# Norms

### A2: Economic Interdependence

#### Economic interdependence doesn’t check

**Auslin 13** (Michael – scholar at the American Enterprise Institute, The Sino-Japanese Standoff, National Review, 1/28/2013 , p. <http://www.nationalreview.com/articles/338852/sinondashjapanese-standoff-michael-auslin?pg=2>)

This Sino–Japanese standoff also is a problem for the United States, which has a defense treaty with Tokyo and is pledged to come to the aid of Japanese forces under attack. There are also mechanisms for U.S.–Japanese consultations during a crisis, and if Tokyo requests such military talks, Washington would be forced into a difficult spot, since Beijing would undoubtedly perceive the holding of such talks as a serious provocation. The Obama administration has so far taken pains to stay neutral in the dispute; despite its rhetoric of “pivoting” to the Pacific, it has urged both sides to resolve the issue peacefully. Washington also has avoided any stance on the sovereignty of the Senkakus, supporting instead the status quo of Japanese administration of the islands. That may no longer suffice for Japan, however, since its government saw China’s taking to the air over the Senkakus as a significant escalation and proof that Beijing is in no mind to back down from its claims. One does not have to be an alarmist to see real dangers in play here. As Barbara Tuchman showed in her classic The Guns of August, events have a way of taking on a life of their own (and one doesn’t need a Schlieffen Plan to feel trapped into acting). The enmity between Japan and China is deep and pervasive; there is little good will to try and avert conflict. Indeed, the people of both countries have abysmally low perceptions of the other. Since they are the two most advanced militaries in Asia, any tension-driven military jockeying between them is inherently destabilizing to the entire region. Perhaps of even greater concern, neither government has shied away from its hardline tactics over the Senkakus, despite the fact that trade between the two has dropped nearly 4 percent since the crisis began in September. Most worrying, if the two sides don’t agree to return to the status quo ante, there are only one or two more rungs on the ladder of military escalation before someone has to back down or decide to initiate hostilities when challenged. Whoever does back down will lose an enormous amount of credibility in

\Asia, and the possibility of major domestic demonstrations in response. The prospect of an armed clash between Asia’s two largest countries is one that should bring both sides to their senses, but instead the two seem to be maneuvering themselves into a corner from which it will be difficult to escape. One trigger-happy or nervous pilot, and Asia could face its gravest crisis perhaps since World War II.

### Caucasus

#### Unrestricted drone use causes nuclear war in the Caucasus

Clayton 12 (Nick Clayton, Worked in several publications, including the Washington Times the Asia Times and Washington Diplomat. He is currently the senior editor of Kanal PIK TV's English Service (a Russian-language channel), lived in the Caucuses for several years,10/23/2012, "Drone violence along Armenian-Azerbaijani border could lead to war", www.globalpost.com/dispatch/news/regions/europe/121022/drone-violence-along-armenian-azerbaijani-border-could-lead-war)

Armenia and Azerbaijan could soon be at war if drone proliferation on both sides of the border continues. In a region where a fragile peace holds over three frozen conflicts, the nations of the South Caucasus are buzzing with drones they use to probe one another’s defenses and spy on disputed territories. The region is also host to strategic oil and gas pipelines and a tangled web of alliances and precious resources that observers say threaten to quickly escalate the border skirmishes and airspace violations to a wider regional conflict triggered by Armenia and Azerbaijan that could potentially pull in Israel, Russia and Iran. To some extent, these countries are already being pulled towards conflict. Last September, Armenia shot down an Israeli-made Azerbaijani drone over Nagorno-Karabakh and the government claims that drones have been spotted ahead of recent incursions by Azerbaijani troops into Armenian-held territory. Richard Giragosian, director of the Regional Studies Center in Yerevan, said in a briefing that attacks this summer showed that Azerbaijan is eager to “play with its new toys” and its forces showed “impressive tactical and operational improvement.” The International Crisis Group warned that as the tit-for-tat incidents become more deadly, “there is a growing risk that the increasing frontline tensions could lead to an accidental war.” “Everyone is now saying that the war is coming. We know that it could start at any moment.” ~Grush Agbaryan, mayor of Voskepar With this in mind, the UN and the Organization for Security and Co-operation in Europe (OSCE) have long imposed a non-binding arms embargo on both countries, and both are under a de facto arms ban from the United States. But, according to the Stockholm International Peace Research Institute (SIPRI), this has not stopped Israel and Russia from selling to them. After fighting a bloody war in the early 1990s over the disputed territory of Nagorno-Karabakh, Armenia and Azerbaijan have been locked in a stalemate with an oft-violated ceasefire holding a tenuous peace between them. And drones are the latest addition to the battlefield. In March, Azerbaijan signed a $1.6 billion arms deal with Israel, which consisted largely of advanced drones and an air defense system. Through this and other deals, Azerbaijan is currently amassing a squadron of over 100 drones from all three of Israel’s top defense manufacturers. Armenia, meanwhile, employs only a small number of domestically produced models. Intelligence gathering is just one use for drones, which are also used to spot targets for artillery, and, if armed, strike targets themselves. Armenian and Azerbaijani forces routinely snipe and engage one another along the front, each typically blaming the other for violating the ceasefire. At least 60 people have been killed in ceasefire violations in the last two years, and the Brussels-based International Crisis Group claimed in a report published in February 2011 that the sporadic violence has claimed hundreds of lives. “Each (Armenia and Azerbaijan) is apparently using the clashes and the threat of a new war to pressure its opponent at the negotiations table, while also preparing for the possibility of a full-scale conflict in the event of a complete breakdown in the peace talks,” the report said. Alexander Iskandaryan, director of the Caucasus Institute in the Armenian capital, Yerevan, said that the arms buildup on both sides makes the situation more dangerous but also said that the clashes are calculated actions, with higher death tolls becoming a negotiating tactic. “This isn’t Somalia or Afghanistan. These aren’t independent units. The Armenian, Azerbaijani and Karabakh armed forces have a rigid chain of command so it’s not a question of a sergeant or a lieutenant randomly giving the order to open fire. These are absolutely synchronized political attacks,” Iskandaryan said. The deadliest recent uptick in violence along the Armenian-Azerbaijani border and the line of contact around Karabakh came in early June as US Secretary of State Hillary Clinton was on a visit to the region. While death tolls varied, at least two dozen soldiers were killed or wounded in a series of shootouts along the front. The year before, at least four Armenian soldiers were killed in an alleged border incursion by Azerbaijani troops one day after a peace summit between the Armenian, Azerbaijani and Russian presidents in St. Petersburg, Russia. “No one slept for two or three days [during the June skirmishes],” said Grush Agbaryan, the mayor of the border village of Voskepar for a total of 27 years off and on over the past three decades. “Everyone is now saying that the war is coming. We know that it could start at any moment." Azerbaijan refused to issue accreditation to GlobalPost’s correspondent to enter the country to report on the shootings and Azerbaijan’s military modernization. Flush with cash from energy exports, Azerbaijan has increased its annual defense budget from an estimated $160 million in 2003 to $3.6 billion in 2012. SIPRI said in a report that largely as a result of its blockbuster drone deal with Israel, Azerbaijan’s defense budget jumped 88 percent this year — the biggest military spending increase in the world. Israel has long used arms deals to gain strategic leverage over its rivals in the region. Although difficult to confirm, many security analysts believe Israel’s deals with Russia have played heavily into Moscow’s suspension of a series of contracts with Iran and Syria that would have provided them with more advanced air defense systems and fighter jets. Stephen Blank, a research professor at the United States Army War College, said that preventing arms supplies to Syria and Iran — particularly Russian S-300 air defense systems — has been among Israel’s top goals with the deals. “There’s always a quid pro quo,” Blank said. “Nobody sells arms just for cash.” In Azerbaijan in particular, Israel has traded its highly demanded drone technology for intelligence arrangements and covert footholds against Iran. In a January 2009 US diplomatic cable released by WikiLeaks, a US diplomat reported that in a closed-door conversation, Azerbaijani President Ilham Aliyev compared his country’s relationship with Israel to an iceberg — nine-tenths of it is below the surface. Although the Jewish state and Azerbaijan, a conservative Muslim country, may seem like an odd couple, the cable asserts, “Each country finds it easy to identify with the other’s geopolitical difficulties, and both rank Iran as an existential security threat.” Quarrels between Azerbaijan and Iran run the gamut of territorial, religious and geo-political disputes and Tehran has repeatedly threatened to “destroy” the country over its support for secular governance and NATO integration. In the end, “Israel’s main goal is to preserve Azerbaijan as an ally against Iran, a platform for reconnaissance of that country and as a market for military hardware,” the diplomatic cable reads. But, while these ties had indeed remained below the surface for most of the past decade, a series of leaks this year exposed the extent of their cooperation as Israel ramped up its covert war with the Islamic Republic. In February, the Times of London quoted a source the publication said was an active Mossad agent in Azerbaijan as saying the country was “ground zero for intelligence work.” This came amid accusations from Tehran that Azerbaijan had aided Israeli agents in assassinating an Iranian nuclear scientist in January. Then, just as Baku had begun to cool tensions with the Islamic Republic, Foreign Policy magazine published an article citing Washington intelligence officials who claimed that Israel had signed agreements to use Azerbaijani airfields as a part of a potential bombing campaign against Iran’s nuclear sites. Baku strongly denied the claims, but in September, Azerbaijani officials and military sources told Reuters that the country would figure in Israel’s contingencies for a potential attack against Iran. "Israel has a problem in that if it is going to bomb Iran, its nuclear sites, it lacks refueling," Rasim Musabayov, a member of the Azerbiajani parliamentary foreign relations committee told Reuters. “I think their plan includes some use of Azerbaijan access. We have (bases) fully equipped with modern navigation, anti-aircraft defenses and personnel trained by Americans and if necessary they can be used without any preparations." He went on to say that the drones Israel sold to Azerbaijan allow it to “indirectly watch what's happening in Iran.” According to SIPRI, Azerbaijan had acquired about 30 drones from Israeli firms Aeronautics Ltd. and Elbit Systems by the end of 2011, including at least 25 medium-sized Hermes-450 and Aerostar drones. In October 2011, Azerbaijan signed a deal to license and domestically produce an additional 60 Aerostar and Orbiter 2M drones. Its most recent purchase from Israel Aeronautics Industries (IAI) in March reportedly included 10 high altitude Heron-TP drones — the most advanced Israeli drone in service — according to Oxford Analytica. Collectively, these purchases have netted Azerbaijan 50 or more drones that are similar in class, size and capabilities to American Predator and Reaper-type drones, which are the workhorses of the United States’ campaign of drone strikes in Pakistan and Yemen. Although Israel may have sold the drones to Azerbaijan with Iran in mind, Baku has said publicly that it intends to use its new hardware to retake territory it lost to Armenia. So far, Azerbaijan’s drone fleet is not armed, but industry experts say the models it employs could carry munitions and be programmed to strike targets. Drones are a tempting tool to use in frozen conflicts, because, while their presence raises tensions, international law remains vague at best on the legality of using them. In 2008, several Georgian drones were shot down over its rebel region of Abkhazia. A UN investigation found that at least one of the drones was downed by a fighter jet from Russia, which maintained a peacekeeping presence in the territory. While it was ruled that Russia violated the terms of the ceasefire by entering aircraft into the conflict zone, Georgia also violated the ceasefire for sending the drone on a “military operation” into the conflict zone. The incident spiked tensions between Russia and Georgia, both of which saw it as evidence the other was preparing to attack. Three months later, they fought a brief, but destructive war that killed hundreds. The legality of drones in Nagorno-Karabakh is even less clear because the conflict was stopped in 1994 by a simple ceasefire that halted hostilities but did not stipulate a withdrawal of military forces from the area. Furthermore, analysts believe that all-out war between Armenia and Azerbaijan would be longer and more difficult to contain than the five-day Russian-Georgian conflict. While Russia was able to quickly rout the Georgian army with a much superior force, analysts say that Armenia and Azerbaijan are much more evenly matched and therefore the conflict would be prolonged and costly in lives and resources. Blank said that renewed war would be “a very catastrophic event” with “a recipe for a very quick escalation to the international level.” Armenia is militarily allied with Russia and hosts a base of 5,000 Russian troops on its territory. After the summer’s border clashes, Russia announced it was stepping up its patrols of Armenian airspace by 20 percent. Iran also supports Armenia and has important business ties in the country, which analysts say Tehran uses as a “proxy” to circumvent international sanctions. Blank said Israel has made a risky move by supplying Azerbaijan with drones and other high tech equipment, given the tenuous balance of power between the heavily fortified Armenian positions and the more numerous and technologically superior Azerbaijani forces. If ignited, he said, “[an Armenian-Azerbaijani war] will not be small. That’s the one thing I’m sure of.”

# Accountability

### NT Likely

Nuke terror likely

Dahl 13 (Fredrik, Reuters, covers mainly nuclear-related issues, including Iran's dispute with the West over its atomic plans. I previously worked in Tehran, Iran, between 2007-2010, and have also been posted to Belgrade, Sarajevo, London, Brussels, Helsinki and Stockholm during two decades with Reuters, 7/1/2013, "Governments warn about nuclear terrorism threat", www.reuters.com/article/2013/07/01/us-nuclear-security-idUSBRE96010E20130701)

More action is needed to prevent militants acquiring plutonium or highly-enriched uranium that could be used in bombs, governments agreed at a meeting on nuclear security in Vienna on Monday, without deciding on any concrete steps. A declaration adopted by more than 120 states at the meeting said "substantial progress" had been made in recent years to improve nuclear security globally, but it was not enough. Analysts say radical groups could theoretically build a crude but deadly nuclear bomb if they had the money, technical knowledge and materials needed. Ministers remained "concerned about the threat of nuclear and radiological terrorism ... More needs to be done to further strengthen nuclear security worldwide", the statement said. The document "encouraged" states to take various measures such as minimizing the use of highly-enriched uranium, but some diplomats said they would have preferred firmer commitments. Many countries regard nuclear security as a sensitive political issue that should be handled primarily by national authorities. This was reflected in the statement's language. Still, Yukiya Amano, director general of the International Atomic Energy Agency (IAEA), which hosted the conference, said the agreement was "very robust" and represented a major step forward. RADICAL GROUPS' "NUCLEAR AMBITIONS" Amano earlier warned the IAEA-hosted conference against a "false sense of security" over the danger of nuclear terrorism. Holding up a small lead container that was used to try to traffic highly enriched uranium in Moldova two years ago, the U.N. nuclear chief said it showed a "worrying level of knowledge on the part of the smugglers". "This case ended well," he said, referring to the fact that the material was seized and arrests were made. But he added: "We cannot be sure if such cases are just the tip of the iceberg." Obtaining weapons-grade fissile material - highly enriched uranium or plutonium - poses the biggest challenge for militant groups, so it must be kept secure both at civilian and military facilities, experts say. An apple-sized amount of plutonium in a nuclear device and detonated in a highly populated area could instantly kill or wound hundreds of thousands of people, according to the Nuclear Security Governance Experts Group (NSGEG) lobby group. But experts say a so-called "dirty bomb" is a more likely threat than a nuclear bomb. In a dirty bomb, conventional explosives are used to disperse radiation from a radioactive source, which can be found in hospitals or other places that are generally not very well protected. More than a hundred incidents of thefts and other unauthorized activities involving nuclear and radioactive material are reported to the IAEA every year, Amano said. "Some material goes missing and is never found," he said. U.S. Energy Secretary Ernest Moniz said al Qaeda was still likely to be trying to obtain nuclear material for a weapon. "Despite the strides we have made in dismantling core al Qaeda we should expect its adherents ... to continue trying to achieve their nuclear ambitions," he said.

# Solvency

#### Obama would comply with the court

Stephen I. Vladeck 09, Professor of Law and Associate Dean for Scholarship at American University Washington College of Law, senior editor of the peer-reviewed Journal of National Security Law and Policy, Supreme Court Fellow at the Constitution Project, and fellow at the Center on National Security at Fordham University School of Law, JD from Yale Law School, 3-1-2009, “The Long War, the Federal Courts, and the Necessity / Legality Paradox,” http://digitalcommons.wcl.american.edu/cgi/viewcontent.cgi?article=1002&context=facsch\_bkrev

Moreover, even if one believes that suspensions are unreviewable, there is a critical difference between the Suspension Clause and the issue here: at least with regard to the former, there is a colorable claim that the Constitution itself ousts the courts from reviewing whether there is a “Case[ ] of Rebellion or Invasion [where] the public Safety may require” suspension––and even then, only for the duration of the suspension.179 In contrast, Jackson’s argument sounds purely in pragmatism—courts should not review whether military necessity exists because such review will lead either to the courts affirming an unlawful policy, or to the potential that the political branches will simply ignore a judicial decision invalidating such a policy.180 Like Jackson before him, Wittes seems to believe that the threat to liberty posed by judicial deference in that situation pales in comparison to the threat posed by judicial review. ¶ The problem is that such a belief is based on a series of assumptions that Wittes does not attempt to prove. First, he assumes that the executive branch would ignore a judicial decision invalidating action that might be justified by military necessity.181 While Jackson may arguably have had credible reason to fear such conduct (given his experience with both the Gold Clause Cases182 and the “switch in time”),183 a lot has changed in the past six-and-a-half decades, to the point where I, at least, cannot imagine a contemporary President possessing the political capital to squarely refuse to comply with a Supreme Court decision. But perhaps I am naïve.184

#### even if they win courts fail – we still solve cuz Obama follows the Plan

Bradley and Morrison 13

[Curtis, William Van Alstyne Professor of Law, Duke Law School. and Trevor, Liviu Librescu Professor of Law, Columbia Law School, Presidential Power, Historical Practice, And Legal Constraint, 2013 Directors of The Columbia Law Review Association, Inc. Columbia Law Review May, 2013, L/N]

Insisting on a sharp distinction between the law governing presidential authority that is subject to judicial review and the law that is not also takes for granted a phenomenon that merits attention - that Presidents follow judicial decisions. n118 That assumption is generally accurate in the United States today. To take one relatively recent example, despite disagreeing with the Supreme Court's determination in Hamdan v. Rumsfeld that Common Article 3 of the Geneva Conventions applies to the war on terror, the Bush Administration quickly accepted it. n119 But the reason why Presidents abide by court decisions has a connection to the broader issue [\*1131] of the constraining effect of law. An executive obligation to comply with judicial decisions is itself part of the practice-based constitutional law of the United States, so presidential compliance with this obligation may demonstrate that such law can in fact constrain the President. This is true, as we explain further in Part III, even if the effect on presidential behavior is motivated by concerns about external political perceptions rather than an internal sense of fidelity to law (or judicial review). n120

**We retrict sig stirkes too – including them key to topic education – any new T args about this in block jutifyt new 1ar cards**

**Zenko 12** [Micah, Douglas Dillon fellow in the Center for Preventive Action (CPA) at the Council on Foreign Relations (CFR). Previously, he worked for five years at the Harvard Kennedy School and in Washington, DC, at the Brookings Institution, Congressional Research Service, and State Department’s Office of Policy Planning, “Targeted Killings and Signature Strikes,” June 16, <http://blogs.cfr.org/zenko/2012/07/16/targeted-killings-and-signature-strikes/>]

No matter how U.S. officials (secretly) refer to the practice, signature strikes against military-age men have been part of U.S. targeted killings outside of battlefields from their beginning. In fact, the very first targeted killing was a signature strike.¶ After a year-long manhunt and several missed opportunities by Yemeni soldiers, on November 3, 2002, a fusion of human intelligence assets and signals intercepts pinpointed Abu Ali al-Harithi—an operational planner in the al-Qaeda cell that bombed the USS Cole in 2002—and his bodyguards living in the Marib region near the border with Saudi Arabia. Yemeni and U.S. forces on the ground, supported by a Predator drone circling above, were monitoring al-Harithi’s group when they left a compound in two Toyota SUVs. All of the men were in one vehicle and the women in the other. According to an unnamed U.S. official, “If the women hadn’t gotten into another car, we wouldn’t have fired.” (A member of the Senate Select Committee on Intelligence later wondered, “What do we do, next time, if the women get into the car?”)¶ Reportedly, the National Security Agency (NSA) intercepted a satellite phone call coming from the SUV filled with men. After an NSA analyst—who had listened to tapes of al-Harithi’s voice for years—heard confirming evidence, he shouted: “He’s in the backseat, and he’s giving the driver directions!” With that confirmation, a CIA-controlled Predator drone was authorized to fire a single Hellfire missile, which destroyed the SUV and killed al-Harithi, four unknown Yemenis, and Ahmed Hijazi (otherwise known as Kemal Derwish)—a naturalized U.S. citizen who recruited six men from Lackawanna, New York, to briefly attend an al-Qaeda training camp in Afghanistan. Ultimately, the Lackawanna Six pled guilty to providing material support to al-Qaeda and received sentences ranging from seven to nine years in federal prison.¶ As the Los Angeles Times reported the drone strike: “Even though the CIA wasn’t sure who else was in the car, the customary rules of armed conflict say that anyone sitting next to a legitimate target such as Harithi was, in effect, accepting the risk of imminent death.” (Many international legal scholars would dispute this interpretation.) At the same time, U.S. officials acknowledged that the CIA did not know Hijazi was in the vehicle before the CIA launched the missile, although one later claimed his death was justifiable “collateral damage” since “he was just in the wrong place at the wrong time.”¶ It is plausible that the military-age males who happened to get into al-Harithi’s SUV that day were involved with the suspected al-Qaeda operative in planning terrorist plots. However, there is no way to know this with any certainty, and the Bush administration never presented any supporting evidence to this effect. Moreover, we will never know what specific evidence was used to target al-Harithi, because some of it came from suspected al-Qaeda operative Abd al Rahim al-Nashiri. In 2008, CIA director Hayden testified before the Senate Select Committee on Intelligence that Nashiri was one of three detainees that the CIA waterboarded, and information obtained by torture is not admissible in a military commission trial.¶ Whether they are called signature strikes, crowd killing, or Terrorist Attack Disruption Strikes, all have been part of U.S. targeted killings from the start, and continue with the CIA’s tactic of staggered drone strikes to kill rescuers of initial victims. The Obama administration makes the false choice that kinetic counterterrorism options are either “large, intrusive military deployments” or drone strikes (although some signature strikes have been conducted with cruise missiles). Or, as former CIA official Henry Crumpton—who, according to his memoir, authorized the first U.S. drone strike on October 20, 2001, in Afghanistan—crudely described the dichotomy: “Look at the firebombing of Dresden, and compare what we’re doing today.” However, people have the right to disagree with the ethical and moral tradeoffs of how drone strikes are currently conducted, and the unwillingness of the Obama administration to discuss them, as well as Congress’ reticence to question them. After ten years of signature strikes, isn’t this a debate worth having?

### A2: Legit

Not about the aff

Only about doing it in secret

No ! to it in the 1NC – new impacts to it justify new 1ar args

Courts will be able to spin the plan to be popular if they wint his

#### Plan restores legitimacy – it’s popular

Newman 13 (Alex, writer for The New American, March 28th, <http://www.thenewamerican.com/usnews/constitution/item/14936-gop-lawmakers-seek-to-restrain-obama-on-killing-americans>) CC

Critics of the administration’s extra-judicial assassination program have been winning the battle for public opinion by a landslide. In fact, a Gallup poll released this week revealed that about 80 percent of Americans were opposed to using drones to attack U.S. citizens suspected of terrorism in the “Homeland.” Just 13 percent supported the idea, while seven percent were undecided. Killing American “suspected terrorists” in other countries is also opposed by a majority of citizens — not that constitutionally guaranteed rights could be infringed upon based on public sentiment anyway. ¶ Even the most ruthless Third World despots would never dare to claim openly that they have the authority to murder anyone, anywhere, anytime, without trial or even charging the target with a crime. The “establishment” wing of both the Democrat Party and the GOP, however, despite swearing an oath to uphold the Constitution, has come out swinging to support Obama’s lawlessness on the issue. ¶ Among Democrats, even House Minority Leader Nancy Pelosi — who duped voters into believing she opposed war and supported civil liberties — announced her support of the president’s extrajudicial killing spree last month. Speaking to a liberal reporter, Rep. Pelosi of California said she was not even sure whether the Obama administration should tell the public after it executes an American without due process. "Maybe,” she responded. “It just depends."¶ In the Republican Party, two of the most prominent so-called RINOs – Republicans In Name Only — have also admitted they support Obama’s murder-by-drone machinations. Sen. Lindsey Graham of South Carolina even proposed a resolution to commend the president for his extra-judicial assassination program. Sen. John McCain from Arizona, meanwhile, rightly opposed torture, yet for some reason claimed to believe that opposition to execution of Americans without charge or trial is a hallmark of what he childishly called “wacko birds” before publicly apologizing. ¶ Obama claims his invented authority to murder or indefinitely detain anyone applies only to suspected “al-Qaeda” terrorists, their supporters, or vaguely defined “associated forces.” However, with indisputable evidence that the administration has itself been supporting self-styled al-Qaeda leaders in both Libya and Syria, the question of who might be labeled a suspected terrorist becomes crucial. If al-Qaeda is getting U.S. weapons, funding, and training from Obama to overthrow certain Middle Eastern regimes, whom does the president really consider to be a terrorist? ¶ According to official documents released by multiple federal agencies and departments in recent years, the real terror threat to the “Homeland” is actually regular Americans: pro-life activists, gun owners, conservatives, constitutionalists, Ron Paul supporters, libertarians, veterans, opponents of illegal immigration, and others. Even a U.S. military “think tank” recently put out a shoddy “study” claiming that conservatives were the real danger. The Justice Department, meanwhile, was exposed last year training state and local police to consider mundane political bumper stickers as possible indicators of domestic terrorism.¶ The legislation to prohibit the assassination of Americans on U.S. soil was filed last week and has now been referred to the House Judiciary, Armed Services, and Intelligence committees. No hearings have been scheduled yet, according to legislative staffers. If the bill eventually reaches the president’s desk, Obama may well try to veto it, of course — though doing so would likely be an albatross around his neck even among his most ardent supporters. ¶ Still, lawmakers could override a potential veto. With 80 percent of Americans opposed to drone strikes targeting Americans on U.S. soil, members of Congress from both parties would probably have a very tough time explaining their opposition to the legislation to constituents. Activists are already rallying to support “Life, Liberty, and Justice for All Americans.” Whether more lawmakers will follow suit remains to be seen.

# T

w-m prohibit stirkes that kill civilians – don’t akllow all

**Counterinterpretation- judicial review *limiting the scope of activity* is a “judicial restriction” of war powers**

**Somin 2004** (Ilya, Assistant Professor of Law, George Mason University School of Law, ARTICLE: Political Ignorance and the Countermajoritarian Difficulty: A New Perspective on the Central Obsession of Constitutional Theory, 89 Iowa L. Rev. 1287, lexis)

Obviously, the problems caused by the combination of a large and complex government and severely limited public knowledge of and attention to its activities cannot be solved by judicial review, nor should the judiciary even attempt a comprehensive solution. However, judicial review can sometimes alleviate the problem by limiting the scope of government activity. For example, if judicial review blocks government from undertaking content-based restriction of speech n232 or from intervening in the internal affairs of religious groups, n233 this means that voters need not devote time and effort to learning about government activities in these areas and can focus their severely limited attention on other issues. At least at the margin, the information burden on voters has been reduced, and their ability to pay adequate attention to the remaining functions of government increased.¶ **What is true for these** two well-established and widely accepted **judicial restrictions on government power should also hold true for other, more controversial, ones**. To take an extreme case, the information burden on voters would be vastly reduced and their ability to control remaining functions of government considerably increased in the unlikely event that the Supreme Court were to adopt Richard Epstein's position that most post- [\*1338] New Deal economic legislation is unconstitutional. n234 More realistically, it is possible that a more modest, but nonetheless significant, reduction in political knowledge burden would occur if the Supreme Court were able to expand and enforce its efforts to constrain federal regulation of "noneconomic ... intrastate activity." n235 Depending on how broadly this category is defined, the resulting **constraint on the scope of government regulation** might potentially have an important impact on the knowledge burden placed on voters.¶ In this way, judicial restrictions on the scope of government power might not only avoid exacerbating the countermajoritarian difficulty, but could actually strengthen majoritarian control of government. In John Hart Ely's terminology, they could be "representation-reinforcing." n236 So long as we accept that majoritarian control of government requires a substantial degree of citizen knowledge of public policy and that citizens have only a severely limited willingness and ability to acquire political information, this conclusion necessarily follows. Empirical evidence on voter participation in government before the vast post-Depression expansion of the state provides some modest support for the proposition that ordinary citizens were able to follow public policy better when there was less public policy to follow. n237 Obviously, additional research is necessary.

**Precision – our ev is best at defining the terms of art in the topic – they confuse “restrict” with “restrain”**

**Oklahoma Attorney General 04**Opinions - 3/19/2004, Question Submitted by: The Honorable Mark Campbell, District Attorney, 19th District; The Honorable Jay Paul Gumm, State Senator, District 6, 2004 OK AG 7, [http://www.oscn.net/applications/oscn/DeliverDocument.asp?CiteID=43849](http://www.oscn.net/applications/oscn/DeliverDocument.asp?CiteID=438494)

Accordingly, we must look to the plain and ordinary meaning of the term. Webster's New International Dictionary defines restrictions as follows: "something that restricts" and "a regulation that restricts or restrains." Id. at 1937 (3d ed. 1993). Restrict is defined as follows: "to set bounds or limits to: hold within bounds: as a : to check free activity, motion, progress, or departure." Id. Restrain is defined as to "prevent from doing something." Id. at 1936. Therefore, as used in Section 1125, "restrictions" is meant to describe those conditions of parole or probation which are intended to restrain or prevent certain conduct of the person subject thereto.

#### Counter interp—War powers authority is authority over national defense

Manget 91(Fred, Assistant General Counsel with the CIA, Presidential Powers and Foreign Intelligence Operations, International Journal of Intelligence and CounterIntelligence, 5:2, 131-153, DOI: 10.1080/08850609108435176)

5. National Defense Power¶ The president's war powers authority is actually a national defense power that¶ exists at all times, whether or not there is a war declared by Congress, armed¶ conflict, or any hostilities or fighting at all. In a recent case, the Supreme Court¶ upheld the revocation of the passport of a former CIA employee (Philip Agee)¶ and rejected his contention that certain statements of executive branch policy¶ were entitled to diminished weight because they concerned the powers of the¶ Executive in wartime, stating, "History eloquently attests that grave problems of¶ national security and foreign policy are by no means limited to times of formally¶ declared war."43 Another court has said that the war power is not only confined¶ to actual engagements on fields of battle but embraces every aspect of national¶ defense and comprehends everything required to wage war successfully.44 A¶ third court stated, "It is — and must — be true that the Executive should be¶ accorded wide and normally unassailable discretion with respect to the conduct¶ of the national defense and the prosecution of national objectives through¶ military means."45¶ Thus, the executive branch's constitutional war powers authority does not¶ spring into existence only when Congress declares war, nor is it dependent on¶ there being hostilities. It empowers the president to prepare for war as well as¶ wage it, in the broadest sense. It operates at all times.

#### We’re predictable

Guiora, 12 [Amos, Professor of Law, SJ Quinney College of Law, University of Utah, author of numerous books dealing with military law and national security including Legitimate Target: A Criteria-Based Approach to Targeted Killing, “Drone Policy: A Proposal Moving Forward,” <http://jurist.org/forum/2013/03/amos-guiora-drone-policy.php>]

To re-phrase, this strict scrutiny test seeks to strike a balance by enabling the state to act sooner but subjecting that action to significant restrictions. This paradigm would be predicated on narrow definitions of imminence and legitimate targets. Rather than enabling the consequences of the DOJ memo, the strict scrutiny test would ensure implementation of person-specific operational counterterrorism. That is the essence of targeted killing conducted in accordance with the rule of law and morality in armed conflict.

# K

### 2AC FW

The Role of the Ballot is Policy Simulation

Hodson 10 Derek, professor of education – Ontario Institute for Studies @ University of Toronto, “Science Education as a Call to Action,” Canadian Journal of Science, Mathematics and Technology Education, Vol. 10, Issue 3, p. 197-206

\*\*note: SSI = socioscientific issues

The final (fourth) level of sophistication in this issues-based approach is concerned with students findings ways of putting their values and convictions into action, helping them to prepare for and engage in responsible action, and assisting them in **developing the skills**, attitudes, and values **that will enable them to** take control of their lives, **cooperate with others to bring about change**, and work toward a more just and sustainable world in which power, wealth, and resources are more equitably shared. Socially and environmentally responsible behavior will not necessarily follow from knowledge of key concepts and possession of the “right attitudes.” As Curtin (1991) reminded us, it is important to distinguish between caring about and caring for. It is almost always much easier to proclaim that one cares about an issue than to do something about it. Put simply, our values are worth nothing until we live them. Rhetoric and espoused values will not bring about social justice and will not save the planet. We must change our actions. A politicized ethic of care (caring for) entails active involvement in a local manifestation of a particular problem or issue, exploration of the complex sociopolitical contexts in which the problem/issue is located, and attempts to resolve conflicts of interest. FROM STSE RHETORIC TO SOCIOPOLITICAL ACTION Writing from the perspective of environmental education, Jensen (2002) categorized the **knowledge** that is **likely to promote sociopolitical action** and encourage pro-environmental behavior into four dimensions: (a) **scientific and technological knowledge** that informs the issue or problem; (b) knowledge about the underlying social, political, and economic issues, conditions, and structures and how they contribute to creating social and environmental problems; (c) knowledge about how to bring about changes in society through direct or indirect action; and (d) knowledge about the likely outcome or direction of possible actions and the **desirability of those outcomes.** Although formulated as a model for environmental education, it is reasonable to suppose that Jensen's arguments are applicable to all forms of SSI-oriented action. Little needs to be said about dimensions 1 and 2 in Jensen's framework beyond the discussion earlier in the article. With regard to dimension 3, students need knowledge of actions that are likely to have positive impact and knowledge of how to engage in them. **It is essential** that they gain robust knowledge of the social, legal, and **political system(s)** that prevail in the communities in which they live and develop a clear understanding of how **decisions** are **made within** local, regional, and **national government** and within industry, commerce, and the military. Without knowledge of where and with whom power of decision making is located and awareness of the **mechanisms by which decisions are reached**, **intervention is not possible.** Thus, the curriculum I propose requires a concurrent program designed to achieve a measure of political literacy, including knowledge of how to engage in collective action with individuals who have different competencies, backgrounds, and attitudes but share a common interest in a particular SSI. Dimension 3 also includes knowledge of likely sympathizers and potential allies and strategies for encouraging cooperative action and group interventions. What Jensen did not mention but would seem to be a part of dimension 3 knowledge is the nature of science-oriented knowledge that would enable students to appraise the statements, reports, and arguments of scientists, politicians, and journalists and to present their own supporting or opposing arguments in a coherent, robust, and convincing way (s

ee Hodson [2009b] for a lengthy discussion of this aspect of science education). Jensen's fourth category includes awareness of how (and why) others have sought to bring about change and entails formulation of a vision of the kind of world in which we (and our families and communities) wish to live. It is important for students to explore and develop their ideas, dreams, and aspirations for themselves, their neighbors and families and for the wider communities at local, regional, national, and global levels—a clear overlap with futures studies/education. An essential step in cultivating the critical scientific and technological literacy on which **sociopolitical action depends** is the application of a social and political critique capable of challenging the notion of technological determinism. We can control technology and its environmental and social impact. More significantly, we can control the controllers and redirect technology in such a way that adverse environmental impact is substantially reduced (if not entirely eliminated) and issues of freedom, equality, and justice are kept in the forefront of discussion during the **establishment of policy**.

**Perm – Do both, but don’t reject the aff**

### O’Kane

#### Perm – do the aff and reject the illusion of security and to instead embrace a new political language – we are what their ev sis about – just says we need to restrict the executibve

**Their impacts are overdetermined non-sense – democracy and economic liberalization checks their impacts**

**O’Kane 97  (“Modernity, the Holocaust, and politics”, Economy and Society, February, ebsco)**

Chosen policies cannot be relegated to the position of immediate condition (Nazis in power) in the explanation of the Holocaust.  Modern bureaucracy is not ‘intrinsically capable of genocidal action’ (Bauman 1989: 106).  Centralized state coercion has no natural move to terror.  In the explanation of modern genocides it is chosen policies which play the greatest part, whether in effecting bureaucratic secrecy, organizing forced labour, implementing a system of terror, harnessing science and technology or introducing extermination policies, as means and as ends. As Nazi Germany and Stalin’s USSR have shown, furthermore, those chosen policies of genocidal government turned away from and not towards modernity.  The choosing of policies,however, is not independent of circumstances.  An analysis of the history of each case plays an important part in explaining where and how genocidal governments come to power and analysis of political institutions and structures also helps towards an understanding of the factors which act as obstacles to modern genocide.  But it is not just political factors which stand in the way of another Holocaust in modern society.  Modern societies have not only pluralist democratic political systems but also economic pluralism where workers are free to change jobs and bargain wages and where independent firms, each with their own independent bureaucracies, exist in competition with state-controlled enterprises.  In modern societies this economic pluralism both promotes and is served by the open scientific method.  By ignoring competition and the capacity for people to move between organizations whether economic, political, scientific or social, Bauman overlooks crucial but also very ‘ordinary and common’ attributes of truly modern societies.  It is these very ordinary and common attributes of modernity which stand in the way of modern genocides.

### Legalism

Legalism ev about squo – not the aff

#### Legal restraints work – exception theory is self-serving and wrong

William E. Scheuerman 06, Professor of Political Science at Indiana University, Carl Schmitt and the Road to Abu Ghraib, Constellations, Volume 13, Issue 1

Yet this argument relies on Schmitt’s controversial model of politics, as outlined eloquently but unconvincingly in his famous Concept of the Political. To be sure, there are intense conflicts in which it is naïve to expect an easy resolution by legal or juridical means. But the argument suffers from a troubling circularity: Schmitt occasionally wants to define “political” conflicts as those irresolvable by legal or juridical devices in order then to argue against legal or juridical solutions to them. The claim also suffers from a certain vagueness and lack of conceptual precision. At times, it seems to be directed against trying to resolve conflicts in the courts or juridical system narrowly understood; at other times it is directed against any legal regulation of intense conflict. The former argument is surely stronger than the latter. After all, legal devices have undoubtedly played a positive role in taming or at least minimizing the potential dangers of harsh political antagonisms. In the Cold War, for example, international law contributed to the peaceful resolution of conflicts which otherwise might have exploded into horrific violence, even if attempts to bring such conflicts before an international court or tribunal probably would have failed.22¶ Second, Schmitt dwells on the legal inconsistencies that result from modifying the traditional state-centered system of international law by expanding protections to non-state fighters. His view is that irregular combatants logically enjoyed no protections in the state-centered Westphalian model. By broadening protections to include them, international law helps undermine the traditional state system and its accompanying legal framework. Why is this troubling? The most obvious answer is that Schmitt believes that the traditional state system is normatively superior to recent attempts to modify it by, for example, extending international human rights protections to individuals against states. 23 But what if we refuse to endorse his nostalgic preference for the traditional state system? Then a sympathetic reading of the argument would take the form of suggesting that the project of regulating irregular combatants by ordinary law must fail for another reason: it rests on a misguided quest to integrate incongruent models of interstate relations and international law. We cannot, in short, maintain core features of the (state-centered) Westphalian system while extending ambitious new protections to non-state actors.¶ This is a powerful argument, but it remains flawed. Every modern legal order rests on diverse and even conflicting normative elements and ideals, in part because human existence itself is always “in transition.” When one examines the so-called classical liberal legal systems of nineteenth-century England or the United States, for example, one quickly identifies liberal elements coexisting uneasily alongside paternalistic and authoritarian (e.g., the law of slavery in the United States), monarchist, as well as republican and communitarian moments. The same may be said of the legal moorings of the modern welfare state, which arguably rest on a hodgepodge of socialist, liberal, and Christian and even Catholic (for example, in some European maternity policies) programmatic sources. In short, it is by no means self-evident that trying to give coherent legal form to a transitional political and social moment is always doomed to fail. Moreover, there may be sound reasons for claiming that the contemporary transitional juncture in the rules of war is by no means as incongruent as Schmitt asserts. In some recent accounts, the general trend towards extending basic protections to non-state actors is plausibly interpreted in a more positive – and by no means incoherent – light.24¶ Third, Schmitt identifies a deep tension between the classical quest for codified and stable law and the empirical reality of a social world subject to permanent change: “The tendency to modify or even dissolve classical [legal] concepts…is general, and in view of the rapid change of the world it is entirely understandable” (12). Schmitt’s postwar writings include many provocative comments about what contemporary legal scholars describe as the dilemma of legal obsolescence. 25 In The Partisan, he suggests that the “great transformations and modifications” in the technological apparatus of modern warfare place strains on the aspiration for cogent legal norms capable of regulating human affairs (17; see also 48–50). Given the ever-changing character of warfare and the fast pace of change in military technology, it inevitably proves difficult to codify a set of cogent and stable rules of war. The Geneva Convention proviso that legal combatants must bear their weapons openly, for example, seems poorly attuned to a world where military might ultimately depends on nuclear silos buried deep beneath the surface of the earth, and not the success of traditional standing armies massed in battle on the open field. “Or what does the requirement mean of an insignia visible from afar in night battle, or in battle with the long-range weapons of modern technology of war?” (17).¶ As I have tried to show elsewhere, these are powerful considerations deserving of close scrutiny; Schmitt is probably right to argue that the enigma of legal obsolescence takes on special significance in the context of rapid-fire social change.26 Unfortunately, he seems uninterested in the slightest possibility that we might successfully adapt the process of lawmaking to our dynamic social universe. To be sure, he discusses the “motorization of lawmaking” in a fascinating 1950 publication, but only in order to underscore its pathological core.27 Yet one possible resolution of the dilemma he describes would be to figure how to reform the process whereby rules of war are adapted to novel changes in military affairs in order to minimize the danger of anachronistic or out-of-date law. Instead, Schmitt simply employs the dilemma of legal obsolescence as a battering ram against the rule of law and the quest to develop a legal apparatus suited to the special problem of irregular combatants.

#### Legal reforms restrain the cycle of violence and prevent error replication

Colm O’Cinneide 08, Senior Lecturer in Law at University College London, “Strapped to the Mast: The Siren Song of Dreadful Necessity, the United Kingdom Human Rights Act and the Terrorist Threat,” Ch 15 in Fresh Perspectives on the ‘War on Terror,’ ed. Miriam Gani and Penelope Mathew, <http://epress.anu.edu.au/war_terror/mobile_devices/ch15s07.html>

This ‘symbiotic’ relationship between counter-terrorism measures and political violence, and the apparently inevitable negative impact of the use of emergency powers upon ‘target’ communities, would indicate that it makes sense to be very cautious in the use of such powers. However, the impact on individuals and ‘target’ communities can be too easily disregarded when set against the apparent demands of the greater good. Justice Jackson’s famous quote in Terminiello v Chicago [111] that the United States Bill of Rights should not be turned into a ‘suicide pact’ has considerable resonance in times of crisis, and often is used as a catch-all response to the ‘bleatings’ of civil libertarians.[112] The structural factors discussed above that appear to drive the response of successive UK governments to terrorist acts seem to invariably result in a depressing repetition of mistakes.¶ However, certain legal processes appear to have some capacity to slow down the excesses of the counter-terrorism cycle. What is becoming apparent in the UK context since 9/11 is that there are factors at play this time round that were not in play in the early years of the Northern Irish crisis. A series of parliamentary, judicial and transnational mechanisms are now in place that appear to have some moderate ‘dampening’ effect on the application of emergency powers.¶ This phrase ‘dampening’ is borrowed from Campbell and Connolly, who have recently suggested that law can play a ‘dampening’ role on the progression of the counter-terrorism cycle before it reaches its end. Legal processes can provide an avenue of political opportunity and mobilisation in their own right, whereby the ‘relatively autonomous’ framework of a legal system can be used to moderate the impact of the cycle of repression and backlash. They also suggest that this ‘dampening’ effect can ‘re-frame’ conflicts in a manner that shifts perceptions about the need for the use of violence or extreme state repression.[113] State responses that have been subject to this dampening effect may have more legitimacy and generate less repression: the need for mobilisation in response may therefore also be diluted.

This is a DA to their model – legal rules can help solve

Andrews 03, associate professor of law – University of San Francisco, ‘3

(Rhonda V. Magee, 54 Ala. L. Rev. 483)

The following argument relies on a few important assumptions. The first is the assumption that legal rules have consequences that reach far beyond their intended application from the standpoint of legal analysis. Legal rules play an important part in shaping concrete and metaphysical aspects of the world that we know. Thus, the impact of equal protection doctrine on the meta-narrative of race in America is more than merely symbolic. The Supreme Court's pronouncements on race are presumptively to be followed by lower courts, and together these opinions and their consequences influence the representations of race in federal and state social policies, in the media, in literature, and in the arts. n18 As Justice Brennan noted from the bench, every decision of the court has "ripples" which impact society and social processes. n19 Perhaps in no other area is this basic sociological insight more demonstrably true than in the area of race law. In a very real sense, the history of American civil rights law is the history of America's socio-legal construction, deconstruction, and reconstruction of what it means to be a constitutionally protected human being. In the aftermath of the war required to preserve the Union itself, the architects of the First Reconstruction n20 took on [\*491] the task of reforming the Constitution to provide federal protection for newly "freed" Americans. The law they made not only created a new world in which the centuries-old institution of slavery was virtually impossible, n21 but perhaps more importantly, marked the beginning of the reshaping of American thinking about the very nature of humanity through the powerful symbolism and mechanisms of the law. n22 Thus, the continuing evolution of what it means to be a human being, and refinement of the state's obligations to human beings subject to its laws, are among the most significant of the unstated objectives of the reconstruction of post-slavery America, and the law itself will play a central role.

#### No alternative to the law/legal system---other ideas bring more inequality and abuse

Jerold S. Auerbach 83, Professor of History at Wellesley, “Justice Without Law?”, 1983, p. 144-146

As cynicism about the legal system increases, so does enthusiasm for alternative dispute-settlement institutions. The search for alternatives accelerates, as Richard Abel has suggested, "when some fairly powerful interest is threatened by an increase in the number or magnitude of legal rights.\*'6 Alternatives are designed to provide a safety valve, to siphon discontent from courts. With the danger of political confrontation reduced, the ruling power of legal institutions is preserved, and the stability of the social system reinforced. Not incidentally, alternatives prevent the use of courts for redistributive purposes in the interest of equality, by consigning the rights of disadvantaged citizens to institutions with minimal power to enforce or protect them. It is, therefore, necessary to beware of the seductive appeal of alternative institutions. They may deflect energy from political organization by groups of people with common grievances; or discourage effective litigation strategies that could provide substantial benefits. They may, in the end, create a two-track justice system that dispenses informal "justice" to poor people with "small" claims and "minor" disputes, who cannot afford legal services, and who are denied access to courts. (Bar associations do not recommend that corporate law firms divert their clients to mediation, or that business deductions for legal expenses—a gigantic government subsidy for litigation—be eliminated.) Justice according to law will be reserved for the affluent, hardly a novel development in American history but one that needs little encouragement from the spread of alternative dispute-settlement institutions.¶ It is social context and political choice that determine whether courts, or alternative institutions, can render justice more or less accessible—and to whom. Both can be discretionary, arbitrary, domineering—and unjust. Law can symbolize justice, or conceal repression. It can reduce exploitation, or facilitate it. It can prohibit the abuse of power, or disguise abuse in procedural forms. It can promote equality, or sustain inequality. Despite the resiliency and power of law, it seems unable to eradicate the tension between legality and justice: even in a society of (legal) equals, some still remain more equal than others. But diversion from the legal system is likely to accentuate that inequality. Without legal power the imbalance between aggrieved individuals and corporations, or government agencies, cannot be redressed. In American society, as Laura Nader has observed, "disputing without the force of law ... [is| doomed to fail."7 Instructive examples document the deleterious effect of coerced informality (even if others demonstrate the creative possibilities of indigenous experimentation). Freed slaves after the Civil War and factory workers at the turn of the century, like inner-city poor people now, have all been assigned places in informal proceedings that offer substantially weaker safeguards than law can provide. Legal institutions may not provide equal justice under law, but in a society ruled by law it is their responsibility.¶ It is chimerical to believe that mediation or arbitration can now accomplish what law seems powerless to achieve. The American deification of individual rights requires an accessible legal system for their protection. Understandably, diminished faith in its capacities will encourage the yearning for alternatives. But the rhetoric of "community" and "justice" should not be permitted to conceal the deterioration of community life and the unraveling of substantive notions of justice that has accompanied its demise. There is every reason why the values that historically are associated with informal justice should remain compelling: especially the preference for trust, harmony, and reciprocity within a communal setting. These are not, however, the values that American society encourages or sustains; in their absence there is no effective alternative to legal institutions.¶ The quest for community may indeed be "timeless and universal."8 In this century, however, the communitarian search for justice without law has deteriorated beyond recognition into a stunted off-shoot of the legal system. The historical progression is clear: from community justice without formal legal institutions to the rule of law, all too often without justice. But injustice without law is an even worse possibility, which misguided enthusiasm for alternative dispute settlement now seems likely to encourage. Our legal culture too accurately expresses the individualistic and materialistic values that most Americans deeply cherish to inspire optimism about the imminent restoration of communitarian purpose. For law to be less conspicuous Americans would have to moderate their expansive freedom to compete, to acquire, and to possess, while simultaneously elevating shared responsibilities above individual rights. That is an unlikely prospect unless Americans become, in effect, un-American. Until then, the pursuit of justice without law does incalculable harm to the prospect of equal justice.

### Security

**Rejection of securitization causes the state to become more interventionist—turns the K**

Tara **McCormack 10**, is Lecturer in International Politics at the University of Leicester and has a PhD in International Relations from the University of Westminster. 2010, (Critique, Security and Power: The political limits to emancipatory approaches, page 127-129)

The following section will briefly raise some questions about the rejection of the old security framework as it has been taken up by the most powerful institutions and states. Here we can begin to see the political limits to critical and emancipatory frameworks. In an international system which is marked by great power inequalities between states, the rejection of the old narrow national interest-based security framework by major international institutions, and the adoption of ostensibly emancipatory policies and policy rhetoric, has the consequence of **problematising weak or unstable states** and allowing international institutions or major states a more interventionary role, yet without establishing mechanisms by which the citizens of states being intervened in might have any control over the agents or agencies of their emancipation. Whatever the problems associated with the pluralist security framework **there were at least formal and clear demarcations**. This has the consequence of **entrenching international power inequalities** and allowing for a shift towards a hierarchical international order in which the citizens in weak or unstable states may arguably have even less freedom or power than before. Radical critics of contemporary security policies, such as human security and humanitarian intervention, argue that we see an assertion of Western power and the creation of liberal subjectivities in the developing world. For example, see Mark Duffield’s important and insightful contribution to the ongoing debates about contemporary international security and development. Duffield attempts to provide a coherent empirical engagement with, and theoretical explanation of, these shifts. Whilst these shifts, away from a focus on state security, and the so-called merging of security and development are often portrayed as positive and progressive shifts that have come about because of the end of the Cold War, Duffield argues convincingly that these shifts are highly problematic and unprogressive. For example, the rejection of sovereignty as formal international equality and a presumption of nonintervention has eroded the division between the international and domestic spheres and led to an international environment in which Western NGOs and powerful states have a major role in the governance of third world states. Whilst for supporters of humanitarian intervention this is a good development, Duffield points out the depoliticising implications, drawing on examples in Mozambique and Afghanistan. Duffield also draws out the problems of the retreat from modernisation that is represented by sustainable development. The Western world has moved away from the development policies of the Cold War, which aimed to develop third world states industrially. Duffield describes this in terms of a new division of human life into uninsured and insured life. Whilst we in the West are ‘insured’ – that is we no longer have to be entirely self-reliant, we have welfare systems, a modern division of labour and so on – sustainable development aims to teach populations in poor states how to survive in the absence of any of this. Third world populations must be taught to be self-reliant, they will remain uninsured. Self-reliance of course means **the condemnation of millions to** **a barbarous life of inhuman bare survival**. Ironically, although sustainable development is celebrated by many on the left today, by leaving people to fend for themselves rather than developing a society wide system which can support people, sustainable development actually leads to a less human and humane system than that developed in modern capitalist states. Duffield also describes how many of these problematic shifts are embodied in the contemporary concept of human security. For Duffield, we can understand these shifts in terms of Foucauldian biopolitical framework, which can be understood as a regulatory power that seeks to support life through intervening in the biological, social and economic processes that constitute a human population (2007: 16). Sustainable development and human security are for Duffield technologies of security which aim to *create* self-managing and self-reliant subjectivities in the third world, which can then survive in a situation of serious underdevelopment (or being uninsured as Duffield terms it) without causing security problems for the developed world. For Duffield this is all driven by a neoliberal project which seeks to control and manage uninsured populations globally. Radical critic Costas Douzinas (2007) also criticises new forms of cosmopolitanism such as human rights and interventions for human rights as a triumph of American hegemony. Whilst we are in agreement with critics such as Douzinas and Duffield that these new security frameworks cannot be empowering, and ultimately lead to more power for powerful sta**tes**, we need to understand why these frameworks have the effect that they do. We can understand that these frameworks have political limitations without having to look for a specific plan on the part of current powerful states. In new security frameworks such as human security we can see the political limits of the framework proposed by critical and emancipatory theoretical approaches.

**No impact to threat con in context of war powers**

Eric A. Posner and Adrian Vermeule 3, Law Professors at Chicago and Harvard, Accommodating Emergencies, September, <http://www.law.uchicago.edu/files/files/48.eap-av.emergency.pdf>

Against the view that panicked government officials overreact to an emergency, and unnecessarily curtail civil liberties, we suggest a more constructive theory of the role of fear. Before the emergency, government officials are complacent. They do not think clearly or vigorously about the potential threats faced by the nation. After the terrorist attack or military intervention, their complacency is replaced by fear. Fear stimulates them to action. Action may be based on good decisions or bad: fear might cause officials to exaggerate future threats, but it also might arouse them to threats that they would otherwise not perceive. **It is impossible to say in the abstract whether decisions and actions provoked by fear are likely to be better than decisions and actions made in a state of calm**. But our limited point is that there is no reason to think that the fear-inspired decisions are likely to be worse. For that reason, the existence of fear during emergencies does not support the antiaccommodation theory that the Constitution should be enforced as strictly during emergencies as during non-emergencies.¶ C. The Influence of Fear during Emergencies ¶ Suppose now that the simple view of fear is correct, and that it is an unambiguously negative influence on government decisionmaking. Critics of accommodation argue that this negative influence of fear justifies skepticism about emergency policies and strict enforcement of the Constitution. However, this argument is implausible. It is doubtful that fear, so understood, has more influence on decisionmaking during emergencies than decisionmaking during non-emergencies.¶ The panic thesis, implicit in much scholarship though rarely discussed in detail, holds that citizens and officials respond to terrorism and war in the same way that an individual in the jungle responds to a tiger or snake. The national response to emergency, because it is a standard fear response, is characterized by the same circumvention of ordinary deliberative processes: thus, (i) the response is instinctive rather than reasoned, and thus subject to error; and (ii) the error will be biased in the direction of overreaction. While the flight reaction was a good evolutionary strategy on the savannah, in a complex modern society the flight response is not suitable and can only interfere with judgment. Its advantage—speed—has minimal value for social decisionmaking. No national emergency requires an immediate reaction—except by trained professionals who execute policies established earlier—but instead over days, months, or years people make complex judgments about the appropriate institutional response. And the asymmetrical nature of fear guarantees that people will, during a national emergency, overweight the threat and underweight other things that people value, such as civil liberties. ¶ But if decisionmakers rarely act immediately, then the tiger story cannot bear the metaphoric weight that is placed on it. Indeed, the flight response has nothing to do with the political response to the bombing of Pearl Harbor or the attack on September 11. The people who were there—the citizens and soldiers beneath the bombs, the office workers in the World Trade Center—no doubt felt fear, and most of them probably responded in the classic way. They experienced the standard physiological effects, and (with the exception of trained soldiers and security officials) fled without stopping to think. It is also true that in the days and weeks after the attacks, many people felt fear, although not the sort that produces a irresistible urge to flee. **But this kind of fear is not the kind in which cognition shuts down**. (Some people did have more severe mental reactions and, for example, shut themselves in their houses, but these reactions were rare.) The fear is probably better described as a general anxiety or jumpiness, an anxiety that was probably shared by government officials as well as ordinary citizens.53¶ While, as we have noted, there is psychological research suggesting that normal cognition partly shuts down in response to an immediate threat, we are aware of no research suggesting that people who feel anxious about a non-immediate threat are incapable of thinking, or thinking properly, or systematically overweight the threat relative to other values. Indeed, it would be surprising to find research that clearly distinguished “anxious thinking” and “calm thinking,” given that anxiety is a pervasive aspect of life. People are anxious about their children; about their health; about their job prospects; about their vacation arrangements; about walking home at night. No one argues that people’s anxiety about their health causes them to take too many precautions—to get too much exercise, to diet too aggressively, to go to the doctor too frequently—and to undervalue other things like leisure. So it is hard to see why anxiety about more remote threats, from terrorists or unfriendly countries with nuclear weapons, should cause the public, or elected officials, to place more emphasis on security than is justified, and to sacrifice civil liberties.¶ Fear generated by immediate threats, then, causes instinctive responses that are not rational in the cognitive sense, not always desirable, and not a good basis for public policy, but it is not this kind of fear that leads to restrictions of civil liberties during wartime. The internment of Japanese Americans during World War II may have been due to racial animus, or to a mistaken assessment of the risks; it was not the direct result of panic; indeed there was a delay of weeks before the policy was seriously considered.54 Post-9/11 curtailments of civil liberties, aside from immediate detentions, came after a significant delay and much deliberation. The civil libertarians’ argument that fear produces bad policy trades on the ambiguity of the word “panic,” which refers both to real fear that undermines rationality, and to collectively harmful outcomes that are driven by rational decisions, such as a bank run, where it is rational for all depositors to withdraw funds if they believe that enough other depositors are withdrawing funds. Once we eliminate the false concern about fear, it becomes clear that the panic thesis is indistinguishable from the argument that during an emergency people are likely to make mistakes. But if the only concern is that during emergencies people make mistakes, there would be no reason for demanding that the constitution be enforced normally during emergencies. Political errors occur during emergencies and nonemergencies, but the stakes are higher during emergencies, and that is the conventional reason why constitutional constraints should be relaxed.

**If we win one non-unique it complicates alternative solvency**

Stein 13 – Professor of Political Science and IR @ U of Toronto

Jance, “THREAT PERCEPTION IN INTERNATIONAL RELATIONS,” The Oxford Handbook of Political Psychology, 2 nd ed. Edited by Leonie Huddy, David O. Sears, and Jack S. Levy

Bayesian models of rational processing assume the updating of prior beliefs in response to new information, but evidence from cognitive psychology suggests that these processes are more conservative than rational models suggests, weighed down by prior beliefs and initial estimates. The implications for threat perception are considerable; once an estimate of threat is generated, it anchors subsequent rates of revision so that revision is slower and less responsive to diagnostic information. Threat perceptions consequently become embedded and resistant to change.

**Our system doesn’t cause war – empirically, transition to the alternative does**

**Yoon 03** – Professor of International Relations at Seoul National University; former Foreign Minister of South Korea (Young-Kwan, “Introduction: Power Cycle Theory and the Practice of International Relations”, International Political Science Review 2003; vol. 24; p. 7-8)

In history, the effort to balance power quite often tended to start too late to protect the security of some of the individual states. If the balancing process begins too late, the resulting amount of force necessary to stop an aggressor is often much larger than if the process had been started much earlier. For example, the fate of Czechoslovakia and Poland showed how non-intervention or waiting for the “automatic” working through of the process turned out to be problematic. Power cycle theory could also supplement the structure-oriented nature of the traditional balance of power theory by incorporating an agent-oriented explanation. This was possible through its focus on the relationship between power and the role of a state in the international system. It especially highlighted the fact that a discrepancy between the relative power of a state and its role in the system would result in a greater possibility for systemic instability. In order to prevent this instability from developing into a war, practitioners of international relations were to become aware of the dynamics of changing power and role, adjusting role to power. A statesperson here was not simply regarded as a prisoner of structure and therefore as an outsider to the process but as an agent capable of influencing the operation of equilibrium. Thus power cycle theory could overcome the weakness of theoretical determinism associated with the traditional balance of power. The question is often raised whether government decision-makers could possibly know or respond to such relative power shifts in the real world. According to Doran, when the “tides of history” shift against the state, the push and shove of world politics reveals these matters to the policy-maker, in that state and among its competitors, with abundant urgency. (2) The Issue of Systemic Stability Power cycle theory is built on the conception of changing relative capabilities of a state, and as such it shares the realist assumption emphasizing the importance of power in explaining international relations. But its main focus is on the longitudinal dimension of power relations, the rise and decline of relative state power and role, and not on the static power distribution at a particular time. As a result, power cycle theory provides a significantly different explanation for stability and order within the international system. First of all, power cycle theory argues that what matters most in explaining the stability of the international system or war and peace is not the type of particular international system (Rosecrance, 1963) but the transformation from one system to another. For example, in the 1960s there was a debate on the stability of the international system between the defenders of bipolarity such as Waltz (1964) and the defenders of multi-polarity such as Rosecrance (1966), and Deutsch and Singer (1964). After analyzing five historical occasions since the origin of the modern state system, Doran concluded that what has been responsible for major war was not whether one type of system is more or less conducive to war but that instead systems transformation itself led to war (Doran, 1971). A non-linear type of structural change that is massive, unpredicted, devastating to

**Total rejection of security leaves us defenseless to those who still endorse security – that causes war**

**Doran 99,** (Andrew W. Mellon Professor of International Relations at Johns Hopkins University’s School of Advanced International Studies, Washington DC,Charles, “Is Major War Obsolete? An Exchange” Survival, vol. 41, no. 2, pp. 139—52)

The conclusion, then, is that the probability of major war declines for some states, but increases for others. And it is very difficult to argue that it has disappeared in any significant or reliable or hopeful sense. Moreover, a problem with arguing a position that might be described as utopian is that such arguments have policy implications. It is worrying that as a thesis about the obsolescence of major war becomes more compelling to more people, including presumably governments, the tendency will be forget about the underlying problem, which is not war per Se, but security. And by neglecting the underlying problem of security, the probability of wars perversely increases: as governments fail to provide the kind of defence and security necessary to maintain deterrence, one opens up the possibility of new challenges. In this regard it is worth recalling one of Clauswitz’s most important insights: A conqueror is always a lover of peace. He would like to make his entry into our state unopposed. That is the underlying dilemma when one argues that a major war is not likely to occur and, as a consequence, one need not necessarily be so concerned about providing the defences that underlie security itself. History shows that surprise threats emerge and rapid destabilising efforts are made to try to provide that missing defence, and all of this contributes to the spiral of uncertainty that leads in the end to war.

### Terror Attack turns the K

**Terror attack turns the entire case – fear would cause public acquiescence to rights-violations and government crackdowns**

Peter **Beinart 08**, associate professor of journalism and political science at CUNY, The Good Fight; Why Liberals – and only Liberals – Can Win the War on Terror and Make America Great Again, 110-1

Indeed, while the Bush administration bears the blame for these hor- rors, White House officials exploited a shift in public values after 9/11. When asked by Princeton Survey Research Associates in 1997 whether stopping terrorism required citizens to cede some civil liberties, less than one-t hird of Americans said yes. By the spring of 2002, that had grown to almost three- quarters. Public support for the government’s right to wire- tap phones and read people’s mail also grew exponentially. In fact, polling in the months after the attack showed Americans less concerned that the Bush administration was violating civil liberties than that **it wasn’t violating them enough**. What will happen the next time? It is, of course, impossible to predict the reaction to any particular attack. But in 2003, the Center for Public Integrity got a draft of something called the Domestic Security Enhance- ment Act, quickly dubbed Patriot II. According to the center’s executive director, Charles Lewis, **it expanded government power** five or **ten times as much as its predecessor**. One provision permitted the government to strip native-born Americans of their citizenship, allowing them to be indefinitely imprisoned without legal recourse if they were deemed to have provided any support—even nonviolent support—to groups designated as terrorist. After an outcry, the bill was shelved. But it offers a hint of what this administration—or any administration—might do if the United States were hit again. ¶ When the CIA recently tried to imagine how the world might look in 2020, it conjured four potential scenarios. One was called the “cycle of fear,” and it drastically inverted the assumption of security that C. Vann Woodward called central to America’s national character. The United States has been attacked again and the government has responded with “large- scale intrusive security measures.” In this dystopian future, two arms dealers, one with jihadist ties, text- message about a potential nuclear deal. One notes that terrorist networks have “turned into mini-s tates.” The other jokes about the global recession sparked by the latest attacks. And he muses about how terrorism has changed American life. “That new Patriot Act,” he writes, “went **way beyond anything imagined after 9/11**.” “The fear cycle generated by an increasing spread of WMD and terrorist attacks,” comments the CIA report, “once under way, would be one of the **hardest to break**.” And the more entrenched that fear cycle grows, the less free America will become. Which is why a new generation of American liberals must make the fight against this new totalitarianism their own.

### A2: Error Replication

#### No error replication – should still act during epistemic investigation – Can improve as we go.

Cochran 99

Molly Cochran Assistant Professor of International Affairs @ Georgia Institute for Technology, Normative Theory in International Relations. 1999, Page 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.

### 2AC Reps First

**A focus on representations destroys social change by ignoring political and material constraints**

**Taft-Kaufman 95 (Jill, professor, Department of Speech Communication And Dramatic Arts, at Central Michigan University, Southern Communication Journal, Spring, proquest)**

The postmodern passwords of "polyvocality," "Otherness," and "difference," unsupported by substantial analysis of the concrete contexts of subjects, creates a solipsistic quagmire. The political sympathies of the new cultural critics, with their ostensible concern for the lack of power experienced by marginalized people, aligns them with the political left. Yet, despite their adversarial posture and talk of opposition, their discourses on intertextuality and inter-referentiality isolate them from andignore the conditions that have produced leftist politics--conflict, racism, poverty, and injustice. In short, as Clarke (1991) asserts, postmodern emphasis on new subjects conceals the old subjects, those who have limited access to good jobs, food, housing, health care, and transportation, as well as to the media that depict them. Merod (1987) decries this situation as one which leaves no vision, will, or commitment to activism. He notes that academic lip service to the oppositional is underscored by the absence of focused collective or politically active intellectual communities. Provoked by the academic manifestations of this problem Di Leonardo (1990) echoes Merod and laments: Has there ever been a historical era characterized by as little radical analysis or activism and as much radical-chic writing as ours? Maundering on about Otherness: phallocentrism or Eurocentric tropes has become a lazy academic substitute for actual engagement with the detailed histories and contemporary realities of Western racial minorities, white women, or any Third World population. (p. 530) Clarke's assessment of the postmodern elevation of language to the "sine qua non" of critical discussion is an even stronger indictment against the trend. Clarke examines Lyotard's (1984) The Postmodern Condition in which Lyotard maintains that virtually all social relations are linguistic, and, therefore, it is through the coercion that threatens speech that we enter the "realm of terror" and society falls apart. To this assertion, Clarke replies: I can think of few more striking indicators of the political and intellectual impoverishment of a view of society that can only recognize the discursive. If the worst terror we can envisage is the threat not to be allowed to speak, we are appallingly ignorant of terror in its elaborate contemporary forms. It may be the intellectual's conception of terror (what else do we do but speak?), but its projection onto the rest of the world would be calamitous....(pp. 2-27)  The realm of the discursive is derived from the requisites for human life, which are in the physical world, rather than in a world of ideas or symbols.(4) Nutrition, shelter, and protection are basic human needs that require collective activity for their fulfillment. Postmodern emphasis on the discursive without an accompanying analysis of how the discursive emerges from material circumstanceshides the complex task of envisioning and working towards concrete social goals (Merod, 1987). Although the material conditions that create the situation of marginality escape the purview of the postmodernist, the situation and its consequences are not overlooked by scholars from marginalized groups. Robinson (1990) for example, argues that "the justice that working people deserve is economic, not just textual" (p. 571). Lopez (1992) states that "the starting point for organizing the program content of education or political action must be the present existential, concrete situation" (p. 299). West (1988) asserts that borrowing French post-structuralist discourses about "Otherness" blinds us to realities of American difference going on in front of us (p. 170). Unlike postmodern "textual radicals" who Rabinow (1986) acknowledges are "fuzzy about power and the realities of socioeconomic constraints" (p. 255), most writers from marginalized groups are clear about how discourse interweaves with the concrete circumstances that create lived experience. People whose lives form the material for postmodern counter-hegemonic discourse do not share the optimism over the new recognition of their discursive subjectivities,because such an acknowledgment does not address sufficiently their collective historical and current struggles against racism, sexism, homophobia, and economic injustice. They do not appreciate being told they are living in a world in which there are no more real subjects. Ideas have consequences. Emphasizing the discursive self when a person is hungry and homeless represents both a cultural and humane failure. The need to look beyond texts to the perception and attainment of concrete social goals keeps writers from marginalized groups ever-mindful of the specifics of how power works through political agendas, institutions, agencies, and the budgets.

### A2: Causes War

#### Reps don’t cause war

Reiter 95 DAN REITER is a Professor of Political Science at Emory University and has been an Olin post-doctoral fellow in security studies at Harvard “Exploring the Powder Keg Myth” International Security v20 No2 Autumn 1995 pp 5-34 JSTOR

A criticism of assessing the frequency of preemptive wars by looking only at wars themselves is that this misses the non-events, that is, instances in which preemption would be predicted but did not occur. However, excluding non-events should bias the results in favor of finding that preemptive war is an important path to war, as the inclusion of non-events could only make it seem that the event was less frequent. Therefore, if preemptive wars seem infrequent within the set of wars alone, then this would have to be considered strong evidence in favor of the third, **most skeptical view of preemptive war**, because even when the sample is rigged to make preemptive wars seem frequent (by including only wars), they are still rare events. Below, a few cases in which preemption did not occur are discussed to illustrate factors that constrain preemption.¶ The rarity of preemptive wars offers preliminary support for the third, most skeptical view, that the preemption scenario does not tell us much about how war breaks out. Closer examination of the three cases of preemption, set forth below, casts doubt on the validity of the two preemption hypotheses discussed earlier: that hostile images of the enemy increase the chances of preemption, and that belief in the dominance of the offense increases the chances of preemption. In each case there are motives for war aside from fear of an imminent attack, indicating that such fears may not be sufficient to cause war. In addition, in these cases of war the two conditions hypothesized to stimulate preemption—hostile images of the adversary and belief in the military advantages of striking first—are present to a very high degree. This implies that these are insubstantial causal forces, as they are associated with theoutbreak of war only when they are present to a very high degree. This reduces even further the significance of these forces as causes of war. To illustrate this point, consider an analogy: say there is a hypothesis that saccharin causes cancer. Discovering that rats who were fed a lot of saccharin and also received high levels of X-ray exposure, which we know causes cancer, had a higher risk for cancer does not, however, set off alarm bells about the risks of saccharin. Though there might be a relationship between saccharin consumption and cancer, this is not demonstrated by the results of such a test.

### Pan K

#### Our reps of China are correct—they’re key to long-term cooperation

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Why Study a Sino-U.S. Military Balance?

Since the end of the Cold War, a broad consensus has emerged among policymakers and analysts that Asia is becoming the center of power in world affairs. As Asia’s prominence grows, so do U.S. interests in the region. Scholars and policymakers all agree that both the manner in which China becomes a great power and the way it exercises power is central to Asia’s future. At the same time, many have recognized that China’s growing military capabilities could disrupt the region’s ongoing peaceful transformation. Thus, U.S. policy has been based on two broad impulses. Washington seeks cooperative relations to integrate China into the international system, and it has sought to hedge against or balance China’s growing military might. Sino-U.S. relations are thus characterized by elements of cooperation and competition, which U.S. policy must balance. While this may be counterintuitive, if the United States maintains a favorable balance of power, it is more likely to have cooperative relations with Beijing.

The United States can only compete, however, if it knows over what it is competing. This in turn requires an understanding of the dynamic Sino-U.S. military balance. A clearer picture of how U.S. military forces measure up against China’s should be the basis for a sound policy. Knowledge of the military balance can help policymakers with both the cooperative and the competitive elements of the relationship with China.2 On the competitive side, presidents and their advisors can better assess how to adjust the U.S. force posture to balance China’s growing power and reassure allies that China will not dominate Asia. In doing so, they can help the world’s most rapidly growing region avoid costly, perhaps even uncontrollable (and nuclear), arms races and conflicts. On the cooperative side, a sense of where the country stands in a competition with China could help U.S. leaders decide when to accommodate Beijing in ways that would not harm national security. Once we know what really matters, in all likelihood, we will be less worried about some Chinese capabilities.

#### No impact to China threat discourse – bad reps don’t influence policies towards China and our advantage solves the impact

Wenxin 05—Zhang Jiye and Chen Wenxin, Xiandai Guoji Guanxi, Ocnus, September 20, 2005, p. http://www.ocnus.net/cgibin/exec/view.cgi?archive=78&num=20415

Nevertheless, no matter the extent of playing up the "China military threat theory" by the US military, its influence on Sino-US relations and the development of the international situation is still limited. From the 1990s to now, the "China threat theory" had emerged once every two to three years. The US rightist forces and the US military are accustomed to using it as a "target" to play up the "China military threat theory" in order to consolidate their sphere of influence and position in the US political arena. However, the main trend of the development of Sino-US relations has not been seriously influenced. On the one hand, in the US political field, besides military intelligence and rightist groups that publicize the "China military threat theory," there are many officers and scholars who "calmly view the situation across the ocean," seriously look at China's development, and call for strengthening contacts between the United States and China. A noted US think tank, the Rand Corporation, on 19 May submitted an evaluation report to the US Air Force on "China's Defense Modernization: Opportunities and Challenges." The report holds that the Pentagon's evaluation of China's military spending is seriously "inflated" and the practice of playing up "China military threat theory" on purpose should be rectified. On 26 May, US congressional heavyweight Senator Joe Lieberman of the Democratic Party and Republican congressman Alexander jointly put forward an "Act on Cultural Exchange Between the United States and China in 2005" and asked the US Government to appropriate $1.3 billion from FY2006 to FY2011 for the promotion of cultural exchanges between the United States and China, especially for the expansion and strengthening of US education in Chinese language and a program for exchange students between the two countries. In order to guarantee the implementation of the exchange plan, the proposal also suggested establishing the United States-China Engagement Strategy Council. In introducing the act, Senator Lieberman said: "All misunderstanding between China and the United States can be solved by engagement between the two countries." Even within the US Government, views toward the "China military threat theory" are different. The "engagement group," headed by the Department of State and the National Security Council, holds a different view on the "China military threat theory," and so the US Department of Defense could not but postpone its publication of the "annual report on Chinese military power" again and again. On the other hand, due to pragmatic political considerations, the US Government needs to consider United States-China relations based on the overall interests of the country. Although the United States has made some achievements in its global war against terrorism in the current phase, the new round of terrorist attacks in Britain shows the United States still cannot extricate itself from the war against terrorism and will need China's support.

#### No link—reps about China don’t spur rivalry but they’re key to avoid disaster

Friedberg 01—Aaron L. Friedberg, Professor of Politics and International Affairs. Woodrow Wilson School, Princeton University, Commentary, Vol. 111, No. 2, February 2001, p. <https://lists.lsit.ucsb.edu/archives/gordon-newspost/2001-May/001274.html>

Is it possible, finally, that merely by talking and perhaps even by thinking about a full-blown SinoAmerican rivalry we may increase the probability of its actually coming to pass? This is the clear implication of Michael Swaine ’s letter. Mr. Swaine worries that “ordinary observers,” unable to distinguish between descriptions of present reality and “hair-raising scenarios” of the future, will conclude that “an intense geostrategic rivalry is virtually inevitable, and . . . respond accordingly.” While I am flattered by the thought that my article could somehow change the course of history, I very much doubt that it, or a hundred more like it, will have any such effect. On the other hand, I am disturbed by the suggestion that we ought to avoid discussing unpleasant possibilities for fear that someone (presumably our political representatives and “ordinary” fellow citizens) might get the wrong idea. Acknowledging real dangers is a necessary first step to avoiding them, as well as to preparing to cope with them if they should nevertheless come to pass. Refusing or neglecting to do so, it seems to me, is a far more likely formula for disaster.

**China threat theory discourse is essential for a peaceful Chinese rise**

**Callahan**, **05** WILLIAM A. CALLAHAN, Professor of International Politics and China Studies in the Politics Department at the University of Manchester; I also co-direct the British Inter-university China Centre (BICC), an international center of excellence for teaching and research based in Oxford. “Forum: The Rise of China How to understand China: the dangers and opportunities of being a rising power,” Review of International Studies (2005), British International Studies Association doi:10.1017/S0260210505006716 Accessed 7/16/12 BJM
 A closer look shows that the discourse of China threat goes beyond a debate between hawks and doves within the American intelligentsia or between China and the West. When the Chinese texts transform ‘China threat’ from a description of specific events into a theory that has general implications – ‘China threat theory’ (Zhongguo weixielun) – something else is going on. People in Washington and Beijing are using the same terms to talk about different things. It is necessary therefore to analyse the Chinese discourse of ‘China threat theory’ to see how it moves from ‘refuting foreign fallacies’ to producing national identity in China. While there have been a number of articles in the West warning of a rising China each year since 1992, the volume of the alarmist articles published outside China is far outnumbered by articles published inside China. From 1994 to early 2004, there have been almost 200 articles published in Chinese academic and professional journals. (For comparison, there are only five articles on ‘Islamic threat’ even though China is a participant in the ‘war on terrorism’ and has a restive Muslim majority population in its own Northwestern province of Xinjiang.) The timing of the Chinese articles is noteworthy: the first ‘China threat theory’ article appeared in 1992, and the discourse was predictably strong at the nadir of Sino-American relations in the mid-1990s. But surprisingly, ‘China threat theory’ discourse made a comeback in China just as it was losing influence in the US after 2001: the largest number of scholarly articles about ‘China threat theory’ were published in China during 2002 and 2003. The disproportionate response in Chinese texts – 190 academic articles responding to a dozen foreign articles and books – suggests that the problem is not just the tenor of official US and Japanese reports, but broader issues of identity politics in China. Instead of assuming that ‘China’ and ‘America’ or ‘Japan’ are pre-existing things, we need to see how this exchange of criticisms serves to construct such national identities. Rather than being a problem that needs to be refuted, dismissed, and thus excised from the official record and popular memory, ‘China threat theory’ is actually quite useful in China as a category for identity construction: otherwise, why do official Chinese publications keep reproducing and circulating such negative images of the PRC? Certainly, a simple explanation is that some Chinese elites enjoy being dangerous, as it reaffirms China’s status as a great power. Actually, one of the curious upshots of being recognized as a great power is that it makes one’s country a rhetorical target in the court of world opinion. As Irish writer Oscar Wilde quipped, the only thing worse than being talked about – is not being talked about. But the discursive workings of ‘China threat theory’ are more complex than that. A qualitative examination of the articles also suggests that rather than simply being directed at a foreign audience to correct a Western misunderstanding, the texts are directed at China’s domestic audience to construct identity – but in a curious way. While the arguments of Western pessimists can be summarised easily (economic growth leads to military expansion), what is interesting about the Chinese discourse is not its coherence, but its lack of clarity. ‘China threat theory’ consolidates contradictory arguments, and opposing conclusions under one conceptual roof. Indeed, one could argue that conceptual category ‘China threat theory’ found in Chinese texts actually precedes Western assessments of China as a threat: the arguments that would guide the debate at its height in the mid-1990s were presented in striking detail in the first ‘China threat theory’ article, which appeared in 1992.28 Once ‘China threat theory’ was formed as a category it guided Chinese understandings of foreign criticisms of the PRC – often regardless of the specific criticisms contained in specific articles. For example, in a Foreign Affairs article that actually criticised the interpretations of Western alarmists as excessive, Segal argues that China is not the next superpower. Rather, he concludes that China is ‘overrated as a market, a power, and a source of ideas’, and thus is a ‘second-rank middle power’.29 One might expect Chinese elites to welcome Segal’s article since it shares many of the same economic and military assessments that Chinese articles use to refute China threat theory. But the Chinese reaction in the official media was harsh, denouncing Segal’s article as part of ‘anti-China’ propaganda that is analogous to China threat theory.30 To be antiChina then, is not just to paint China as a threat, but to say that China is irrelevant. In this way, ‘China threat theory’ discourse is not involved in explaining world politics, so much as asserting ‘China’ as a victim of a foreign conspiracy, and thus ‘Chinese’ as the main category of identity in the PRC. In other words, by adding ‘theory’ to ‘China threat’ Chinese texts do not constitute the discourse according to similarities. Rather, ‘China threat theory’ is produced as a category according to difference: anything judged as hostile to China becomes part of ‘China threat theory’, including what the texts call ‘Clash of civilisations theory’, ‘China collapse theory’, ‘Greater China theory’, ‘Yellow Peril theory’, ‘Contain China theory’, and so on. Likewise, China threat theory is used to house a range of political, economic and cultural criticisms coming from a variety of locations including Japan, India, Russia, Southeast Asia, and the US. Thus while ‘China threat theory’ articles insist that it is a peculiarly American problem, the offending articles also emanate from various vectors on China’s periphery. It is common to assume that identity is generated through a search for core values that are shared within a population.31 China (and Chinese foreign policy) thus gain coherence through references to the peace-loving tradition of five thousand years of Chinese civilisation. But ‘China threat theory’ discourse suggests that identity is generated in China not just according to shared norms, but by excluding difference.32 In other words, Chinese identity production involves spreading anti-China discourse within the PRC in order to draw the symbolic boundaries that clearly distinguish Chinese from foreigners. The Chinese texts show that rather than being a singular and coherent ‘thing’, ‘China threat’ takes shape as a theory through a series of distinctions. This is similar to Foucault’s analysis of how the grand principle of ‘rationality’ is not a universal value, but actually takes shape against the various historical practices designated as ‘madness’.33 Likewise, as Der Derian argues, diplomacy is not a process of mutual understanding, so much as a practice of mutual estrangement.34 When ‘China threat theory’ excludes all the ways of how not to understand China as foreign, the only thing left is the proper way of how to understand China’s ‘peaceful rise’. The texts produce Chinese identity in this curious dynamic of positive and negative images: the positive ideal of ‘peaceful rising’ only makes sense when contrasted with its opposite: China as a revisionist power that threatens the peace and order of the international environment. Indeed, the article written by the President of China’s National Defence University, ‘To Hell with ‘‘China threat theory’’ ’, actually spends the bulk of its space praising the achievements of reform China.35 Likewise, ‘The Great Renaissance of the Chinese Nation’ actually instructs Chinese citizens on how to respond correctly to ‘China threat theory’.36 Hence by turning China threat into a theory, the discourse moves from merely responding to criticism in a negative way, actively producing positive meaning. Rather than simply ‘putting an end to ‘‘China threat theory’’ ’ as the first article on the topic advised in 1992,37 the discourse continually reproduces and circulates this set of images of a peacefully rising China that is the victim of criticism that only comes from abroad. Although Taiwan is a site of much discussion of a ‘China threat’, Taiwanese people are rarely criticised in the mainland’s ‘China threat theory’ texts. This underlines how the category ‘China threat theory’ is used to sort out the domestic from the foreign: Taiwanese are seen by Beijing as Chinese compatriots. Because Beijing frames ‘China threat theory’ as a ‘foreign fallacy’ and Cross-Straits relations as an issue of domestic politics, the large and vociferous cache of ‘China threat’ texts from Taiwan are erased by ‘China threat theory’ discourse. Although Chinese premier Zhu Rongji sought to change the subject from China threat to China opportunity, many ‘China threat theory’ articles engage in a proliferation of foreign threats. As a former Deputy Chief of Staff of the PLA reasons: ‘If we follow the logic of ‘‘China threat theory’’, who benefits from it, and who thus can be a threat to other countries’ security?’38 The common response to China threat theory thus is that America is the real threat.39

### 2AC util

Util is best

Isaac 02 (Jeffrey C., James H. Rudy professor of Political Science and director of the Center for the Study of Democracy and Public Life at Indiana University, Bloomington, “Ends, Means and politics,” *Dissent*, Spring)

As writers such as Niccolo Machiavelli,Max Weber, Reinhold Niebuhr, and HannahArendt have taught, an unyielding concern with moral goodness undercuts political responsibility.The concern may be morally laudable, reflectinga kind of personal integrity, but it suffersfrom three fatal flaws: (1) It fails to see that the purity of one’s intention does not ensure the achievement of what one intends. Abjuring violence or refusing to make commoncause with morally compromised parties may seem like the right thing; but if such tactics entail impotence, then it is hard to view them as serving any moral good beyond the clean conscience of their supporters; (2) it fails to see that in a world of real violence and injustice, moral purity is not simply a form of powerlessness; it is often a form of complicity in injustice. This is why, from the standpoint of politics—as opposed to religion—pacifism is alwaysa potentially immoral stand. In categorically repudiatingviolence, it refuses in principle tooppose certain violent injustices with any effect;and (3) it fails to see that politics is as much about unintended consequences as it is about intentions; it is the effects of action, rather than the motives of action, that is most significant. Just as the alignment with “good”may engender impotence, it is often the pursuit of “good” that generates evil. This is thelesson of communism in the twentieth century:it is not enough that one’s goals be sincere oridealistic; it is equally important, always, to askabout the effects of pursuing these goals andto judge these effects in pragmatic and historicallycontextualized ways. Moral absolutism inhibits this judgment. It alienates those who are not true believers. It promotes arrogance. And it undermines political effectiveness.

#### K’s of util are wrong

Shaw 99 (William H, Professor of Philosophy @ San Jose State, Contemporary Ethics, p.185-186)

One of the most widespread criticisms of utilitarianism is that it cannot take rights seriously enough. Generally speaking, rights take precedence over considerations of immediate utility. They limit or restrict direct appeals to welfare maximization. For example, to have a right to free speech means that one is free to speak one's mind even if doing so will fail to maximize happiness because others will dislike hearing what one has to say. The right not to be compelled to incriminate oneself entails that it would be wrong to force a criminal defendant to testify against himself even if the results of doing so would be good. If rights are moral claims that trump straightforward appeals to utility," then utilitarianism, the critics argue, cannot meaningfully respect rights because their theory subordinates them to the promotion of welfare. However, the criticism that utilitarianism cannot do right by rights ignores the extent to which utilitarianism can, as discussed in Chapter 5, accommodate the moral rules, principles, and norms other than welfare maximization that appear to constitute the warp and woof of our moral lives. To be sure, utilitarians look at rights in a different light than do . moral theorists who see them as self-evident or as having an independent deontic status grounded on non-utilitarian considerations. For utilitarians, it is not rights, but the promotion of welfare, that lies at the heart of morality. Bentham was consistently hostile to the idea of natural rights, in large measure because he believed that invoking natural rights was only a way of dressing up appeals to intuition in fancy rhetoric. In a similar vein, many utilitarians today believe that in both popular and philosophical discourse people are too quick to declare themselves possessors of all sorts of putative rights and that all too frequently these competing claims of rights only obscure the important, underlying moral issues.

### Norms K

#### Shocks to the system are the ONLY propensity for conflict—liberal norms have eradicated warfare and structural violence—every field study proves

JOHN HORGAN 09 is Director of the Center for Science at Stevens Institute of Technology, former senior writer at Scientific American, B.A. from Columbia and an M.S. from Columbia “The End of the Age of War,” Dec 7, http://www.newsweek.com/id/225616/page/1

The economic crisis was supposed to increase violence around the world. The truth is that we are now living in one of the most peaceful periods since war first arose 10 or 12 millennia ago. The relative calm of our era, say scientists who study warfare in history and even prehistory, belies the popular, pessimistic notion that war is so deeply rooted in our nature that we can never abolish it. In fact, war seems to be a largely cultural phenomenon, which culture is now helping us eradicate. Some scholars now even cautiously speculate that the era of traditional war—fought by two uniformed, state-sponsored armies—might be drawing to a close. "War could be on the verge of ceasing to exist as a substantial phenomenon," says John Mueller, a political scientist at Ohio State University.¶ That might sound crazy, but consider: if war is defined as a conflict between two or more nations resulting in at least 1,000 deaths in a year, there have been no wars since the U.S. invasion of Iraq in 2003 and no wars between major industrialized powers since World War II. Civil wars have also declined from their peak in the early 1990s, when fighting tore apart Rwanda, the Balkans, and other regions. Most armed conflicts now consist of low-level guerrilla campaigns, insurgencies, and terrorism—what Mueller calls the "remnants of war."¶ These facts would provide little comfort if war's remnants were nonetheless killing millions of people—but they're not. Recent studies reveal a clear downward trend. In 2008, 25,600 combatants and civilians were killed as a direct result of armed conflicts, according to the University of Uppsala Conflict Data Program in Sweden. Two thirds of these deaths took place in just three trouble spots: Sri Lanka (8,400), Afghanistan (4,600), and Iraq (4,000).¶ Uppsala's figures exclude deaths from "one-sided conflict," in which combatants deliberately kill unarmed civilians, and "indirect" deaths from war-related disease and famine, but even when these casualties are included, annual war-related deaths from 2004 to 2007 are still low by historical standards. Acts of terrorism, like the 9/11 attacks or the 2004 bombing of Spanish trains, account for less than 1 percent of fatalities. In contrast, car accidents kill more than 1 million people a year.¶ The contrast between our century and the previous one is striking. In the second half of the 20th century, war killed as many as 40 million people, both directly and indirectly, or 800,000 people a year, according to Milton Leitenberg of the University of Maryland. He estimates that 190 million people, or 3.8 million a year, died as a result of wars and state--sponsored genocides during the cataclysmic first half of the century. Considered as a percentage of population, the body count of the 20th century is comparable to that of blood-soaked earlier cultures, such as the Aztecs, the Romans, and the Greeks.¶ By far the most warlike societies are those that preceded civilization. War killed as many as 25 percent of all pre-state people, a rate 10 times higher than that of the 20th century, estimates anthropologist Lawrence Keeley of the University of Illinois. Our ancestors were not always so bellicose, however: there is virtually no clear-cut evidence of lethal group aggression by humans prior to 12,000 years ago. Then, "warfare appeared in the evolutionary trajectory of an increasing number of societies around the world," says anthropologist Jonathan Haas of Chicago's Field Museum of Natural History. He attributes the emergence of warfare to several factors: growing population density, environmental stresses that diminished food sources, and the separation of people into culturally distinct groups. "It is only after the cultural foundations have been laid for distinguishing 'us' from 'them,' " he says, "that raiding, killing, and burning appear as a complex response to the external stress of environmental problems."¶ Early civilizations, such as those founded in Mesopotamia and Egypt 6,000 years ago, were extremely warlike. They assembled large armies and began inventing new techniques and technologies for killing, from horse-drawn chariots and catapults to bombs. But nation-states also developed laws and institutions for resolving disputes nonviolently, at least within their borders. These cultural innovations helped reduce the endless, tit-for-tat feuding that plagued pre-state societies.¶ A host of other cultural factors may explain the more recent drop-off in international war and other forms of social violence. One is a surge in democratic rather than totalitarian governance. Over the past two centuries democracies such as the U.S. have rarely if ever fought each other. Democracy is also associated with low levels of violence within nations. Only 20 democratic nations existed at the end of World War II; the number has since more than quadrupled. Yale historian Bruce Russett contends that international institutions such as the United Nations and the European Union also contribute to this "democratic peace" phenomenon by fostering economic interdependence. Advances in civil rights for women may also be making us more peaceful. As women's education and economic opportunities rise, birthrates fall, decreasing demands on governmental and medical services and depletion of natural resources, which can otherwise lead to social unrest.¶ Better public health is another contributing factor. Over the past century, average life spans have almost doubled, which could make us less willing to risk our lives by engaging in war and other forms of violence, proposes Harvard psychologist Steven Pinker. At the same time, he points out, globalization and communications have made us increasingly interdependent on, and empathetic toward, others outside of our immediate "tribes."¶ Of course, the world remains a dangerous place, vulnerable to disruptive, unpredictable events like terrorist attacks. Other looming threats to peace include climate change, which could produce droughts and endanger our food supplies; overpopulation; and the spread of violent religious extremism, as embodied by Al Qaeda. A global financial meltdown or ecological catastrophe could plunge us back into the kind of violent, Hobbesian chaos that plagued many pre--state societies thousands of years ago. "War is not intrinsic to human nature, but neither is peace," warns the political scientist Nils Petter Gleditsch of the International Peace Research Institute in Oslo.¶ So far the trends are positive. If they continue, who knows? World peace—the dream of countless visionaries and -beauty--pageant -contestants—or something like it may finally come to pass.

#### Their K of “intervention” is asinine---they collapse a core difference between neoconservative militarism and liberalism

Jim Arkedis 11, the director of the National Security Project at the Progressive Policy Institute and a principal fellow of the Truman National Security Project "Not All Interventions Are The Same" March 28 www.foreignpolicy.com/articles/2011/03/28/not\_all\_interventions\_are\_the\_same?print=yes&hidecomments=yes&page=full

"Liberal interventionists are just 'kinder, gentler' neocons, and neocons are just liberal interventionists on steroids," political scientist and blogger Stephen M. Walt, commenting on calls for U.S. involvement in Libya, asserted recently on this website, echoing a false equivalence that has sadly become a common conceit among foreign-policy thinkers. It was inevitable that pundits would compare the invasion of Iraq (an idea promoted by neoconservatives) to the imposition of a no-fly zone in Libya (an idea promoted by liberal interventionists). Yet obscuring the difference between these two schools of thought threatens more than the vanity of a group of academics: It places the coherence and stability of the United States' long-term grand strategy in jeopardy.¶ While Walt, a self-identified "realist," develops a more sophisticated version of this false equivalence, there are, of course, obvious fundamental differences between neocons' triumphal nationalism and liberals' conviction that America can best advance its interests and values in cooperation with other democracies. Walt concedes the distinction, only to accuse liberals of being more cunning than neocons about concealing their will to power: "[T]he former have disdain for international institutions (which they see as constraints on U.S. power), and the latter see them as a useful way to legitimate American dominance."¶ In Walt's estimation, intervention is intervention, no matter the avowed motives behind a given mission, or the various circumstances that can justify the use of force. Because George W. Bush and Barack Obama have each initiated a military action, it follows for Walt that neocons and "liberal interventionists" see the world much the same way.¶ This is bunk. Traumatized by U.S. blunders in Iraq, realists now misapply that war's lessons to Obama's decision to join international efforts to protect Libyans from the wrath of a mad dictator. While the president is being attacked by everyone from John Boehner to Dennis Kucinich, it is critical to set the record straight.¶ Because Walt uses the terms "liberal interventionist" or "liberal hawk" pejoratively, I'll refer to "progressive internationalism" instead. Progressive internationalists aren't hard-core lefties, but rather progressives in the original sense of the word: pragmatic liberals. We are ideological moderates rooted in classically liberal understandings of individual liberty and equality of opportunity -- at home and abroad -- who believe the world's problems should be solved through tough-minded diplomacy and negotiation, whenever possible.¶ Further, the terms "hawk" or "interventionist" imply an overreliance on the military. Walt accuses both neocons and progressive internationalists of looking at every problem as a nail to be pounded by the hammer of U.S. military might. While progressive internationalists certainly support a strong military as the bedrock of America's foreign policy, they also know that international affairs in the 21st century seldom present black-and-white binary decisions of the sort that Bush mistakenly sought to resolve with a good whack.¶ This no doubt brings to mind Iraq, and I cannot go further without acknowledging the elephant in the room: Yes, many progressive internationalists did support the decision to invade Iraq. (In 2003, I was a civilian counterterrorism analyst at the Department of Defense and did not take a public position on that action.) In hindsight, I believe constructive critique of my colleagues is warranted and they have learned much in Iraq's wake. The only point I offer in their defense is this: It's just hard to imagine that an Al Gore administration -- which would have been stocked full of progressive internationalists -- would have ginned up that ideological charge to war.¶ Progressive internationalists recognize that U.S. foreign policy is now a holistic enterprise that must first summon all sources of national power to deal with what goes on within states as well as between them -- direct and multilateral diplomacy, development aid to build infrastructure and civil society, trade to promote growth, intelligence collection, and law enforcement, to name a few -- and only then turn to force as the final guarantor of peace and stability.¶ Neocons, however, disdain multilateral diplomacy and overestimate the efficacy of military force. Their lopsided preoccupation with "hard power" creates an imposing facade of strength, but in fact saps the economic, political, and moral sources of American influence. By overspending on the military and allowing the other levers of American power to atrophy, neocons misallocate precious U.S. national resources in two ways -- leaving the United States with too little of the "smart power" capacities desperately needed in war zones like Afghanistan and an overabundance of "hard power" capacities it will never use. The trick is to carefully cultivate both, as Defense Secretary Robert Gates, Secretary of State Hillary Clinton, and Chairman of the Joint Chiefs of Staff Adm. Mike Mullen have championed since Obama took power.¶ Walt allows some daylight between neocons and progressive internationalists in their willingness to defer to international institutions, but he again misses the true difference. He rightly characterizes neocons' disdain for multilateral talking shops (see: John Bolton) but wrongly suggests progressives are insincere in embedding U.S. power in international institutions. The fact is that we do indeed believe that international institutions make the world a safer place for the United States and other democracies by entrenching liberal norms around the globe. Can it really be an accident that America is embroiled in conflicts across the Middle East, a region whose countries are least touched by liberal democracy and adherence to internationalism?¶ Progressiv

e internationalists believe the United States should be the unquestioned vanguard of democratic values, and that American leadership is strengthened when granted a sense of legitimacy that attracts others to our cause. Without a doubt, unilateral application of force in self-defense is a legitimate exercise of power, but legitimacy can evaporate under two circumstances: when America's actions betray its core values or when America acts offensively without an international mandate and the backing of close allies. My organization, the Progressive Policy Institute, in a 2003 manifesto on progressive internationalism, argued that "the way to keep America safe and strong is not to impose our will on others or pursue a narrow, selfish nationalism that betrays our best values, but to lead the world toward political and economic freedom."¶ Neocons, by contrast, pursue security interests at the expense of American values and damage U.S. legitimacy while doing so. That was George W. Bush: He betrayed American values and alienated core international partners by torturing prisoners, denying them any sense of due process, and falsifying a threat to justify an effectively unilateral invasion of a Muslim country. He strove for the mere appearance of legitimacy, forging ham-fisted, bribed coalitions of the somewhat willing.¶ The Obama administration's actions in Libya are surely legitimate. The president chose to intervene after securing active support from the Arab League, the Organization of the Islamic Conference, and the Gulf Cooperation Council, not to mention the U.N. Security Council. The international community's near-unanimity is an acknowledgement of the "responsibility to protect" (or R2P), a U.N. norm that obliges the international community to defend innocents in the face of humanitarian atrocities.¶ Realists like Walt disdain R2P because shielding other human beings from mass murder does not fit within the realists' narrow band of core American interests. To them, America's blood, attention, and treasure are not worth spending unless there is an immediate quid pro quo payoff in terms of national security. Ironically for Walt, realists are closer to neoconservatives on this score: Bush and Cheney meshed realism with neoconservatism when they sold the Iraq invasion as a quick and painless exercise of overwhelming American power that would render an immediate payoff in the form of a decapitated threat and an instantaneous "beacon of democracy" in the Middle East.¶ Progressive internationalists, like neocons, would define R2P as a core national interest, and we would both advocate strongly for the protection of innocent civilians who yearn to express their individual freedoms. We believe protecting civilians from murderous dictators creates a more stable international community and a safer America while promoting universal human rights and values. But though our ends are similar, our thresholds for intervention, our military methodology, and our justifications for action could not be more different. Neoconservatives' disdain for smart power and realists' shortsighted interpretation of core U.S. interests are poor uses of national resources. In contrast, progressive internationalists seek to use all of America's might to shape an international environment more congenial to the country's true interests and democratic values.¶ These differences are hardly trivial. Conflating them, as Walt does, is a transparent attempt to reframe U.S. foreign-policy debates around a choice between intervention and nonintervention. But time and again, the American people stubbornly refuse to make those choices in a moral vacuum. This leaves the United States with a messy, imprecise, unscientific approach to international politics, just like its approach to domestic politics. Yes, this pragmatic progressive tradition has sometimes proved chaotic in practice, but Obama should be commended, not chastised, for aligning American interests and values, seeking international legitimacy, and looking to shape the world as both more democratic and ultimately safer.

### Terror K

#### They have no indicts of AQAP – Terrorism studies are epistemologically valid – our authors are self-reflexive

Boyle, 08 – Michael J. Boyle, School of International Relations, University of St. Andrews, and John Horgan, International Center for the Study of Terrorism, Department of Psychology, Pennsylvania State University, April 2008, “A Case Against Critical Terrorism Studies,” Critical Studies On Terrorism, Vol. 1, No. 1, p. 51-64

Jackson (2007c) calls for the development of an explicitly CTS on the basis of what he argues preceded it, dubbed ‘Orthodox Terrorism Studies’. The latter, he suggests, is characterized by: (1) its poor methods and theories, (2) its state centricity, (3) its problem-solving orientation, and (4) its institutional and intellectual links to state security projects. Jackson argues that the major defining characteristic of CTS, on the other hand, should be ‘a skeptical attitude towards accepted terrorism “knowledge”’. An implicit presumption from this is that terrorism scholars have laboured for all of these years without being aware that their area of study has an implicit bias, as well as definitional and methodological problems. In fact, terrorism scholars are not only well aware of these problems, but also have provided their own searching critiques of the field at various points during the last few decades (e.g. Silke 1996, Crenshaw 1998, Gordon 1999, Horgan 2005, esp. ch. 2, ‘Understanding Terrorism’). Some of those scholars most associated with the critique of empiricism implied in ‘Orthodox Terrorism Studies’ have also engaged in deeply critical examinations of the nature of sources, methods, and data in the study of terrorism. For example, Jackson (2007a) regularly cites the handbook produced by Schmid and Jongman (1988) to support his claims that theoretical progress has been limited. But this fact was well recognized by the authors; indeed, in the introduction of the second edition they point out that they have not revised their chapter on theories of terrorism from the first edition, because the failure to address persistent conceptual and data problems has undermined progress in the field. The point of their handbook was to sharpen and make more comprehensive the result of research on terrorism, not to glide over its methodological and definitional failings (Schmid and Jongman 1988, p. xiv). Similarly, Silke's (2004) volume on the state of the field of terrorism research performed a similar function, highlighting the shortcomings of the field, in particular the lack of rigorous primary data collection. A non-reflective community of scholars does not produce such scathing indictments of its own work.

### Owen

**Don’t prioritize anything over pragmatic action – they destroy political change**

Owen 02

David, Reader in Political Theory at the University of Southampton, Reorienting International Relations: On Pragmatism, Pluralism and Practical Reasoning”, Millennium: Journal of International Studies, Vol. 31, No. 3, http://mil.sagepub.com/cgi/reprint/31/3/653

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. It should be noted that I am not claiming that such a vicious circle has been established in IR by virtue of the philosophical turn, nor am I claiming that IR is alone in its current exposure to this threat; on the contrary, Shapiro’s remarks are directed at (primarily North American) political science. I am simply concerned to point out that the philosophical turn in IR increases its exposure to these dangers and, hence, its vulnerability to the kind of vicious circle that they can, collectively, generate.