of action. The United States gives up some autonomy in strategic decision-making, although it is more an informal restraint than a legally binding one, and in exchange it gets cooperation and political support. Third, the United States should reform and create encompassing global institutions that foster and legitimate collective action. The first move here should be to reform the United Nations, starting with the expansion of the permanent membership on the Security Council. Several plans have been proposed. All of them entail adding new members—such as Germany, Japan, India, Brazil, South Africa, and others—and reforming the voting procedures. Almost all of the candidates for permanent membership are mature or rising democracies. The goal, of course, is to make them stakeholders in the United Nations and thereby strengthen the primacy of the UN as a vehicle for global collective action. There really is no substitute for the legitimacy that the United Nations can offer to emergency actions—humanitarian interventions, economic sanctions, uses of force against terrorists, and so forth. Public support in advanced democracies grows rapidly when their governments can stand behind a UN-sanctioned action. Fourth, the United States should accommodate and institution-ally engage China. China will most likely be a dominant state, and the United States will need to yield to it in various ways. The United States should respond to the rise of China by strengthening the rules and institutions of the liberal international order—deepening their roots, integrating rising capitalist democracies, sharing authority and functional roles. The United States should also intensify cooperation with Europe and renew joint commitments to alliances and multilateral global governance. The more that China faces not just the United States but the entire world of capitalist democracies, the better. This is not to argue that China must face a grand counterbalancing alliance against it. Rather, it should face a complex and highly integrated global system—one that is so encompassing and deeply entrenched that it essentially has no choice but to join it and seek to prosper within it. The United States should also be seeking to construct a regional security order in East Asia that can provide a framework for managing the coming shifts. The idea is not to block China’s entry into the regional order but to help shape its terms, looking for opportunities to strike strategic bargains at various moments along the shifting power trajectories and encroaching geopolitical spheres. The big bargain that the United States will want to strike is this: to accommodate a rising China by offering it status and position within the regional order in return for Beijing’s acceptance and accommodation of Washington’s core strategic interests, which include remaining a dominant security provider within East Asia. In striking this strategic bargain, the United States will also want to try to build multilateral institutional arrangements in East Asia that will tie China to the wider region. Fifth, the United States should reclaim a liberal internationalist public philosophy. When American officials after World War II championed the building of a rule-based postwar order, they articulated a distinctive internationalist vision of order that has faded in recent decades. It was a vision that entailed a synthesis of liberal and realist ideas about economic and national security, and the sources of stable and peaceful order. These ideas—drawn from the experiences with the New Deal and the previous decades of war and depression—led American leaders to associate the national interest with the building of a managed and institutionalized global system. What is needed today is a renewed public philosophy of liberal internationalism—a shift away from neoliberal-ism—that can inform American elites as they make trade-offs between sovereignty and institutional cooperation. Under this philosophy, the restraint and the commitment of American power went hand in hand. Global rules and institutions advanced America’s national interest rather than threatened it. The alternative public philosophies that have circulated in recent years—philosophies that champion American unilateralism and disentanglement from global rules and institutions—did not meet with great success. So an opening exists for America’s postwar vision of internationalism to be updated and rearticulated today. The United States should embrace the tenets of this liberal public philosophy: Lead with rules rather than dominate with power; provide public goods and connect their provision to cooperative and accommodative policies of others; build and renew international rules and institutions that work to reinforce the capacities of states to govern and achieve security and economic success; keep the other liberal democracies close; and let the global system itself do the deep work of liberal modernization. As it navigates this brave new world, the United States will find itself needing to share power and rely in part on others to ensure its security. It will not be able to depend on unipolar power or airtight borders. It will need, above all else, authority and respect as a global leader. The United States has lost some of that authority and respect in recent years. In committing itself to a grand strategy of liberal order building, it can begin the process of gaining it back.

#### Warming causes extinction

Don Flournoy 12, Citing Feng Hsu, PhD NASA Scientist @ the Goddard Space Flight Center and Don is a PhD and MA from UT, former Dean of the University College @ Ohio University, former Associate Dean at SUNY and Case Institute of Technology, Former Manager for University/Industry Experiments for the NASA ACTS Satellite, currently Professor of Telecommunications @ Scripps College of Communications, Ohio University, “Solar Power Satellites,” January 2012, Springer Briefs in Space Development, p. 10-11

In the Online Journal of Space Communication , Dr. Feng Hsu, a  NASA scientist at Goddard Space Flight Center, a research center in the forefront of science of space and Earth, writes, “The evidence of global warming is alarming,” noting the potential for a catastrophic planetary climate change is real and troubling (Hsu 2010 ) . Hsu and his NASA colleagues were engaged in monitoring and analyzing climate changes on a global scale, through which they received first-hand scientific information and data relating to global warming issues, including the dynamics of polar ice cap melting. After discussing this research with colleagues who were world experts on the subject, he wrote: I now have no doubt global temperatures are rising, and that global warming is a serious problem confronting all of humanity. No matter whether these trends are due to human interference or to the cosmic cycling of our solar system, there are two basic facts that are crystal clear: (a) there is overwhelming scientific evidence showing positive correlations between the level of CO2 concentrations in Earth’s atmosphere with respect to the historical fluctuations of global temperature changes; and (b) the overwhelming majority of the world’s scientific community is in agreement about the risks of a potential catastrophic global climate change. That is, if we humans continue to ignore this problem and do nothing, if we continue dumping huge quantities of greenhouse gases into Earth’s biosphere, humanity will be at dire risk (Hsu 2010 ) . As a technology risk assessment expert, Hsu says he can show with some confidence that the planet will face more risk doing nothing to curb its fossil-based energy addictions than it will in making a fundamental shift in its energy supply. “This,” he writes, “is because the risks of a catastrophic anthropogenic climate change can be potentially the extinction of human species, a risk that is simply too high for us to take any chances” (Hsu 2010 ).

#### Diseases end civilization

David Quammen 12, award-winning science writer, long-time columnist for Outside magazine for fifteen years, with work in National Geographic, Harper's, Rolling Stone, the New York Times Book Review and other periodicals, 9/29, “Could the next big animal-to-human disease wipe us out?,” The Guardian, pg. 29, Lexis

Infectious disease is all around us. It's one of the basic processes that ecologists study, along with predation and competition. Predators are big beasts that eat their prey from outside. Pathogens (disease-causing agents, such as viruses) are small beasts that eat their prey from within. Although infectious disease can seem grisly and dreadful, under ordinary conditions, it's every bit as natural as what lions do to wildebeests and zebras. But conditions aren't always ordinary. Just as predators have their accustomed prey, so do pathogens. And just as a lion might occasionally depart from its normal behaviour - to kill a cow instead of a wildebeest, or a human instead of a zebra - so a pathogen can shift to a new target. Aberrations occur. When a pathogen leaps from an animal into a person, and succeeds in establishing itself as an infectious presence, sometimes causing illness or death, the result is a zoonosis. It's a mildly technical term, zoonosis, unfamiliar to most people, but it helps clarify the biological complexities behind the ominous headlines about swine flu, bird flu, Sars, emerging diseases in general, and the threat of a global pandemic. It's a word of the future, destined for heavy use in the 21st century. Ebola and Marburg are zoonoses. So is bubonic plague. So was the so-called Spanish influenza of 1918-1919, which had its source in a wild aquatic bird and emerged to kill as many as 50 million people. All of the human influenzas are zoonoses. As are monkeypox, bovine tuberculosis, Lyme disease, West Nile fever, rabies and a strange new affliction called Nipah encephalitis, which has killed pigs and pig farmers in Malaysia. Each of these zoonoses reflects the action of a pathogen that can "spillover", crossing into people from other animals. Aids is a disease of zoonotic origin caused by a virus that, having reached humans through a few accidental events in western and central Africa, now passes human-to-human. This form of interspecies leap is not rare; about 60% of all human infectious diseases currently known either cross routinely or have recently crossed between other animals and us. Some of those - notably rabies - are familiar, widespread and still horrendously lethal, killing humans by the thousands despite centuries of efforts at coping with their effects. Others are new and inexplicably sporadic, claiming a few victims or a few hundred, and then disappearing for years. Zoonotic pathogens can hide. The least conspicuous strategy is to lurk within what's called a reservoir host: a living organism that carries the pathogen while suffering little or no illness. When a disease seems to disappear between outbreaks, it's often still lingering nearby, within some reservoir host. A rodent? A bird? A butterfly? A bat? To reside undetected is probably easiest wherever biological diversity is high and the ecosystem is relatively undisturbed. The converse is also true: ecological disturbance causes diseases to emerge. Shake a tree and things fall out. Michelle Barnes is an energetic, late 40s-ish woman, an avid rock climber and cyclist. Her auburn hair, she told me cheerily, came from a bottle. It approximates the original colour, but the original is gone. In 2008, her hair started falling out; the rest went grey "pretty much overnight". This was among the lesser effects of a mystery illness that had nearly killed her during January that year, just after she'd returned from Uganda. Her story paralleled the one Jaap Taal had told me about Astrid, with several key differences - the main one being that Michelle Barnes was still alive. Michelle and her husband, Rick Taylor, had wanted to see mountain gorillas, too. Their guide had taken them through Maramagambo Forest and into Python Cave. They, too, had to clamber across those slippery boulders. As a rock climber, Barnes said, she tends to be very conscious of where she places her hands. No, she didn't touch any guano. No, she was not bumped by a bat. By late afternoon they were back, watching the sunset. It was Christmas evening 2007. They arrived home on New Year's Day. On 4 January, Barnes woke up feeling as if someone had driven a needle into her skull. She was achy all over, feverish. "And then, as the day went on, I started developing a rash across my stomach." The rash spread. "Over the next 48 hours, I just went down really fast." By the time Barnes turned up at a hospital in suburban Denver, she was dehydrated; her white blood count was imperceptible; her kidneys and liver had begun shutting down. An infectious disease specialist, Dr Norman K Fujita, arranged for her to be tested for a range of infections that might be contracted in Africa. All came back negative, including the test for Marburg. Gradually her body regained strength and her organs began to recover. After 12 days, she left hospital, still weak and anaemic, still undiagnosed. In March she saw Fujita on a follow-up visit and he had her serum tested again for Marburg. Again, negative. Three more months passed, and Barnes, now grey-haired, lacking her old energy, suffering abdominal pain, unable to focus, got an email from a journalist she and Taylor had met on the Uganda trip, who had just seen a news article. In the Netherlands, a woman had died of Marburg after a Ugandan holiday during which she had visited a cave full of bats. Barnes spent the next 24 hours Googling every article on the case she could find. Early the following Monday morning, she was back at Dr Fujita's door. He agreed to test her a third time for Marburg. This time a lab technician crosschecked the third sample, and then the first sample. The new results went to Fujita, who called Barnes: "You're now an honorary infectious disease doctor. You've self-diagnosed, and the Marburg test came back positive." The Marburg virus had reappeared in Uganda in 2007. It was a small outbreak, affecting four miners, one of whom died, working at a site called Kitaka Cave. But Joosten's death, and Barnes's diagnosis, implied a change in the potential scope of the situation. That local Ugandans were dying of Marburg was a severe concern - sufficient to bring a response team of scientists in haste. But if tourists, too, were involved, tripping in and out of some python-infested Marburg repository, unprotected, and then boarding their return flights to other continents, the place was not just a peril for Ugandan miners and their families. It was also an international threat. The first team of scientists had collected about 800 bats from Kitaka Cave for dissecting and sampling, and marked and released more than 1,000, using beaded collars coded with a number. That team, including scientist Brian Amman, had found live Marburg virus in five bats. Entering Python Cave after Joosten's death, another team of scientists, again including Amman, came across one of the beaded collars they had placed on captured bats three months earlier and 30 miles away. "It confirmed my suspicions that these bats are moving," Amman said - and moving not only through the forest but from one roosting site to another. Travel of individual bats between far-flung roosts implied circumstances whereby Marburg virus might ultimately be transmitted all across Africa, from one bat encampment to another. It voided the comforting assumption that this virus is strictly localised. And it highlighted the complementary question: why don't outbreaks of Marburg virus disease happen more often? Marburg is only one instance to which that question applies. Why not more Ebola? Why not more Sars? In the case of Sars, the scenario could have been very much worse. Apart from the 2003 outbreak and the aftershock cases in early 2004, it hasn't recurred. . . so far. Eight thousand cases are relatively few for such an explosive infection; 774 people died, not 7 million. Several factors contributed to limiting the scope and impact of the outbreak, of which humanity's good luck was only one. Another was the speed and excellence of the laboratory diagnostics - finding the virus and identifying it. Still another was the brisk efficiency with which cases were isolated, contacts were traced and quarantine measures were instituted, first in southern China, then in Hong Kong, Singapore, Hanoi and Toronto. If the virus had arrived in a different sort of big city - more loosely governed, full of poor people, lacking first-rate medical institutions - it might have burned through a much larger segment of humanity. One further factor, possibly the most crucial, was inherent in the way Sars affects the human body: symptoms tend to appear in a person before, rather than after, that person becomes highly infectious. That allowed many Sars cases to be recognised, hospitalised and placed in isolation before they hit their peak of infectivity. With influenza and many other diseases, the order is reversed. That probably helped account for the scale of worldwide misery and death during the 1918-1919 influenza. And that infamous global pandemic occurred in the era before globalisation. Everything nowadays moves around the planet faster, including viruses. When the Next Big One comes, it will likely conform to the same perverse pattern as the 1918 influenza: high infectivity preceding notable symptoms. That will help it move through cities and airports like an angel of death. The Next Big One is a subject that disease scientists around the world often address. The most recent big one is Aids, of which the eventual total bigness cannot even be predicted - about 30 million deaths, 34 million living people infected, and with no end in sight. Fortunately, not every virus goes airborne from one host to another. If HIV-1 could, you and I might already be dead. If the rabies virus could, it would be the most horrific pathogen on the planet. The influenzas are well adapted for airborne transmission, which is why a new strain can circle the world within days. The Sars virus travels this route, too, or anyway by the respiratory droplets of sneezes and coughs - hanging in the air of a hotel corridor, moving through the cabin of an aeroplane - and that capacity, combined with its case fatality rate of almost 10%, is what made it so scary in 2003 to the people who understood it best. Human-to-human transmission is the crux. That capacity is what separates a bizarre, awful, localised, intermittent and mysterious disease (such as Ebola) from a global pandemic. Have you noticed the persistent, low-level buzz about avian influenza, the strain known as H5N1, among disease experts over the past 15 years? That's because avian flu worries them deeply, though it hasn't caused many human fatalities. Swine flu comes and goes periodically in the human population (as it came and went during 2009), sometimes causing a bad pandemic and sometimes (as in 2009) not so bad as expected; but avian flu resides in a different category of menacing possibility. It worries the flu scientists because they know that H5N1 influenza is extremely virulent in people, with a high lethality. As yet, there have been a relatively low number of cases, and it is poorly transmissible, so far, from human to human. It'll kill you if you catch it, very likely, but you're unlikely to catch it except by butchering an infected chicken. But if H5N1 mutates or reassembles itself in just the right way, if it adapts for human-to-human transmission, it could become the biggest and fastest killer disease since 1918. It got to Egypt in 2006 and has been especially problematic for that country. As of August 2011, there were 151 confirmed cases, of which 52 were fatal. That represents more than a quarter of all the world's known human cases of bird flu since H5N1 emerged in 1997. But here's a critical fact: those unfortunate Egyptian patients all seem to have acquired the virus directly from birds. This indicates that the virus hasn't yet found an efficient way to pass from one person to another. Two aspects of the situation are dangerous, according to biologist Robert Webster. The first is that Egypt, given its recent political upheavals, may be unable to staunch an outbreak of transmissible avian flu, if one occurs. His second concern is shared by influenza researchers and public health officials around the globe: with all that mutating, with all that contact between people and their infected birds, the virus could hit upon a genetic configuration making it highly transmissible among people. "As long as H5N1 is out there in the world," Webster told me, "there is the possibility of disaster. . . There is the theoretical possibility that it can acquire the ability to transmit human-to-human." He paused. "And then God help us." We're unique in the history of mammals. No other primate has ever weighed upon the planet to anything like the degree we do. In ecological terms, we are almost paradoxical: large-bodied and long-lived but grotesquely abundant. We are an outbreak. And here's the thing about outbreaks: they end. In some cases they end after many years, in others they end rather soon. In some cases they end gradually, in others they end with a crash. In certain cases, they end and recur and end again. Populations of tent caterpillars, for example, seem to rise steeply and fall sharply on a cycle of anywhere from five to 11 years. The crash endings are dramatic, and for a long while they seemed mysterious. What could account for such sudden and recurrent collapses? One possible factor is infectious disease, and viruses in particular.

### 1AC – Plan

#### The Congress of the United States should create a National Security Court structured under Article III of the United States’ Constitution for the purposes of judicial review of United States’ indefinite detention policy.

### 1AC – Solvency

#### CONTENTION 2: SOLVENCY

#### The plan creates effective detention policy---Congress authority key

Harvey Rishikof 8, Professor of Law and Former Chair of the Department of National Security Strategy at the National War College and Kevin E Lunday, Captain and judge advocate in the US Coast Guard, "Due Process Is a Strategic Choice: Legitimacy and the Establishment of an Article III National Security Court", December 19, www.cwsl.edu/content/journals/Rishikof.pdf

To some, this thicket of cases, executive assertions, and Congressional rebuffs may seem like a system working. But to many it seems that after seven years and two wars, the executive, legislative, and judicial branches have yet to design a constitutional process or framework to detain, try, or hold individuals captured in the struggle against terrorism. The current policy has generated increased domestic concerns about maintaining the delicate constitutional balance between national security, traditional civil liberties, and our commitment to international conventions. The current approach has raised international objections by allies that the U.S. rhetoric with respect for the rule of law appears to be hypocritical. 26 Finally, escalating legal challenges, corresponding shifts in policy by the executive branch, potential parallel legal procedures under the Detainee Treatment Act and the writ of habeas corpus, and statutory adjustments by Congress have resulted in a confused legal landscape with uncertain prospects for the future. 27¶ II. THE ARGUMENT FOR A NATIONAL SECURITY COURT¶ With the threat of transnational terrorism a permanent one, and the essential issue of legitimacy of action to long-term success, the United States must build a more stable, permanent legal institution to address the issue of terrorism. Congress and the President should create a National Security Court within the Article III judicial system to provide an effective means for detention, treatment, and trial of suspected terrorists for both U.S. citizens and aliens. 28 We now have over seven years of experience in the post-9/11 fight against transnational terrorists. The legal challenges have highlighted many of the key issues requiring deliberate consideration and resolution. And although the debate within the United States on particular issues, such as indefinite detention and use of coercive interrogation, has not been resolved, the problems have matured to the point that reasoned policy decisions that better address long-term consequences are now possible.¶ The concept of an Article III National Security Court (NSC) or some form of hybrid court is gathering wide political support. A significant number of legal experts and commentators have advanced various arguments for creating an Article III National Security Court. 29 Commenting on the range of proposals for creation of such a forum, Judge (now Attorney General) Mukasey stated: ¶ These proposals deserve careful scrutiny by the public, and particularly by the U.S. Congress. It is Congress that authorized the use of armed force after Sept. 11—and it is Congress that has the constitutional authority to establish additional inferior courts as the need may be, or even to modify the Supreme Court’s appellate jurisdiction. 30

#### US creation of a NSC provides an effective, constitutionally balanced means for detention that enables due process and results in closing GITMO

Harvey Rishikof 8, Professor of Law and Former Chair of the Department of National Security Strategy at the National War College and Kevin E Lunday, Captain and judge advocate in the US Coast Guard, "Due Process Is a Strategic Choice: Legitimacy and the Establishment of an Article III National Security Court", December 19, www.cwsl.edu/content/journals/Rishikof.pdf

III. ESTABLISHING AN ARTICLE III NATIONAL SECURITY COURT ¶ The United States should create a specialized Article III National Security Court to provide an effective, constitutionally balanced means for detention, treatment, and trial of suspected terrorists and provide for sufficient due process under domestic and international legal standards. The NSC would not only establish a comprehensive, permanent system to consistently address the problem by employing accepted legal standards and processes, it would also provide a strategic departure from the current course that has diminished the United States’ standing on rule of law in the fight against terrorism. It would enable the United States to transfer the remaining alien detainees from Guantanamo Bay to secure custody in the United States with appropriate due process, and the United States would be able to close Camp Delta at Guantanamo Bay. 86¶ There is constitutional authority and precedent for Congress to create specialized Article III courts with limited jurisdiction to address unique legal and policy issues. 87 Congress has in fact already created specialized Article III courts with jurisdiction and competence to manage national security matters. The Foreign Intelligence Surveillance Court (FISC), established in 1978, reviews applications from the Department of Justice and, when appropriate, grants authorization for electronic surveillance or physical searches against agents of a foreign power within the United States, including those suspected of foreign intelligence or international terrorism. 88 The Alien Terrorist Removal Court (ATRC), established in 1996, has jurisdiction to review ex parte applications from the Department of Justice to order removal of terrorist aliens from the United States. 89¶ An NSC would have specialized jurisdiction over the detention and trial of suspected terrorists within the United States, providing for adherence to appropriate substantive and procedural due process standards while also adequately addressing the government’s needs to ensure the security of information and personnel.

#### Article III judges are key---restores legitimacy and outweighs benefits from indefinite detention

Harvey Rishikof 8, Professor of Law and Former Chair of the Department of National Security Strategy at the National War College and Kevin E Lunday, Captain and judge advocate in the US Coast Guard, "Due Process Is a Strategic Choice: Legitimacy and the Establishment of an Article III National Security Court", December 19, www.cwsl.edu/content/journals/Rishikof.pdf

The purpose of the current preventive detention regime, based primarily on a law of armed conflict approach, appears to be twofold: to incapacitate unlawful enemy combatants for the duration of hostilities, and to obtain intelligence information from those detainees. However, the benefit of indefinite—perhaps permanent— incapacitation through detention under the GWOT framework is outweighed by the damage the policy causes to U.S. legitimacy. Further, it is unclear that lengthy detention and interrogation of suspected terrorists provides greater intelligence value than other options. 61 The value of intelligence, particularly operational details, held by a detainee without access to associates or means of communication typically diminishes with time. 62 These realities undermine the justification for indefinite administrative detentions for broader intelligence purposes. 63¶ The current preventive detention regime also damages the strategic legitimacy of the United States because it applies a legal double standard for treatment and interrogation of detainees, depending not upon the status of the detainee but the agency affiliation of the government custodian. The DTA established a minimum standard for detainee treatment and interrogation for all persons detained under the control of the Department of Defense (DoD), requiring that no person under DoD control may be subjected to a list of specific interrogation techniques not authorized by the standing U.S. Army Field Manual on interrogation. 64 For non-DoD agencies however, the DTA applies only a minimum constitutional standard, prohibiting “cruel, inhuman or degrading treatment or punishment” that, considered under a totality of the circumstances, violates the Fifth, Eighth, or Fourteenth Amendments. 65 This dichotomy allows non-DoD personnel to conceivably engage in coercive interrogation methods that may be otherwise prohibited for use by DoD personnel. 66 The MCA not only reaffirmed this dual standard for detainee treatment, but also specifically authorized the use of a detainee’s coerced testimony before a military commission. 67¶ Despite the arguments against the current detention policy, there are legitimate purposes for detention that further both short- and long- term national security objectives. A detention regime should serve the purpose of temporary incapacitation when necessary to prevent a suspected terrorist from conducting or aiding an imminent or looming attack and should provide the government reasonable time to complete pre-trial investigation and preparations in advance of criminal prosecution. Such a detention policy must consider such factors as the degree and nature of the threat posed by the individual and the progress of the government in investigating and prosecuting criminal charges. Additionally, it should provide the detainee a right to challenge the basis for the state’s detention and the conditions of the detention facility. These purposes are consistent with domestic and international legal norms and do not undermine U.S. strategic legitimacy.¶ Some have argued for stronger executive authority to employ indefinite preventive detention of suspected terrorists, including U.S. citizens, with restricted judicial review, such as the initial approach used to detain Padilla or Hamdi. 68 However, such a preventive detention scheme would require compelling emergency circumstances that Congress has not determined currently exist. Although the United States faces a significant threat of terrorist attacks by Islamic extremists, there has been insufficient evidence to warrant providing the executive with this authority. The U.S. Constitution provides Congress with the “suspension power” to address such circumstances, 69 and the sweeping but general language of the 2001 Authorization for the Use of Military Force (AUMF) fails to provide the executive with that emergency authority. 70¶ Given the constant potential for government overreaching to achieve security interests, and a need for appropriate balancing of governmental and individual interests, a detention regime should include greater participation by Article III courts. Article III judges are uniquely qualified and positioned to perform this interest balancing. 71 But detention of terrorist suspects also requires judges with specialized national security expertise and an appropriate forum that ensures government interests in security of the proceedings and information.

#### Student debate about war powers is critical to overall American Political Development---influences the durable shifts in checks and balances

Dominguez and Thoren 10 Casey BK, Department of Political Science and IR at the University of San Diego and Kim, University of San Diego, Paper prepared for the Annual Meeting of the Western Political Science Association, San Francisco, California, April 1-3, 2010, “The Evolution of Presidential Authority in War Powers”, http://papers.ssrn.com/sol3/papers.cfm?abstract\_id=1580395

Students of American institutions should naturally be interested in the relationships between the president and Congress. However, the evolution of war powers falls into a category of inquiry that is important not just to studies of the presidency or to students of history, but also to the field of American Political Development. Among Orren and Skowronek’s recommendations for future work in American Political Development, they argue that “shifts in governing authority,” including and especially shifts in the system of checks and balances, “are important in historical inquiry, because they are a constant object of political conflict and they set the conditions for subsequent politics, especially when shifts are durable” (Orren and Skowronek 2004, 139). How an essential constitutional power, that of deploying military force, changed hands from one institution to another over time, would certainly seem to qualify as a durable shift in governing authority. Cooper and Brady (1981) also recommend that researchers study change over time in Congress’ relations to the other branches of government.

## \*\*2AC\*\*

## Solvency

### FW

#### Policy-centric debate embracing government action in the face of violent threats is critical to shape the direction of change---the K’s abstractions allow for extinction---action now is key

David Brooks 1, senior editor for the Weekly Standard, The Weekly Standard, 11/5, lexis

Obviously nobody knows what the future years will feel like, but we do know that the next decade will have a central feature that was lacking in the last one: The next few years will be defined by conflict. And it's possible to speculate about what that means. The institutions that fight for us and defend us against disorder -- the military, the FBI, the CIA -- will seem more important and more admirable. The fundamental arguments won't be over economic or social issues, they will be over how to wield power -- whether to use American power aggressively or circumspectly. We will care a lot more about ends -- winning the war -- than we will about means. We will debate whether it is necessary to torture prisoners who have information about future biological attacks. We will destroy innocent villages by accident, shrug our shoulders, and continue fighting. In an age of conflict, bourgeois virtues like compassion, tolerance, and industriousness are valued less than the classical virtues of courage, steadfastness, and a ruthless desire for victory. Looking back, the striking thing about the 1990s zeitgeist was the presumption of harmony. The era was shaped by the idea that there were no fundamental conflicts anymore. The Cold War was over, and while the ensuing wars -- like those in Bosnia and Rwanda -- were nettle-some, they were restricted to global backwaters. Meanwhile, technology was building bridges across cultures. The Internet, Microsoft ads reminded us, fostered communication and global harmony. All around the world there were people casting off old systems so they could embrace a future of peace and prosperity. Chinese Communists were supposedly being domesticated by the balm of capitalist success. Peace seemed in the offing in Northern Ireland and, thanks to the Oslo process, in the Middle East. Bill Clinton and George W. Bush were elected president of the United States. Neither had performed much in the way of military service. Neither was particularly knowledgeable about foreign affairs. Both promised to be domestic-policy presidents. In that age of peace and prosperity, the top sitcom was Seinfeld, a show about nothing. Books appeared with titles like All Connected Now: Life in the First Global Civilization. Academics analyzed the twilight of national sovereignty. Commerce and communications seemed much more important than politics. Defense spending was drastically cut, by Republicans as well as Democrats, because there didn't seem to be any clear and present danger to justify huge budgets. The army tried to recruit volunteers by emphasizing its educational benefits, with narcissistic slogans like "An Army of One." Conservatives, of all people, felt so safe that they became suspicious of the forces of law and order. Conservative activists were heard referring to police as "bureaucrats with badges"; right-wing talk radio dwelt on the atrocities committed by the FBI, the DEA, and other agencies at places like Ruby Ridge and Waco. Meanwhile, all across the political spectrum, interest in public life waned, along with the percentage of adults who bothered to vote. An easy cynicism settled across the land, as more people came to believe that national politics didn't really matter. What mattered instead, it seemed, were local affairs, community, intimate relations, and the construction of private paradises. When on rare occasions people talked about bitter conflict, they usually meant the fights they were having with their kitchen renovators. Historians who want to grasp the style of morality that prevailed in the 1990s should go back to the work of sociologist Alan Wolfe. In books like One Nation, After All and Moral Freedom, Wolfe called the prevailing ethos "small scale morality." Be moderate in your beliefs, and tolerant toward people who have other beliefs. This is a moral code for people who are not threatened by any hostile belief system, who don't think it is worth it to stir up unpleasantness. "What I heard as I talked to Americans," Wolfe wrote of his research, "was a distaste for conflict, a sense that ideas should never be taken so seriously that they lead people into uncivil, let alone violent, courses of action." But now violence has come calling. Now it is no longer possible to live so comfortably in one's own private paradise. Shocked out of the illusion of self-reliance, most of us realize that we, as individuals, simply cannot protect ourselves. Private life requires public protection. Now it is not possible to ignore foreign affairs, because foreign affairs have not ignored us. It has become clear that we are living in a world in which hundreds of millions of people hate us, and some small percentage of them want to destroy us. That realization is bound to have cultural effects. In the first place, we will probably become more conscious of our American-ness. During the blitz in 1940, George Orwell sat in his bomb shelter and wrote an essay called "England Your England." It opened with this sentence: "As I write, highly civilised human beings are flying overhead, trying to kill me." What struck him at that moment of danger was that it really does matter whether you are English or German. The nation is a nursemaid that breeds certain values and a certain ethos. Orwell went on to describe what it meant to be English. Now Americans are being killed simply because they are Americans. Like Orwell, Americans are once again becoming aware of themselves as a nationality, not just as members of some ethnic community or globalized Internet chat group. Americans have been reminded that, despite what the multiculturalists have been preaching, not all cultures are wonderfully equal hues in the great rainbow of humanity. Some national cultures, the ones that have inherited certain ideas -- about freedom and democracy, the limits of the political claims of religion, the importance of tolerance and dissent -- are more humane than other civilizations, which reject those ideas. As criticism of our war effort grows in Europe, in hostile Arab countries, and in two-faced countries like Egypt and Saudi Arabia, which dislike our principles but love our dollars, Americans will have to articulate a defense of our national principles and practices. That debate in itself will shape American culture. We will begin to see ourselves against the backdrop of the Taliban. During the Cold War, we saw ourselves in contrast to the Soviet Union. Back then, we faced a godless foe; now we are facing a god-crazed foe. As we recoil from the Islamic extremists, we may be less willing to integrate religion into political life. That would mean trouble for faith-based initiatives and religion in the public square. On the other hand, democracies tend to become patriotic during wartime, if history is any guide, and this will drive an even deeper wedge between regular Americans and the intellectual class. Literary critic Paul Fussell, a great student of American culture in times of war, wrote a book, Wartime, on the cultural effects of World War II. Surveying the culture of that period, he endorsed the view of historian Eileen Sullivan, who wrote, "There was no room in this war culture for individual opinions or personalities, no freedom of dissent or approval; the culture was homogeneous, shallow and boring." The earnest conformity that does prevail in wartime drives intellectuals -- who like to think of themselves as witty, skeptical, iconoclastic dissidents -- batty. They grow sour, and alienated from mainstream life. For every regular Joe who follows the Humphrey Bogart path in Casablanca, from cynicism to idealism, there is an intellectual like Fussell, whose war experiences moved him from idealism to lifetime cynicism. There are other cultural effects. For example, commercial life seems less important than public life, and economic reasoning seems less germane than cultural analysis. When life or death fighting is going on, it's hard to think of Bill Gates or Jack Welch as particularly heroic. Moreover, the cost-benefit analysis dear to economists doesn't really explain much in times of war. Osama bin Laden is not motivated by economic self-interest, and neither are our men and women who are risking their lives to defeat him. To understand such actions, you need to study history, religion, and ethics. The people who try to explain events via economic reasoning begin to look silly. Here is the otherwise intelligent economist Steve Hanke, in Forbes, analyzing bin Laden: Don't make the mistake of interpreting the events of Sept. 11 purely in terms of terrorism and murder. . . . The terrorists are a virulent subset of a much larger group of anticapitalists, one that includes many politicians, bureaucrats, writers, media types, academics, entertainers, trade unionists and, at times, church leaders. The barbarians at the gates are more numerous than you thought. But the most important cultural effect of conflict is that it breeds a certain bloody-mindedness or, to put it more grandly, a tragic view of life. Life in times of war and recession reminds us of certain hard truths that were easy to ignore during the decade of peace and prosperity. Evil exists. Difficulties, even tragedies, are inevitable. Human beings are flawed creatures capable of monstrosity. Not all cultures are compatible. To preserve order, good people must exercise power over destructive people. That means that it's no longer sufficient to deconstruct ideas and texts and signifiers. You have to be able to construct hard principles so you can move from one idea to the next, because when you are faced with the problem of repelling evil, you absolutely must be able to reach a conclusion on serious moral issues. This means you need to think in moral terms about force -- and to be tough-minded. During the Cold War, Reinhold Niebuhr was a major intellectual figure. In 1952, he wrote The Irony of American History. The tragedy of the conflict with communism, he argued, was that, "though confident of its virtue, [America] must yet hold atomic bombs ready for use so as to prevent a possible world conflagration." The irony of our history, he continued, is that we are an idealistic nation that dreams of creating a world of pure virtue, yet in defeating our enemies we sometimes have to act in ways that are not pure. "We take, and must continue to take, morally hazardous action to preserve our civilization," Niebuhr wrote. "We must exercise our power." We have to do so while realizing that we will not be capable of perfect disinterestedness when deciding which actions are just. We will be influenced by dark passions. But we still have to act forcefully because our enemies are trying to destroy the basis of civilization: "We are drawn into an historic situation in which the paradise of our domestic security is suspended in a hell of global insecurity." Niebuhr's prescription was humble hawkishness. He believed the United States should forcefully defend freedom and destroy its enemies. But while doing so, it should seek forgiveness for the horrible things it might have to do in a worthy cause. To reach this graduate-school level of sophistication, you have to have passed through elementary courses in moral reasoning. It will be interesting to see whether we Americans, who sometimes seem unsure of even the fundamental moral categories, can educate ourselves sufficiently to engage in the kind of moral reasoning that Niebuhr did. The greatest political effect of this period of conflict will probably be to relegitimize central institutions. Since we can't defend ourselves as individuals against terrorism, we have to rely on the institutions of government: the armed forces, the FBI, the CIA, the CDC, and so on. We are now only beginning to surrender some freedoms, but we will trade in more, and willingly. As Alexander Hamilton wrote in the Federalist Papers, "Safety from external danger is the most powerful director of national conduct. Even the ardent love of liberty will, after a time, give way to its dictates. . . . To be more safe, [people] at length become willing to run the risk of being less free." Moreover, we will see power migrate from the states and Capitol Hill to the White House. "It is of the nature of war to increase the executive at the expense of the legislative authority," Hamilton continued. This creates rifts on both left and right, because both movements contain anti-establishment elements hostile to any effort to relegitimize central authorities. The splits have been most spectacular on the left. Liberals who work in politics -- Democrats on Capitol Hill, liberal activists, academics who are interested in day-to-day politics -- almost all support President Bush and the war effort. But many academic and literary leftists, ranging from Eric Foner to Susan Sontag to Noam Chomsky, have been sour, critical, and contemptuous of America's response to September 11. The central difference is that the political liberals are comfortable with power. They want power themselves and do not object to the central institutions of government, even the military, exercising power on our behalf. Many literary and academic liberals, on the other hand, have built a whole moral system around powerlessness. They champion the outgroups. They stand with the victims of hegemony, patriarchy, colonialism, and all the other manifestations of central authority. Sitting on their campuses, they are powerless themselves, and have embraced a delicious, self-glorifying identity as the out-manned sages who alone can see through the veils of propaganda in which the powerful hide their oppressive schemes. For these thinkers, virtue inheres in the powerless. The weak are sanctified, not least because they are voiceless and allegedly need academics to give them voices. These outgroup leftists dislike the Taliban, but to ally themselves with American power would be to annihilate everything they have stood for and the role they have assigned themselves in society.

## K

### Consequences Good

#### Bataille concedes that we should evaluate consequences

Kenneth **Itzkowitz**, associate professor of philosophy at Marietta College, “To witness spectacles of pain: The hypermorality of Georges Bataille” 19**99**

<http://findarticles.com/p/articles/mi_qa3709/is_199901/ai_n8846380/pg_4>

Yet self-preservation is also a fundamental value for Bataille; there is also ample motive to resist the violence that denies the value of the well being of life itself. As he says in the second of the above passages, we must condemn what threatens to destroy us; our sovereign aspirations can be taken too far. In another passage he speaks of our need "to become aware of . . . [ourselves] and to know clearly what . . . [our] sovereign aspirations are in order to limit their possibly disastrous consequences" (1962, 181). It is when we are ignorant of these aspirations that we are most vulnerable to them, enacting them anyway, albeit inattentively.

#### Preventing death is the first ethical priority – it’s the only impact you can’t recover from.

Zygmunt **Bauman,** University of Leeds Professor Emeritus of Sociology, 1995, Life In Fragments: Essays In Postmodern Morality, p. 66-71

The being‑for is like living towards‑the‑future: a being filled with anticipation, a being aware of the abyss between future foretold and future that will eventually be; it is this gap which, like a magnet, draws the self towards the Other,as it draws life towards the future, making life into an activity of overcoming, transcending, leaving behind. The self stretches towards the Other, as life stretches towards the future; neither can grasp what it stretches toward, but it is in this hopeful and desperate, never conclusive and never abandoned stretching‑toward that the self is ever anew created and life ever anew lived. In the words of M. M. Bakhtin, it is only in this not‑yet accomplished world of anticipation and trial, leaning toward stubbornly an‑other Other, that life can be lived ‑ not in the world of the `events that occurred'; in the latter world, `it is impossible to live, to act responsibly; in it, I am not needed, in principle I am not there at all." Art, the Other, the future: what unites them, what makes them into three words vainly trying to grasp the same mystery, is the modality of possibility. A curious modality, at home neither in ontology nor epistemology; itself, like that which it tries to catch in its net, `always outside', forever `otherwise than being'. The possibility we are talking about here is not the all‑too‑familiar unsure‑of‑itself, and through that uncertainty flawed, inferior and incomplete being, disdainfully dismissed by triumphant existence as `mere possibility', `just a possibility'; possibility is instead `plus que la reahte' ‑ both the origin and the foundation of being. The hope, says Blanchot, proclaims the possibility of that which evades the possible; `in its limit, this is the hope of the bond recaptured where it is now lost."' The hope is always the hope of *being fu filled,* but what keeps the hope alive and so keeps the being open and on the move is precisely its *unfu filment.* One may say that the paradox *of hope* (and the paradox of possibility founded in hope) is that it may pursue its destination solely through betraying its nature; the most exuberant of energies expends itself in the urge towards rest. Possibility uses up its openness in search of closure. Its image of the better being is its own impoverishment . . . The togetherness of the being‑for is cut out of the same block; it shares in the paradoxical lot of all possibility. It lasts as long as it is unfulfilled, yet it uses itself up in never ending effort of fulfilment, of recapturing the bond, making it tight and immune to all future temptations. In an important, perhaps decisive sense, it is selfdestructive and self‑defeating: its triumph is its death. The Other, like restless and unpredictable art, like the future itself, is a *mystery.* And being‑for‑the‑Other, going towards the Other through the twisted and rocky gorge of affection, brings that mystery into view ‑ makes it into a challenge. That mystery is what has triggered the sentiment in the first place ‑ but cracking that mystery is what the resulting movement is about. The mystery must be unpacked so that the being‑for may focus on the Other: one needs to know what to focus on. (The `demand' is *unspoken,* the responsibility undertaken is *unconditional;* it is up to him or her who follows the demand and takes up the responsibility to decide what the following of that demand and carrying out of that responsibility means in practical terms.) Mystery ‑ noted Max Frisch ‑ (and the Other is a mystery), is an exciting puzzle, but one tends to get tired of that excitement. `And so one creates for oneself an image. This is a loveless act, the betrayal." Creating an image of the Other leads to the substitution of the image for the Other; the Other is now fixed ‑ soothingly and comfortingly. There is nothing to be excited about anymore. I know what the Other needs, I know where my responsibility starts and ends. Whatever the Other may now do will be taken down and used against him. What used to be received as an exciting surprise now looks more like perversion; what used to be adored as exhilarating creativity now feels like wicked levity. Thanatos has taken over from Eros, and the excitement of the ungraspable turned into the dullness and tedium of the grasped. But, as Gyorgy Lukacs observed, `everything one person may know about another is only expectation, only potentiality, only wish or fear, acquiring reality only as a result of what happens later, and this reality, too, dissolves straightaway into potentialities'. Only death, with its finality and irreversibility, puts an end to the musical‑chairs game of the real and the potential ‑ it once and for all closes the embrace of togetherness which was before invitingly open and tempted the lonely self." `Creating an image' is the dress rehearsal of that death. But creating an image is the inner urge, the constant temptation, the *must* of all affection . . . It is the loneliness of being abandoned to an unresolvable ambivalence and an unanchored and formless sentiment which sets in motion the togetherness of being‑for. But what loneliness seeks in togetherness is an end to its present condition ‑ an end to itself. Without knowing ‑ without being capable of knowing ‑ that the hope to replace the vexing loneliness with togetherness is founded solely on its own unfulfilment, and that once loneliness is no more, the togetherness ( the being‑for togetherness) must also collapse, as it cannot survive its own completion. What the loneliness seeks in togetherness (suicidally for its own cravings) is the foreclosing and pre‑empting of the future, cancelling the future before it comes, robbing it of mystery but also of the possibility with which it is pregnant. Unknowingly yet necessarily, it seeks it all to its own detriment, since the success (if there is a success) may only bring it back to where it started and to the condition which prompted it to start on the journey in the first place. The togetherness of being‑for is always in the future, and nowhere else. It is no more once the self proclaims: `I have arrived', `I have done it', `I fulfilled my duty.' The being‑for starts from the realization of the bottomlessness of the task, and ends with the declaration that the infinity has been exhausted. This is the tragedy of being‑for ‑ the reason why it cannot but be death‑bound while simultaneously remaining an undying attraction. In this tragedy, there are many happy moments, but no happy end. Death is always the foreclosure of possibilities, and it comes eventually in its own time, even if not brought forward by the impatience of love. The catch is to direct the affection to staving off the end, and to do this against the affection's nature. What follows is that, if moral relationship is grounded in the being-for togetherness (as it is), then it can exist as a project, and guide the self's conduct only as long as its nature of a project (a not yet-completed project) is not denied. Morality, like the future itself, is forever not‑yet. (And this is why the ethical code, any ethical code, the more so the more perfect it is by its own standards, supports morality the way the rope supports the hanged man.) It is because of our loneliness that we crave togetherness. It is because of our loneliness that we open up to the Other and allow the Other to open up to us. It is because of our loneliness (which is only belied, not overcome, by the hubbub of the being‑with) that we turn into moral selves. And it is only through allowing the togetherness its possibilities which only the future can disclose that we stand a chance of acting morally, and sometimes even of being good, in the present.

### AT: Bataille

#### Voting neg doesn’t affirm excess or sovereignty---they only cause self-indulgent babble

Paul Mann 99, Literature prof @ Pomona, 1999, Masocriticism, p. 67-69

I would like at one and the same time to affirm this model and to dismiss it as the most desperate alibi of all. For “sacrificial consumption” can never become an explicit critical motive.13 At the moment it presents itself as a proper element of some critical method, it degenerates into another useful trope, another bit of intellectual currency, another paper-thin abyss, another proxy transgression; and the force of transgression moves elsewhere, beneath a blinder spot in the critical eye.’4 Questions of motive or understanding, the fact that one might be self-critical or at least aware of recuperation, are immaterial: what is at stake here is not self-consciousness but economics, material relations of appropriation and exclusion, assimilation and positive loss. Whatever transgression occurs in writing on Bataille does so only through the stupid recuperation and hence evacuation of the whole rhetoric and dream of transgression, only insofar as the false profundity of philosophy or theory evacuates the false profundities it apes. To justify this as the sublime loss of loss is merely to indulge a paradoxical figure. Excess is not a project but a by-product of any discourse; the interest of Bataillean discourse lies chiefly in the compulsive and symptomatic way it plays with its feces. The spectacle of critics making fools of themselves does not reveal the sovereign truth of death: it is only masocritical humiliation, a pathological attempt to disavow the specter of death. As for the present essay, it makes no claims to any redeeming sacrifice. Far from presenting you with a truer Bataille, far from speaking in his voice more clearly than his other readers, this essay pleads guilty to the indictment against every appropriation. Until philosophy and theory squeal like a pig before Bataille’s work, as he claims to have done before Dali’s canvases, there will be no knowledge of Bataille. In the end, one might have to take an even stricter view: there is no discourse of transgression, either on or by Bataille. None at all. It would be necessary to write a ‘Postscript to Transgression” were it not for the fact that Foucault already wrote it in his ‘Preface,” were it not for the fact that Bataille himself wrote it the moment before he first picked up his pen. It makes no difference whether one betrays Bataille, because one is hip to heterology or does it by accident, whether one lip syncs Bataille’s rhetoric or drones on in the most tedious exposition. All of these satellite texts are not heliotropic in relation to the solar anus of Bataille’s writing, or the executioners he hoped (really?) would meet him in the Bois de Boulogne, or dépensives in spite of themselves. It would be sentimental to assign them such privileges. They merely fail to fail. They are symptoms of a discourse in which everyone is happily transgressing everyone else and nothing ever happens, traces of a certain narcissistic pathos that never achieves the magnificent loss Bataille’s text conveniently claims to desire, and under whose cover it can continue to account for itself, hoarding its precious debits in a masocriticism that is anything but sovereign and gloriously indifferent. What is given to us, what is ruinously and profitably exchanged, is a lie. Heterology gives the lie to meaning and discourse gives the lie to transgression, in a potlatch that reveals both in their most essential and constitutive relation. Nothing is gained by this communication except profit-taking from lies. We must indict Bataille as the alibi that allows all of this writing to go on and on, pretending it is the nothing it is not, and then turn away from Bataille as from a sun long since gone nova, in order to witness the slow freezing to death of every satellite text. The sacrificial consumption of Bataille has played itself out; the rotten carcass has been consumed: no more alibis. What is at stake is no longer ecstatic sexuality or violent upheavals or bloody sacrifices under the unblinking eye of the sun; nor was it ever, from the very beginning of Bataille’s career. These are merely figures in the melodramatic theater of what is after all a “soft expenditure” (Hollier 1989, xv), a much more modest death, a death much closer to home. It has never been more than a question of the death of theory and of theory itself as death. Of theory-death. A double fatality.

#### Their focus on crafting the self is the politics of fascism --- outwardly focused democratic participation and consequentialism are key

Zamponi 12—professor of sociology, UC Santa Barbra (SIMONETTA FALASCA-ZAMPONI, The politics of aesthetics: Mussolini and fascist Italy, http://www.opendemocracy.net/simonetta-falasca-zamponi/politics-of-aesthetics-mussolini-and-fascist-italy)

For Benjamin, the paradox was that what he called ‘the age of mechanical reproduction’, rather than fulfilling its “natural” mission of freeing people from the chains of an enchanted vision of the world - one that made people feel miniscule and in awe of authority - ended up instead becoming an instrument of domination. Liberation was countered by submission. Freed from the dogma of the Church and other institutions, thanks to the availability of information and new technologies, the so-called masses were nevertheless prey to re-enchantment, especially through new charismatic styles of politics that fed off myths and rituals: the case of Mussolini’s Italy (and, of course, Nazi Germany too). This idea of “anaesthetized aesthetics,” to use an expression by Susan Buck-Morss, perfectly captures Mussolini’s approach to politics and his role in the government of the polity. How was his politics anaesthetic? In my research of Mussolini’s writings and speeches, the trope of the politician as artist emerged as one of the strongest and most frequent, and not as a mere formula or superficial reference but as a core feature of Mussolini’s own understanding of politics. In Mussolini’s view, for politics not to be a dirty word that reflected the failing political class’s capacity for endless debates and conservative behaviour, it had to play a role much more active and daring; politics was supposed to change a society’s whole way of living and thinking. The issue was not one of mere shifts in government: the old game of political compromises and formulas. With fascism, the goal was to revolutionize the meaning of politics itself in order to construct a new Italy on the ruins of the old one. Here is where the idea of the politician as artist comes in. The artist politician destroys in order to create. “Moulding,” “sculpting,” and “shaping” were terms that became familiar in Mussolini’s discourse when he referred to the masses and their transformation into ideal fascist models. Politics was an art for Mussolini, and he liked to think of himself as a sculptor who alone could render hard material into malleable constructions, pliable artifacts. Is there anything more radical in terms of disregard for people, or more opposed to the rules of democratic participation, than this approach that considers people as things? - an approach that in my opinion overlaps with and defines totalitarianism. The second element of fascism’s aesthetic politics was the expressive means employed by Mussolini, as a result of his underpinning idea of a disciplined, organized harmonious "aesthetic" form that is supposed to define the whole of Italian society under fascism - to actualize his role as artist politician. This is certainly the more familiar, visually evident, and even at times caricatured aspect of fascism’s aesthetic politics. It encompasses the plethora of rituals and symbols, which attracted the attention of many, including Hitler as well as Stalin, especially during the early years of the regime. In part the natural outcome of a movement that wanted to distinguish itself from traditional politics, in part a reflection of the youthful character of its members, and in part an expression of cultural trends of the time, fascism emerged as a semiotically rich phenomenon. Uniforms of adherents, although not colourful, were distinctive; ritualistic ceremonies and gestures identified the special nature of the group; myths framed the cultural horizon of its followers, and so on and so forth. Such semiotic excess did not merely emerge at the origins of the movement, but continued to be augmented over time with new or newly redefined symbolic means. Their importance within the regime increased, at times exponentially, such as in the case of the Roman salute or the goose step, and of course of the myth of Mussolini, which was at the centre of this highly orchestrated ritualistic apparatus. Though shifting in style and focus over the years, Mussolini’s centrality in the fascist constellation remained unchallenged, unsurpassed, and ever growing indeed, gaining traction also thanks to the ability of the media to diffuse Mussolini’s image via the printed press, cinema, and the radio. From lion tamer to rural worker, motorcyclist, father, commander, Mussolini’s figure affirmed fascism’s value and helped build fascism as a longstanding regime. Two decades – not an insignificant stretch of time. A new Italian man This leads me to the last element of my discussion: the effectiveness of Mussolini’s aesthetic approach to politics. The question is tricky because there is no exact way to know the answer. What motivates me to raise this issue is however not so much the desire to find definite answers but the need to emphasize once again that Mussolini’s deep subscription to an aestheticized understanding of politics led him to play down, or not necessarily focus on, the outcome of his approach. Mussolini believed that the goal of remaking the Italians would naturally be attained. It was not an issue of if or how. Changes in the Italians’ gestures, rituals, ways of speaking, writing, etc. would necessarily bring about the change Mussolini was pursuing: a new Italian man would be born out of this artistic endeavour. Mussolini had undeniable faith in this project and was not very rational about it, I would underline, which again demonstrates the radical nature of his subscription to an aesthetic understanding of politics. More strategic objectives often took a back seat in his agenda, something that in different ways we find typical of the other totalitarian experiments in Nazi Germany and Stalin’s Russia. Aesthetic goals were absolute and independent of any ethical issues.

#### The solution is to focus on political engagement

Zamponi 12—professor of sociology, UC Santa Barbra (SIMONETTA FALASCA-ZAMPONI, The politics of aesthetics: Mussolini and fascist Italy, http://www.opendemocracy.net/simonetta-falasca-zamponi/politics-of-aesthetics-mussolini-and-fascist-italy)

This article is the first in an occasional series on ‘The Political Aesthetics of Power and Protest,’ the subject of a one-day workshop held at the University of Warwick this September. Democracy, since it does not function through command or coercion, requires instead a constant renewal of sets of symbols - symbols which appeal to people and instil in them a sense of belonging and identification. Increasing disenchantment and disillusion with the state, with political institutions, their practices and performance, makes it more important to explore the place of this aestheticisation of political language, the aesthetics of protest as well as of power. Power has forever been entwined with a symbolic apparatus in charge of representing it. From Louis the XIV in France to Queen Victoria in England, images and rituals have served to strengthen people’s connections to governing institutions; symbols and rites make power more tangible and appealing. In the eighteenth century there also emerged a whole philosophical movement that argued that beauty could articulate political morality. Beauty was supposed to motivate people’s actions with the indirect result of guiding them towards the common good. As aesthetics slowly became entangled with politics, competing interpretations of how this relationship should unfold came to the fore. Eventually beauty was conceived instrumentally, reduced to style, and devoid of content. Fascism was one of the first movements to take advantage of aesthetics’ original radical political impulse while also simplifying its moral reach. Mussolini’s approach to politics is an extreme example of the degrading process aesthetics underwent at the turn of the twentieth century, a most perniciously successful implementation of the aestheticization of politics. As several scholars have argued, the concept of autonomous, disinterested art emerged as the result of a complex historical process originating in the eighteenth century in Britain. At the time, moralists of the calibre of Addison, Shaftesbury, Hutcheson, Hume, and Alison set out to address the impact of egoism and instrumentality on ethical questions. Lord Shaftesbury, in particular, developed a notion of disinterestedness, at first linked to moral issues. Later disinterestedness became the core concept of modern aesthetic theory and the key methodological principle in the newly emerging discipline of aesthetics. Shaftesbury was opposed to the idea of considering ethics in terms of an action’s consequences, i.e., whether or not the action had positive effects on the common good. He argued that disinterestedness served to overcome what he considered the false choice between egoism and altruism; disinterestedness implied that moral life was not concerned with action but instead was fundamentally concerned with harmony and contemplation. Within this framework, virtuous “man” was like an art lover, and virtue was not about making the right decisions in order to reach worthy ends; rather, it stood for “no other than the love of order and beauty.” At first preoccupied with moral issues, over time Shaftesbury turned his ethical concerns into an aesthetically informed theory that emphasized the importance of beauty and contemplation when defining a virtuous person. Thus, whereas he had originally discussed disinterest in opposition to interest in practical actions, Shaftesbury later employed disinterest to refer to the “virtuous man” as a spectator keen on contemplating the beauty of both manners and morals. Disinterestedness was contrary to action and also dismissive of the desire to possess or use a thing; it emphasized the perceiving act when contemplating an object rather than the object being contemplated. Disinterestedness was connected with aesthetics rather than ethics, and emphasis was increasingly placed on the recipients’ experience and their capacity to contemplate an object. As long as one remained a spectator, one’s experience of an object would supposedly be disinterested because it was based solely on perception. The perceptual experience of beauty was then emphasized rather than the qualities that made a thing beautiful. This new perspective on experience marked the birth of aesthetics as a distinctive realm. Good taste Eventually, “good taste” was adopted as an evaluative tool and linked to the pleasure of the imagination and lack of desire for possessions. In Germany, judgment of taste became central to Kant’s influential redefinition of aesthetic essence and came to be identified by Kant with the human ability to share experiences in comparison to animals. For Kant, disinterestedness in aesthetic judgment signified that taste, though subjective because based on feelings rather than concepts, was not arbitrary or private. It involved, at least in principle, the existence of what he called a sensus communis, or common sense, intended not in the ordinary meaning of simple but rather in the sense of shared. Aesthetic judgment for Kant required consensual understanding within a collectivity. Thus, on the one hand, disinterestedness implied that the crucial factor in our experience of a beautiful object was not the object itself but the feelings of enjoyment it aroused in us. On the other hand, through reference to sensus communis, disinterestedness also implied that those feelings, being in principle communicable and inter-subjective, were not based on personal or sensual gratification and did not implicate a utilitarian dimension. Kant’s famous definition of art as “purposiveness without purpose” helped solidify the identification of the aesthetic realm with non-instrumental ends. For Kant, this did not mean that art should be disconnected from social life. In contrast, art provided an ideal space within which to envision a public forum away from concrete political or governmental action and where enlightened citizens could freely discuss political issues. Art was a self-proclaimed non-political space in which politics, however, worked as a motivational engine. In this sense, although seemingly founded on separation, modern aesthetics originated in relation to politics, domesticating the masses, with all their desires and impulses and winning them to democratic politics. Mussolini’s concept of power How is all this discussion of aesthetics connected to Mussolini and to the centrality of aesthetics in Mussolini’s conception and exercise of power? What do I mean by “conception of” power? In my view, Mussolini’s subscription to aesthetics ensured that symbols, art and rituals were all seen as contributing to a transformative, moulding power. They deeply informed how Mussolini conceived and exercised power. Mussolini subscribed to the notion of aesthetics promoted by the art for art’s sake movement, that is, the notion of art as autonomous and self-referential and detached from worldly matters. At the same time, and somewhat paradoxically, Mussolini had a great intuition about the crucial role of affect in politics, an intuition that, combined with his approach to aesthetics, gave way to the strange and lethal alchemy that we know of as fascism. Walter Benjamin was the first to associate fascism with an aesthetic approach to politics – an approach that he saw as representative of modern antinomies. The evocative and disturbing image Benjamin conjured to make his argument was the comparison of bombed-out sites in Ethiopia to blooming flowers – a comparison drawn by the leader of the Futurist avant-garde movement, Filippo Tommaso Marinetti, from the height of the flying plane dropping those bombs during Italy’s colonial war. For Benjamin, such an image implied an aestheticized view of violence and war, of destruction and pain, an artistic transfiguration that overcame bodily material reality. Benjamin argued that the deadening of sense perception reflected in the image of blooming flowers instead of mangled Ethiopian bodies paradoxically ensued from a heightened sensitivity to which modern life’s fast pace subjected its dwellers. For example, the shock experienced in combat is transformed and sublated via the remote perspective from high in the sky and out of the mechanical invention of the time, the airplane.

### Utility Good --- a2 Sacrifice

#### No link & turn --- Modern subjectivity makes sacrifice redundant and their obsession with combining secular society with premodern material violence is the foundation for Nazism.

**Zizek** 19**96**

Slavoj, The indivisible remainder: an essay on Schelling and related matters, pg 124-125

This notion of the modern, Cartesian subject *qua* the radical negativity of the double (self-relating) sacrifice also enables us to demarcate the paradoxical place of the theories of Georges Bataille, that is, of Bataille’s fascination with the ‘real,’ material sacrifice, with the different forms of holocaust and of the excessive destruction of (economic, social, etc.) reality. On the one hand, of course, Bataille’s topic is modern subjectivity, the radical negativity implied in the position of the pure transcendental subject. On the other hand, Bataille’s universe remains the pre-Newtonian universe of balanced circular movement or – to put it in a different way – his notion of subjectivity is definitely pre-Kantian: Bataille’s ‘subject’ is not yet the pure void (the transcendental point of self-relating negativity), but remains an *inner-worldly*, *positive force*. Within these co-ordinates, the negativity which characterizes the modern subject can express itself only in the guise of a violent destruction which throws the entire circuit of nature off the rails. It is as if, in a kind of unique short circuit, *Bataille* *projects the negativity of the modern subject backwards, into the ‘closed’ pre modern Aristotelian universe of balanced circular movement, within which this negativity can materialize itself only as an ‘irrational’, excessive, non-economical expenditure*. In short, what Bataille fails to take note of is that the modern (Cartesian) subject no longer needs to sacrifice goat’s intestines, his children, and so on, since *his very existence already entails the most radical (redoubled, self-relating) sacrifice, the sacrifice of the very kernel of his being*. Incidentally, this failure of Bataille also throws a new light on the sacrificial violence, the obsession with the ultimate twilight of the universe, at work in Nazism: in it, we also encounter the reinscription of the radical negativity characteristic of the modern subject into the closed ‘pagan’ universe in which the stability of the social order is guaranteed by some kind of repeated sacrificial gesture – what we encounter in the libidinal economy of Nazism is *the modern subjectivity perceived from the standpoint of the pre-modern ‘pagan’ universe.*

### Utility Good --- a2 Sacrifice/V2L

#### Survival come first --- ‘Sovereignty’ does not have meaning outside of existence.

**Nancy** 19**91**

Jean-Luc, The Unsacrificeable, Translated by Richard Livingston, Yale French Studies, No. 79, Literature and the Ethical Question, pg. 20-38

Sacrificial trans-appropriation is the appropriation of the Subject who penetrates negativity, that sustains itself there, that survives its own destruction, and that returns to itself as sovereign. (And this negativity could well play the same role, in a subtle fashion, when it is what Bataille calls "negativity without use.") Fascination for the sacrifice formulates the desire of this transfiguration. Perhaps it is also what Lacan meant by saying (a propos of the camps) that "sacrifice signifies that, in the object of our desires, we try to discover evidence of the presence of the desire of that Other whom I will here call "the obscure God."'21 Let another's desire, obscure, consecrate as his my own desire, and I am constituted in absolute Self-possession, in unlimited self-presence. What is thus required is sacrifice, the production of the object as reject, even if this object were its own subject, which here, precisely, trans-appropriates itself. But if sovereignty is nothing, if the "obscure God" is only the obscurity of desire ecstatic in the face of itself, if existence arranges itself only towards its own finitude, then we must think apart from sacrifice. On the one hand, what is at stake since the beginning of the Western sublation of sacrifice should definitively be acknowledged: strictly speaking we know nothing decisive about the old sacrifice. We need to admit that what we consider as a mercenary exchange ("Here is the butter . . . ") sustained and gave meaning to billions of individual and collective existences, and we do not know how to think about what founds this gesture. (We can only guess, confusedly, that this barter in itself goes beyond barter.) On the contrary, we know that, for us, it is absolutely impossible to declare: "here are the lives, where are the others? " (all the others: our other lives, the life of a great Other, the other of life and the other life in general). Consequently, on the other hand, it should be definitively acknowledged that the Western economy of sacrifice has come to a close, and that it is closed by the decomposition of the sacrificial apparatus itself, that bloody transgression by which the "moment of the finite" would be transcended and appropriated infinitely. But finitude is not a "moment" in a process or an economy. A finite existence does not have to let its meaning spring forth through a destructive explosion of its finitude. Not only does it not have to do so; in a sense it cannot even do so: thought rigorously, thought according to its Ereignis, "finitude" signifies that existence cannot be sacrificed. It cannot be sacrificed because, in itself, it is already, not sacrificed, but offered to the world. There is a resemblance, and the two can be mistaken for one another; and yet, there is nothing more dissimilar. One could say: existence is in essence sacrificed. To say this would be to reproduce, in one of its forms, the fundamental utterance of Western sacrifice. And we would have to add this major form, which necessarily follows: that existence is, in its essence, sacrifice. To say that existence is offered is no doubt to use a word from the sacrificial vocabulary (and if we were in the German language, it would be the same word: Opfer, Aufopferung). But it is an attempt to mark that, if we have to say that existence is sacrificed, it is not in any case sacrificed by anyone, nor is it sacrificed to anything. "Existence is offered" means the finitude of existence. Finitude is not negativity cut out of being and granting access, through this cutting, to the restored integrity of being or to sovereignty. Finitude utters what Bataille utters in saying that sovereignty is nothing. Finitude simply corresponds to the generative formula of the thought of existence, which is the thought of the finitude of being, or the thought of the meaning of being as the finitude of meaning. This formula states: "the "essence" of Dasein lies in its existence.22 If its essence (in quotation marks) is in its existence, it is that the existent has no essence. It cannot be returned to the trans-appropriation of an essence. But it is offered, that is to say, it is presented to the existence that it is. The existence exposes being in its essence disappropriated of all essence, and thus of all "being: " the being that is not. Such negativity, however, does not come dialectically to say that it shall be, that it shall finally be a trans- appropriated Self. On the contrary, this negation affirms the inappropriate as its most appropriate form of appropriation, and in truth as the unique mode of all appropriation. Also, the negative mode of this utterance: "being is not" does not imply a negation but an ontological affirmation. This is what is meant by Ereignis. The existent arrives, takes place, and this is nothing but a being-thrown into the world. In this being-thrown, it is offered. But it is offered by no one, to no one. Nor is it self-sacrificed, if nothing-no being, no subject-pre- cedes its being-thrown. In truth, it is not even offered or sacrificed to a Nothing, to a Nothingness or an Other in whose abyss it would come to enjoy its own impossibility of being impossibly. It is exactly at this point that both Bataille and Heidegger must be relentlessly corrected. Corrected, that is: withdrawn from the slightest tendency towards sacrifice. For this tendency towards sacrifice, or through sacrifice, is always linked to a fascination with an ecstasy turned towards an Other or towards an absolute Outside, into which the subject is diverted/spilled the better to be restored. Western sacrifice is haunted by an Outside of finitude, as obscure and bottomless as this "outside" may be. But there is no "outside." The event of existence, the "there is," means that there is nothing else. There is no "obscure God." There is no obscurity that would be God. In this sense, and since there is no longer any clear divine epiphany, I might say that what technique presents us with could simply be: clarity without God. The clarity, however, of an open space in which an open eye can no longer be fascinated. Fascination is already proof that something has been accorded to obscurity and its bloody heart. But there is nothing to accord, nothing but "nothing." "Nothing" is not an abyss open to the out- side. "Nothing" affirms finitude, and this "nothing" at once returns existence to itself and to nothing else. It de-subjectivizes it, removing all possibility of trans-appropriating itself through anything but its own event, advent. Existence, in this sense, its proper sense, is unsacrificeable.

### Alt Fails – Avant Garde

#### You cannot apply their literature to politics – zero evidence for this

#### Refusing political planning and utility just establishes uselessness as the new foundation for totalitarianism --- We must instead become conscious of the interconnection between planning and waste embodied in (the plan/our framework).

**Stoekl** 19**90**

Allan, Truman's Apotheosis: Bataille, "Planisme," and Headlessness, Yale French Studies, No. 78, On Bataille (1990), pp. 181-205

In both of these cases-the Aztec priest and the gangster-one notes that the figure's violence and subversion is doubled by erection centrality, and order; the Aztec's pyramid, the skyscraper associated with the gangster, are the organizing principles, the metonyms, of societies that are brutal and deliriously forceful, even if in decline. And one could say exactly the same thing about the "acephale": "he" is a figure that bears death, but at the same time "he" is a perfectly coherent and traditional "sacred figure" around which a society, albeit one of conspirators, can be established. "He" is not only the figure of an order, but (like the pyramid or skyscraper) a principle of order. One sees the representation of this political ambivalence-for want of a better word-in the famous "Acephale" drawing of 1936, by Andre Masson (VE, 180): while the head is clearly missing, the stars (nipples), bowels and death's head (genitals) only go to create another face, another "figure humaine." Further, the death's head itself has a miniature face.... The "acephale," in other words, has lost a head, a principle of organization and order, only to mutate and develop an- other, more hypnotic, doubled and doubling (replicating) face. It is no coincidence that, after the outbreak of the war, Bataille gave up the "whim" of starting a new religion and a new "order."22 As we see from the American example, "sacred figures and myths" seem to have a way of reversing themselves and turning into icons of centrality and oppression. Bataille's later fragmentary writings, in the Somme Atheologique, bear witness to his recognition of the need to disrupt any coherent movement, doctrine, or representation, no matter how "acephalic" it might be. But a renunciation of the marginal or elite "order" in Bataille's case returns him, surprisingly enough, in the last chapter of The Accursed Share (1949), to a certain affirmation of "planisme," and specifically to a celebration of the very culture that his Aztec priests and Chicago mobsters had seemed in principle to subvert: the planned American economy

of the "New Deal." Does this mean that Bataille was simply jumping from one proto- fascism to another? After all, as Zeev Sternhell has shown, the links between "planisme," Lagardelle (the editor of Plans), "Ordre Nouveau," Henri de Man and, finally, collaboration with the Nazis are clear enough. By jettisoning democratic safeguards, and valorizing a conciliatory social "fusion" at the expense of the proletariat and the class struggle, "socialist" thinkers (and political leaders) like Henri de centrally directed as a de Man would have wished, whose net effect was to involve the government actively on the side of poor workers and farmers, thereby coopting (as the European "planistes" hoped to do) "harder core" Socialists and Communists. Thus the New Deal was much more interested in class cooperation than class conflict: the directors of the famous FSA photographic project, for example, sent Walker Evans and many others out into the field-literally-to record southern poverty, and the photographs they made were then seen by northern workers, with the resulting (at least hoped-for) bond of fraternity motivating both groups to vote for Roosevelt. The important thing, here, is that they would vote: the New Deal was never as authoritarian or as centralized as the "Plans" of the de Mans and Dandieus; some form of representative democracy was retained. Of course at the time many groups on both the left and the right in Europe considered post-1933 Washington, D.C. to be just another fascist, or at least totalitarian, capital.24 The very haphazardness of Roosevelt's "try anything" approach, however, and the retention and even strengthening of democracy by the New Deal and its avatars (the Voting Rights Act of 1965) disproved that. Pace Sternhell, then, a "planisme" could be, and was, developed in the prewar period that did not necessarily lead to fascism, that was "centralized" but was not authoritarian. One can argue that there is nothing intrinsically "fascist" in "planisme"; it can just as easily be "acephalic" as rigidly hierarchical. Indeed it was Roosevelt's successor, Truman, who, after the war, came to replace the "acephale" for Bataille as the figure of political and economic (disiorganization. "end" of planning is planlessness, the "self-consciousness" that has "nothing as its object," that is the "nothing of pure expenditure" (AS, 190). Bataille here, at the end of the chapter, reiterates the argument from "The Psychological Structure of Fascism": accumulation is sub-ordination to some future goal. (It is, in the terms of that essay, homo- geneous.) But Bataillean self-consciousness is a "becoming conscious of the decisive meaning of an instant in which increase (the acquisition of something) will resolve into expenditure" (AS, 190). Just as the most elaborately conceived planning is inseparable from potlatch, so too the most integrated, nonindividuated consciousness (the consciousness that arises at the end of history, through an impossible "awareness" of the [non] "object" of the Marshall Plan) is indissociable from the nothingness it "knows." At this point one can see how Bataille's economic project folds back into the secular mystical experience of the Somme Atheologique.

### Negativity Necessary

#### Seeking solutions to existential crises via individual action is crucial to overcoming violent paranoia---the alt is meaningless nihilism

Langford 3 (Ian, Centre for Social and Economic Research on the Global Environment School of Environmental Sciences University of East Anglia and University College London, AN EXISTENTIAL APPROACH TO RISK PERCEPTION)

Various psychological factors have been proposed for explaining why climate change is a difficult issue for individuals, societies and institutions to mitigate against it or take remedial actions (Rachlinski, 2000), focusing on a wide range of cognitive heuristics and biases (see, for example, Tversky and Kahneman, 1974; Gardner and Stern, 1996). However, in this section, **we** shall re-**examine perception** and **responses to climate change in relation to the** existential anxieties **which underlie human perception**, as a complementary rather than conflicting taxonomy to that of cognitive bias. We shall achieve this using data from semi-structured interviews, focus groups and a survey on perceptions of global climate in Norwich, UK (Lorenzoni et al., 2001; Langford and Lorenzoni, 2001).

One frequently cited cognitive heuristic is that of biased assimilation, or the selective collection or evaluation of new information to support previously held beliefs, and ensuring their consistency and continuation (Festinger, 1957; Greenwald, 1980), sometimes referred to as maintenance of ‘attitudinal certainties’ (Eiser, 1994). With respect to climate change (and other major environmental threats), this often results in polarization of opinion – into regarding the threat as the most important thing in the world, or complete rejection of it as trivial and due to ‘media hype’ (Langford et al., 1999b). In our semi-structured interviews, we also found a range of opinions which we managed to also retrieve from a factor analysis of the survey data (Figure 1), based around two axes of belief in human impacts on climate change, and concern/importance value of climate change. The four strategies can be characterized as follows in existential terms:

**Denial**: these **people refused to acknowledge that climate change was an important issue**, and also registered low interest and concern in the issue. How- ever, as became clear in the focus groups, this was not a passive position, but an active. Participants showed strong individualistic and/or hierarchist tendencies (Langford et al., 2000a; Marris et al., 1998; Langford et al., 1999b) placing their reason at the centre of their worlds, believing in their ability to be well informed and make realistic judgements based on this information. Their defense against uncertainty and the possibility of disaster lay in the realm ofpersonal specialness. They defined themselves as being reasoning people, largely by lamenting the ignorance and passive behaviors of others, the ‘people who go shopping in the city centre on Saturdays’. They were keenly interested in social issues, and there was a consensus that everybody should be forced to vote by law, to make them responsible for Government – personal responsibility was another very strong line taken in defining the efficacy of the self. When presented with graphical and textual information on climate change, they found it useful, but questioned where it had come from, and how reliable it was supposed to be. Rationality took the uncertainty out of life – as one participant commented, there had been major environmental scares, and prophecies of doom in the 1970s and 1980s, but the world was still very much as it had been. Because today followed from yesterday, tomorrow would follow in its own fairly predictable manner. The rationality defense was particularly effective, as it allowed for a sense of superiority over both the emotional responses which environmentalists were labelled with and the ignorance of the common citizen/consumer. Although the facts the participants stated were not always correct, they prided themselves on being open to new information and capable of forming their own opinions, given sufficient evidence. Personal responsibility was seen as being paramount, and the lack of it in others was used as a comforting explanation of the inherent uncertainty in the world – if everyone behaved responsibly, then things would be predictable. Scientific uncertainty, in particular over climate change, was seen as a weakness, and also as being divisive, in the sense that scientists set themselves up as experts, but then cannot provide definitive evidence.

**Disinterest**: these people presented themselves as having a generally fatalistic view on life (Langford et al., 2000), believing that external forces beyond their control exert unmanageable influence over their lives. In social learning theory terms, these people have an external locus of control, believing that powerful others, fate and chance dominate their experiences (Langford et al., 2000b; Bandura, 1986; Wallston, 1992; Rotter, 1966). In interviews and focus groups, these respondents were very cautious about believing anything, and **talked only about the negative impacts of humans on the environment and each other**. **They** possessed neither the personal specialness or ultimate rescuer defenses to any degree, and **were lacking in finding true meaning in the world or even their own lives.** Some could be described as ‘vegetative’, and **it was difficult** to motivate them to attend a group discussion, as has previously been found with ‘fatalists’ (Langford et al., 2000a). Some, when provoked into discussion, became more actively nihilistic, and **presented angry and fearful discourses** on the vested interests of both government and industry colluding together in aggressive global capitalism which destroyed both the environment and the meaning- fulness of people’s lives. When questioned about possible future impacts of climate change in 50 years time, participants denied any responsibility, stating it 14 was not their problem, and they would not be involved, so they didn’t want to think about it. These respondents also felt themselves isolated, but did not define this anxiety in terms of self and other, instead relying on the more general defense that the world is basically a bad place, and we can do very little to change this. ‘Connectedness’ was only present in the sense that we are all victims of powerful, impersonal political and economic forces. They felt that ‘world markets’ (or global capitalism) was both the present and the future for the world and, whilst ‘global sustainability’ would be a better option, it was too ‘utopian’, and only very major catastrophes occurring directly to those in power would precipitate any change – such as ‘major floods right in the centre of London’. Again, change was only seen as occurring through chance events happening to those who hold the power.

Willing and Keen: those who fell into this broad category **felt themselves to be empowered, and showed high levels of concern and** information gathering. However, in contrast to those in the ‘denial’ category, **their responses were far more affective than cognitive** (Langford and McDonald, 1997), and they preferred to use feeling and intuition to justify their opinions than rational- ization and categorization. They generally had a belief in some sort of ‘ultimately rescuing’ principle, or basically, that if enough effort is put in, and commitment shown, then the ‘good guys can win’. Those who were ‘keen’ **showed a high degree of** personal **responsibility, and believed in their obligation to ‘do the right thing’** personally, with individual action being ideally complemented by political leadership. They were less judgmental of other people, and defined the distinction between ‘self’ and ‘others’ in terms of motivation and knowledge. There was some evidence of crusadism, and the need to convert others to their way of thinking, which was non-critically assumed to be "good for everybody, and the planet" They linked together human actions and environ- mental impacts, and believed that freedom creates responsibility. In contrast, those who could be classified as ‘willing’ demonstrated more negative attitudes towards the role of others, and more pessimism about the future. In general, **people were highly anxious about uncertainty,** but rationalized this anxiety through believing that commitment, effort and educating others could create a better world. They prided themselves on having a social as well as environ- mental conscience, but were fearful of the future, due to the uncertainty surrounding technological advancement, which was taking things further and further away from the ‘natural’ at a faster and faster pace. This fear of un- certainty caused the ‘willing’ to lose some motivation for taking action based on their beliefs, but the ‘keen’ focused on using collective effort to bring about change in both businesses and government. Overall, fears of death, groundless- ness and meaninglessness were assuaged by a belief in communal efficacy linked to the possibility of social change based on education and political pressure.

### AT: V2L

#### Value to life is subjective --- life is a prerequisite

Lisa Schwartz 2, Chair at the Centre for Health Economics and Policy Analysis,

“Medical Ethic: A Case Based Approach” Chapter 6, www.fleshandbones.com/readingroom/pdf/399.pdf

The second assertion made by supporters of the quality of life as a criterion for decisionmaking is closely related to the first, but with an added dimension. This assertion suggests that the determination of the value of the quality of a given life is a subjective determination to be made by the person experiencing that life. The important addition here is that the decision is a personal one that, ideally, ought not to be made externally by another person but internally by the individual involved. Katherine Lewis made this decision for herself based on a comparison between two stages of her life. So did James Brady. Without this element, decisions based on quality of life criteria lack salient information and the patients concerned cannot give informed consent. Patients must be given the opportunity to decide for themselves whether they think their lives are worth living or not. To ignore or overlook patients’ judgement in this matter is to violate their autonomy and their freedom to decide for themselves on the basis of relevant information about their future, and comparative consideration of their past. As the deontological position puts it so well, to do so is to violate the imperative that we must treat persons as rational and as ends in themselves.

### Prior Questions Fail

#### Prior questions fail and paralyze politics

Owen 2 (David Owen, Reader of Political Theory at the Univ. of Southampton, Millennium Vol 31 No 3 2002 p. 655-7)

Commenting on the ‘philosophical turn’ in IR, Wæver remarks that ‘[a] frenzy for words like “epistemology” and “ontology” often signals this philosophical turn’, although he goes on to comment that these terms are often used loosely.4 However, loosely deployed or not, it is clear that debates concerning ontology and epistemology play a central role in the contemporary IR theory wars. In one respect, this is unsurprising since it is a characteristic feature of the social sciences that periods of disciplinary disorientation involve recourse to reflection on the philosophical commitments of different theoretical approaches, and there is no doubt that such reflection can play a valuable role in making explicit the commitments that characterise (and help individuate) diverse theoretical positions. Yet, such a philosophical turn is not without its dangers and I will briefly mention three before turning to consider a confusion that has, I will suggest, helped to promote the IR theory wars by motivating this philosophical turn. The first danger with the philosophical turn is that it has an inbuilt tendency to prioritise issues of ontology and epistemology over explanatory and/or interpretive power as if the latter two were merely a simple function of the former. But while the explanatory and/or interpretive power of a theoretical account is not wholly independent of its ontological and/or epistemological commitments (otherwise criticism of these features would not be a criticism that had any value), it is by no means clear that it is, in contrast, wholly dependent on these philosophical commitments. Thus, for example, one need not be sympathetic to rational choice theory to recognise that it can provide powerful accounts of certain kinds of problems, such as the tragedy of the commons in which dilemmas of collective action are foregrounded. It may, of course, be the case that the advocates of rational choice theory cannot give a good account of why this type of theory is powerful in accounting for this class of problems (i.e., how it is that the relevant actors come to exhibit features in these circumstances that approximate the assumptions of rational choice theory) and, if this is the case, it is a philosophical weakness—but this does not undermine the point that, for a certain class of problems, rational choice theory may provide the best account available to us. In other words, while the critical judgement of theoretical accounts in terms of their ontological and/or epistemological sophistication is one kind of critical judgement, it is not the only or even necessarily the most important kind. The second danger run by the philosophical turn is that because prioritisation of ontology and epistemology promotes theory-construction from philosophical first principles, it cultivates a theory-driven rather than problem-driven approach to IR. Paraphrasing Ian Shapiro, the point can be put like this: since it is the case that there is always a plurality of possible true descriptions of a given action, event or phenomenon, the challenge is to decide which is the most apt in terms of getting a perspicuous grip on the action, event or phenomenon in question given the purposes of the inquiry; yet, from this standpoint, ‘theory-driven work is part of a reductionist program’ in that it ‘dictates always opting for the description that calls for the explanation that flows from the preferred model or theory’.5 The justification offered for this strategy rests on the mistaken belief that it is necessary for social science because general explanations are required to characterise the classes of phenomena studied in similar terms. However, as Shapiro points out, this is to misunderstand the enterprise of science since ‘whether there are general explanations for classes of phenomena is a question for social-scientific inquiry, not to be prejudged before conducting that inquiry’.6 Moreover, this strategy easily slips into the promotion of the pursuit of generality over that of empirical validity. The third danger is that the preceding two combine to encourage the formation of a particular image of disciplinary debate in IR—what might be called (only slightly tongue in cheek) ‘the Highlander view’—namely, an image of warring theoretical approaches with each, despite occasional temporary tactical alliances, dedicated to the strategic achievement of sovereignty over the disciplinary field. It encourages this view because the turn to, and prioritisation of, ontology and epistemology stimulates the idea that there can only be one theoretical approach which gets things right, namely, the theoretical approach that gets its ontology and epistemology right. This image feeds back into IR exacerbating the first and second dangers, and so a potentially vicious circle arises.

#### Threats real and not constructed—rational risk assessment goes aff

**Knudsen 1**– PoliSci Professor at Sodertorn (Olav, Post-Copenhagen Security Studies, Security Dialogue 32:3)

Moreover, I have a problem with the underlying implication that it is unimportant whether states 'really' face dangers from other states or groups. In the Copenhagen school, threats are seen as coming mainly from the actors' own fears, or from what happens when the fears of individuals turn into paranoid political action. In my view, this emphasis on the subjective is a **misleading conception of threat**, in that it discounts an independent existence for what- ever is perceived as a threat. Granted, political life is often marked by misperceptions, mistakes, pure imaginations, ghosts, or mirages, but such phenomena **do not occur simultaneously** to large numbers of politicians, and **hardly most of the time**. During the Cold War, threats - in the sense of plausible possibilities of danger - referred to 'real' phenomena, and they **refer to 'real' phenomena** now. The objects referred to are often not the same, but that is a different matter. Threats have to be dealt with both ín terms of perceptions and in terms of the phenomena which are perceived to be threatening. The point of Waever’s concept of security is not the potential existence of danger somewhere but the use of the word itself by political elites. In his 1997 PhD dissertation, he writes, ’One can View “security” as that which is in language theory called a speech act: it is not interesting as a sign referring to something more real - it is the utterance itself that is the act.’24 The deliberate disregard of objective factors is even more explicitly stated in Buzan & WaeVer’s joint article of the same year.” As a consequence, the phenomenon of threat is reduced to a matter of pure domestic politics.” It seems to me that the security dilemma, as a central notion in security studies, then loses its foundation. Yet I see that Waever himself has no compunction about referring to the security dilemma in a recent article." This discounting of the objective aspect of threats shifts security studies to insignificant concerns. What has long made 'threats' and ’threat perceptions’ important phenomena in the study of IR is the implication that **urgent action may be required**. Urgency, of course, is where Waever first began his argument in favor of an alternative security conception, because a convincing sense of urgency has been the chief culprit behind the abuse of 'security' and the consequent ’politics of panic', as Waever aptly calls it.” Now, here - in the case of urgency - another baby is thrown out with the Waeverian bathwater. When real situations of urgency arise, those situations are challenges to democracy; they are actually at the core of the problematic arising with the process of making security policy in parliamentary democracy. But in Waever’s world, threats are merely more or less persuasive, and the claim of urgency is just another argument. I hold that instead of 'abolishing' threatening phenomena ’out there’ by reconceptualizing them, as Waever does, we should continue paying attention to them, because **situations with a credible claim to urgency will keep coming back** and then we need to know more about how they work in the interrelations of groups and states (such as civil wars, for instance), not least to find adequate democratic procedures for dealing with them.

### AT: Heg K

#### Heg is ethical and not utopian

Christian Reus-Smit 4 IR @ Australian Nat’l, American Power and World Order p. 109-115

The final ethical position — the polar opposite of the first — holds that the exercise of hegemonic power is never ethically justifiable. One source of such a position might be pacifist thought, which abhors the use of violence even in unambiguous cases of self-defence. This would not, however, provide a comprehensive critique of the exercise of hegemonic power, which takes forms other than overt violence, such as economic diplomacy or the manipulation of international institutions. A more likely source of such critique would be the multifarious literature that equates all power with domination. Postmodernists (and anarch­ists, for that matter) might argue that behind all power lies self-interest and a will to control, both of which are antithetical to genuine human freedom and diversity. Rad­ical liberals might contend that the exercise of power by one human over another transforms the latter from a moral agent into a moral subject, thus violating their in­tegrity as self-governing individuals. Whatever the source, these ideas lead to radical scepticism about all institutions of power, of which hegemony is one form. The idea that the state is a source of individual security is replaced here with the idea of the state as a tyranny; the idea of hegem­ony as essential to the provision of global public goods is A framework for judgement Which of the above ideas help us to evaluate the ethics of the Bush Administration's revisionist hegemonic project? There is a strong temptation in international relations scholarship to mount trenchant defences of favoured para­digms, to show that the core assumptions of one's pre­ferred theory can be adapted to answer an ever widening set of big and important questions. There is a certain discipline of mind that this cultivates, and it certainly brings some order to theoretical debates, but it can lead to the 'Cinderella syndrome', the squeezing of an un­gainly, over-complicated world into an undersized theor­etical glass slipper. The study of international ethics is not immune this syndrome, with a long line of scholars seeking master normative principles of universal applic­ability. My approach here is a less ambitious, more prag­matic one. With the exceptions of the first and last positions, each of the above ethical perspectives contains kernels of wisdom. The challenge is to identify those of value for evaluating the ethics of Bush's revisionist grand strategy, and to consider how they might stand in order of priority. The following discussion takes up this challenge and arrives at a position that I tentatively term 'procedural solidarism'. The first and last of our five ethical positions can be dismissed as unhelpful to our task. The idea that might is right resonates with the cynical attitude we often feel to­wards the darker aspects of international relations, but it does not constitute an ethical standpoint from which to judge the exercise of hegemonic power. First of all, it places the right of moral judgement in the hands of the hegemon, and leaves all of those subject to its actions with no grounds for ethical critique. What the hegemon dictates as ethical is ethical. More than this, though, the principle that might is right is undiscriminating. It gives us no resources to determine ethical from unethical hegemonic conduct. The idea that might is never right is equally unsatisfying. It is a principle implied in many critiques of imperial power, including of American power. But like its polar opposite, it is utterly undiscriminating. No matter what the hegemon does we are left with one blanket assessment. No procedure, no selfless goal is worthy of ethical endorsement. This is a deeply impoverished ethical posture, as it raises the critique of power above all other human values. It is also completely counter-intuitive. Had the United States intervened militarily to prevent the Rwandan genocide, would this not have been ethically justifiable? If one answers no, then one faces the difficult task of explaining why the exercise of hegemonic power would have been a greater evil than allowing almost a million people to be massacred. If one answers yes, then one is admitting that a more discriminating set of ethical principles is needed than the simple yet enticing propos­ition that might is never right.

#### Our advantage isn’t based on myopic security discourse- multiple independent fields support our hegemony advantage, prefer our advantage because it is interdisciplinary

Wohlforth 9 William, professor of government at Dartmouth College, “ Unipolarity, Status Competition, and Great Power War”Project Muse

Mainstream theories generally posit that states come to blows over an international status quo only when it has implications for their security or material well-being. The guiding assumption is that a state’s satisfaction [End Page 34] with its place in the existing order is a function of the material costs and benefits implied by that status.24 By that assumption, once a state’s status in an international order ceases to affect its material wellbeing, its relative standing will have no bearing on decisions for war or peace. But the assumption is undermined by cumulative research in disciplines ranging from **neuroscience and evolutionary biology to economics, anthropology, sociology, and psychology** that human beings are powerfully motivated by the desire for favorable social status comparisons. This research suggests that the preference for status is a basic disposition rather than merely a strategy for attaining other goals.25 People often seek tangibles not so much because of the welfare or security they bring but because of the social status they confer. Under certain conditions, the search for status will cause people to behave in ways that directly contradict their material interest in security and/or prosperity.

#### Reject non interdisciplinary explanations of IR

Steve **Smith**, Vice Chancellor of the Univ. of Exeter, BA, MA, PhD IR From Univ. of Southhampton, , Are Dialogue and Synthesis Possible in International Relations? International Studies Review (200**3**) 5,

No research agenda can lead to synthesis, simply because different approaches see different worlds. With regard to dialogue, it is important to make four points: (1) Any research agenda should be empirically (or problem) driven and not determined a priori by the kinds of empirical questions deemed relevant. (2) Such an agenda needs to be open to all interpretations of events and not preclude ex cathedra any particular approach. (3) Such an agenda should also be **interdisciplinary** because the study of international relations **cannot be restricted to any one discipline**. Being interdisciplinary permits us to **open up epistemological and methodological space** while, lessening claims for the exceptionalism of international relations as a field. (4) Such an agenda **would not use methodology and epistemology to police the boundaries** of what can and cannot be talked about and studied. Several other contributors to this forum, namely, Frank Harvey, Joel Cobb, and Andrew Moravcsik, criticize this author’s answers to the questions posed to us. Harvey and Cobb’s basic complaint is that these responses fail to provide the criteria by which to assess work in each approach. The argument here, however, is decidedly not that there are no standards but that the standards for assessing work within any one approach must be the standards of that research tradition. Appealing to any neutral ground for judging work merely reintroduces the epistemological orthodoxy of the mainstream in the disguise of neutral scholarly standards. In this regard, this author sides with Friedrich Kratochwil’s comment that there is no philosopher’s stone on which to build foundational truth claims. This statement does not imply, however, that there are no standards for assessing work. Far from wishing to protect any theory from fatal criticism, the point is to ensure that no one theory gets protected by epistemological gatekeeping. (143)

## \*\*1AR\*\*

### May

#### Seeking to change the world is a celebration of life not a negation

Todd May 5, prof @ Clemson. “To change the world, to celebrate life,” Philosophy & Social Criticism 2005 Vol 31 nos 5–6 pp. 517–531

And that is why, in the end, there can be no such thing as a sad revolutionary. To seek to change the world is to offer a new form of life-celebration. It is to articulate a fresh way of being, which is at once a way of seeing, thinking, acting, and being acted upon. It is to fold Being once again upon itself, this time at a new point, to see what that might yield. There is, as Foucault often reminds us, no guarantee that this fold will not itself turn out to contain the intolerable. In a complex world with which we are inescapably entwined, a world we cannot view from above or outside, there is no certainty about the results of our experiments. Our politics are constructed from the same vulnerability that is the stuff of our art and our daily practices. But to refuse to experiment is to resign oneself to the intolerable; it is to abandon both the struggle to change the world and the opportunity to celebrate living within it. And to seek one aspect without the other – life-celebration without world-changing, world-changing without life-celebration – is to refuse to acknowledge the chiasm of body and world that is the wellspring of both.

### Questioning Fails

#### Alt fails---must take action even with uncertainty

Molly Cochran 99, Assistant Professor of International Affairs at Georgia Institute for Technology, “Normative Theory in International Relations”, 1999, pg. 272

To conclude this chapter, while modernist and postmodernist debates continue, while we are still unsure as to what we can legitimately identify as a feminist ethical/political concern, while we still are unclear about the relationship between discourse and experience, it is particularly important for feminists that we proceed with analysis of both the material (institutional and structural) as well as the discursive. This holds not only for feminists, but for all theorists oriented towards the goal of extending further moral inclusion in the present social sciences climate of epistemological uncertainty. Important ethical/political concerns hang in the balance. We cannot afford to wait for the meta-theoretical questions to be conclusively answered. Those answers may be unavailable. Nor can we wait for a credible vision of an alternative institutional order to appear before an emancipatory agenda can be kicked into gear. Nor do we have before us a chicken and egg question of which comes first: sorting out the metatheoretical issues or working out which practices contribute to a credible institutional vision. The two questions can and should be pursued together, and can be via moral imagination. Imagination can help us think beyond discursive and material conditions which limit us, by pushing the boundaries of those limitations in thought and examining what yields. In this respect, I believe international ethics as pragmatic critique can be a useful ally to feminist and normative theorists generally.