# Terrorism

# Solvency

# K

## Framework

The Role of the Ballot is Policy Simulation—Effective decision making and TESTING of their ethic requires you to evaluate their material manifestation—The alternative is voting for an FYI without a mechanism to resolve their link arguments

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 (see 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**.

Dialogic democracy is a good way to dismantle racism and oppression—our vision of debate is the opposite of exclusion

Gooding-Williams 3

 Race, Multiculturalism and Democracy

Robert Gooding-Wiliams

 Robert Gooding-Williams (Ph.D., Yale, 1982) is the Ralph and Mary Otis Isham Professor of Political Science and the College. He is also a Faculty Associate of the Chicago Center for Contemporary Theory and an affiliate of the Center for the Study of Race, Politics and Culture. His areas of interest include Du Bois, Critical Race Theory, the History of African-American Political Thought, 19th Century German Philosophy (especially Nietzsche), Existentialism, and Aesthetics (including literature and philosophy, representations of race in film, and the literary theory and criticism of African-American literature). Before coming to the University of Chicago he taught at Northwestern University (1998-2005), where he was Professor of Philosophy, Director of the Alice Berline Kaplan Center for the Humanities (2003-2005), Adjunct Professor of African American Studies, and an affiliate of the Program in Critical Theory. Before coming to Northwestern he taught at Amherst College (1988-98), where he was Professor of Black Studies and the George Lyman Crosby 1896 Professor of Philosophy, and at Simmons College (1983-88), where he taught philosophy and directed the program in Afro-American Studies.

 Issue

Constellations

Volume 5, Issue 1, pages 18–41, March 1998

 I begin with the assumption that fostering the capacity for democratic deliber- ation is a central aim of public education in a democratic society.531 also follow a number of contemporary political theorists in supposing that democratic deliber- ation is a form of public reasoning geared towards adducing considerations that all parties to a given deliberation can find compelling.54 On this view, successful deliberation requires that co-deliberators cultivate a mutual understanding of the differences in conviction that divide them, so that they can formulate reasons (say for implementing or not implementing a proposed policy) that will be generally acceptable despite those differences.55 In the words of one theorist, "[deliberation encourages people with conflicting perspectives to understand each other's point of view, to minimize their moral disagreements, and to search for common ground."56 Lorenzo Simpson usefully glosses the pursuit of mutual understanding when he writes that it requires "a 'reversibility of perspectives,' not in the sense of my collapsing into yon or you into me, but in the sense that I try to understand - but not necessarily agree with - what you take your life to be about and you do the same for me . . . [i]n such a . . . mutual understanding you may come to alter the way in which you understand yourself and I . . . may find that listening to you leads me to alter my self-understanding."57 According to Simpson, the search for common ground need not leave us with the convictions with which we began. On the contrary, the process of democratic deliberation can be a source of self-trans- formation that enriches one's view of the issues at hand and even alters one's conception of the demands of social justice.58 In multicultural America, multicultural public education is a good that promotes mutual understanding across cultural differences, thereby fostering and strengthening citizens' capacities for democratic deliberation. In essence, multi- cultural education is a form of pedagogy whereby students study the histories and cultures of differently cultured fellow citizens, many of whose identities have a composite, multicultural character. More exactly, it is a form of cross-cultural hermeneutical dialogue, and therefore a way of entering into conversation with those histories and cultures.59 By disseminating the cultural capital of cross- cultural knowledge, multicultural education can cultivate citizens' abilities to "reverse perspectives." By facilitating mutual understanding, it can help them to shape shared vocabularies for understanding their moral and cultural identities and for finding common ground in their deliberations.60 By strengthening a student's ability to reverse perspectives, multicultural education may bolster her disposition to engage the self-understandings of differ- ently cultured others, even if the particulars of her multicultural education have not involved an engagement with the cultures of precisely those others (consider, e.g., someone whose multicultural education has included courses in Asian- American literatures, but who knows nothing of American Latino subcultures). Acquiring a know-how and a feel for cross-cultural hermeneutical conversation is likely to reinforce a student's inclination to understand and learn from the self- interpretations of cultural "others" in just the way that the cultivation of an athletic skill (e.g., the ability to "head" a soccer ball) tends to reinforce one's inclination to participate in the sports for which having that skill is an advantage (e.g. playing soccer). In the case of multicultural education, one cultivates a skill which is motivationally conducive to the sort of mutual understanding that is crit- ical to the flourishing of deliberative democracy in a multicultural society.61 Let me summarize my argument so far. In contrast to Schlesinger. who yearns for a society 111 which the understanding of key political ideals remains immune from deliberative debate animated by cultural and other group differences, I have been suggesting that deliberative debate of this sort is an appropriate medium for seeking and forging common grounds and ideals. I have also been arguing (1) that a commitment to delibe

rative democracy in multicultural America entails a commitment to promoting the mutual understanding of differences through cross-cultural dialogue and (2) that such a commitment justifies the institution of multicultural education. The promotion of mutual understanding avoids Schlesinger's and Asante's kitsch, because it is not predicated off an imperative to preserve an uncomplicated national or ethnic identity in the face of cultural and social complexity. Indeed, the ideal of mutual understanding invites increasing complexity by suggesting that cross-cultural educational insights, since they can effect changes in the self-understandings of persons who have benefitted from a multicultural education, may alter and further complicate those persons' identities, perhaps making them more multicultural. In what follows, I further explore the implications of this ideal by proposing that a commitment to deliberative democracy in multicultural America justifies a form of multicultural education that is, specifically race-conscious.

**Simulation is key to decision-making skills, education, and empathy**

**Lantis 08** (Jeffrey S. Lantis is Professor in the Department of Political Science and Chair of the

International Relations Program at The College of Wooster, “The State of the Active Teaching and Learning Literature”, <http://www.isacompss.com/info/samples/thestateoftheactiveteachingandlearningliterature_sample.pdf>)

**Simulations**, games, **and role-play** represent a third important set of active teaching and learning approaches. Educational objectives include deepening conceptual understandings of a particular phenomenon, sets of interactions, or socio-political processes by using student interaction to bring **abstract concepts to life**. They provide students with a real or imaginary environment within which to act out a given situation (Crookall 1995; Kaarbo and Lantis 1997; Kaufman 1998; Jefferson 1999; Flynn 2000; Newmann and Twigg 2000; Thomas 2002; Shellman and Turan 2003; Hobbs and Moreno 2004; Wheeler 2006; Kanner 2007; Raymond and Sorensen 2008). The aim is to enable students to **actively experience**, rather than read or hear about, the “constraints and motivations for action (or inaction) experienced by real players” (Smith and Boyer 1996:691), or to think about what they might do in a particular situation that the instructor has dramatized for them. As Sutcliffe (2002:3) emphasizes, “Remote theoretical concepts can be given life by placing them in a situation with which students are familiar.” Such exercises capitalize on the strengths of active learning techniques: creating memorable experiential learning events that tap into multiple senses and emotions by utilizing visual and verbal stimuli. Early examples of simulations scholarship include works by Harold Guetzkow and colleagues, who created the Inter-Nation Simulation (INS) in the 1950s. This work sparked wider interest in political simulations as teaching and research tools. By the 1980s, scholars had accumulated a number of sophisticated simulations of international politics, with names like “Crisis,” “Grand Strategy,” “ICONS,” and “SALT III.” More recent literature on simulations stresses opportunities to reflect dynamics faced in the real world by individual decision makers, by small groups like the US National Security Council, or even global summits organized around international issues, and provides for a focus on contemporary global problems (Lantis et al. 2000; Boyer 2000). Some of the most popular simulations involve modeling international organizations, in particular United Nations and European Union simulations (Van Dyke et al. 2000; McIntosh 2001; Dunn 2002; Zeff 2003; Switky 2004; Chasek 2005). Simulations may be employed in one class meeting, through one week, or even over an entire semester. Alternatively, they may be designed to take place outside of the classroom in local, national, or international competitions. The scholarship on the use of games in international studies sets these approaches apart slightly from simulations. For example, Van Ments (1989:14) argues that **games are structured systems of competitive play** with **specific defined endpoints** or solutions that incorporate the material to be learnt. They are similar to simulations, but contain **specific structures or rules** that dictate **what it means to “win**” the simulated interactions. Games place the participants in positions to make choices that 10 affect outcomes, but do not require that they take on the persona of a real world actor. Examples range from interactive prisoner dilemma exercises to the use of board games in international studies classes (Hart and Simon 1988; Marks 1998; Brauer and Delemeester 2001; Ender 2004; Asal 2005; Ehrhardt 2008) A final subset of this type of approach is the role-play. Like simulations, roleplay places students within a structured environment and asks them to take on a specific role. Role-plays differ from simulations in that rather than having their actions prescribed by a set of well-defined preferences or objectives, role-plays provide more leeway for students to think about how they might act when placed in the position of their slightly less well-defined persona (Sutcliffe 2002). Role-play allows students to create their own interpretation of the roles because of role-play’s less “goal oriented” focus. The primary aim of the role-play is to dramatize for the students the relative positions of the actors involved and/or the challenges facing them (Andrianoff and Levine 2002). This dramatization can be very simple (such as roleplaying a two-person conversation) or complex (such as role-playing numerous actors interconnected within a network). The reality of the scenario and its proximity to a student’s personal experience is also flexible. While few examples of effective roleplay that are clearly distinguished from simulations or games have been published, some recent work has laid out some very useful role-play exercises with clear procedures for use in the **international studies classroom** (Syler et al. 1997; Alden 1999; Johnston 2003; Krain and Shadle 2006; Williams 2006; Belloni 2008). Taken as a whole, the applications and procedures for simulations, games, and role-play are well detailed in the active teaching and learning literature. Experts recommend a set of core considerations that should be taken into account when designing effective simulations (Winham 1991; Smith and Boyer 1996; Lantis 1998; Shaw 2004; 2006; Asal and Blake 2006; Ellington et al. 2006). These include building the simulation design around **specific educational objectives**, carefully selecting the situation or topic to be addressed, establishing the needed roles to be played by both students and instructor, providing clear rules, specific instructions and background material, and having debriefing and assessment plans in place in advance. There are also an increasing number of simulation designs published and disseminated in the discipline, whose procedures can be adopted (or adapted for use) depending upon an instructor’s educational objectives (Beriker and Druckman 1996; Lantis 1996; 1998; Lowry 1999; Boyer 2000; Kille 2002; Shaw 2004; Switky and Aviles 2007; Tessman 2007; Kelle 2008). Finally, there is growing attention in this literature to assessment. Scholars have found that these methods are particularly effective in bridging the gap between academic knowledge and everyday life. Such exercises also lead to **enhanced student interest** in the topic, the development of **empathy**, and **acquisition and retention** of **knowledge**.

## Perm

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

**The Delimited Context of the Word Terrorism in the War on Terror is What Creates the Conditions Where the Police State Emerges as an Oppressive Tool – Moderating Discussions is Key to Change How These Labels Function**

Arthur **Rizer &** Joseph **Hartman** nov 7 **2011** Arthur Rizer, a former Washington state peace officer who earned a Bronze Star and Purple Heart while serving with the U.S. Army in Iraq, currently works at the U.S. Department of Justice. Joseph Hartman, a Ph.D. candidate in government at Georgetown University, practices law in Arlington, Virginia. How the War on Terror Has Militarized the Police http://www.theatlantic.com/national/archive/2011/11/how-the-war-on-terror-has-militarized-the-police/248047/

Over the past 10 years, **law enforcement officials have begun to look and act more and more like soldiers.** Here's why we should be alarmed. ¶ Danny Moloshok / Reuters¶ At around 9:00 a.m. on May 5, 2011, officers with the Pima County, Arizona, Sheriff's Department's Special Weapons and Tactics (S.W.A.T.) team surrounded the home of 26-year-old José Guerena, a former U.S. Marine and veteran of two tours of duty in Iraq, to serve a search warrant for narcotics. As the officers approached, Guerena lay sleeping in his bedroom after working the graveyard shift at a local mine. When his wife Vanessa woke him up, screaming that she had seen a man outside the window pointing a gun at her, Guerena grabbed his AR-15 rifle, instructed Vanessa to hide in the closet with their four-year old son, and left the bedroom to investigate. ¶ Within moments, and without Guerena firing a shot--or even switching his rifle off of "safety"--he lay dying, his body riddled with 60 bullets. A subsequent investigation revealed that the initial shot that prompted the S.W.A.T. team barrage came from a S.W.A.T. team gun, not Guerena's. Guerena, reports later revealed, had no criminal record, and no narcotics were found at his home.¶ Sadly, the Guerenas are not alone; **in recent years we have witnessed a proliferation in incidents of excessive, military-style force by police S.W.A.T. teams**, which often make national headlines due to their sheer brutality. **Why has it become routine** for police departments to deploy black-garbed, body-armored S.W.A.T. teams for routine domestic police work? **The answer to this question requires a closer examination of post-9/11 U.S. foreign policy and the War on Terror.**¶ Ever **since** September 14, 2001, when President **Bush declared war on terrorism, there has been a crucial**, yet often **unrecognized, shift** in United States policy. Before 9/11, law enforcement possessed the primary responsibility for combating terrorism in the United States. Today, the military is at the tip of the anti-terrorism spear. **This shift appears to be permanent**: in 2006, the White House's National Strategy for Combating Terrorism confidently announced that the United States had "broken old orthodoxies that once confined our counterterrorism efforts primarily to the criminal justice domain."¶ In an effort to remedy their relative inadequacy in dealing with terrorism on U.S. soil, police forces throughout the country have purchased military equipment, adopted military training, and sought to inculcate a "soldier's mentality" among their ranks. Though the reasons for this increasing militarization of American police forces seem obvious, the dangerous side effects are somewhat less apparent.¶ Undoubtedly, **American police departments have substantially increased their use of military-grade equipment and weaponry to perform their counterterrorism duties**, adopting everything from body armor to, in some cases, attack helicopters. The logic behind this is understandable. If superior, military-grade equipment helps the police catch more criminals and avert, or at least reduce, the threat of a domestic terror attack, then we ought deem it an instance of positive sharing of technology -- right? Not necessarily. Indeed, **experts in the legal community have raised serious concerns that allowing civilian law enforcement to use military technology runs the risk of blurring the distinction between soldiers and peace officers**.¶ This is especially true in cases where, much to the chagrin of civil liberty advocates, **police departments have employed their newly acquired military weaponry not only to combat terrorism but also for everyday patrolling.** Before 9/11, the usual heavy weaponry available to a small-town police officer consisted of a standard pump-action shot gun, perhaps a high power rifle, and possibly a surplus M-16, which would usually have been kept in the trunk of the supervising officer's vehicle. Now, police officers routinely walk the beat armed with assault rifles and garbed in black full-battle uniforms. When one of us, Arthur Rizer, returned from active duty in Iraq, he saw a police officer at the Minneapolis airport armed with a M4 carbine assault rifle -- the very same rifle Arthur carried during his combat tour in Fallujah. ¶ The extent of this weapon "inflation" does not stop with high-powered rifles, either. In recent years, police departments both large and small have acquired bazookas, machine guns, and even armored vehicles (mini-tanks) for use in domestic police work.¶ To assist them in deploying this new weaponry, police departments have also sought and received extensive military training and tactical instruction. Originally, only the largest of America's big-city police departments maintained S.W.A.T. teams, and they were called upon only when no other peaceful option was available and a truly military-level response was necessary. Today, virtually every police department in the nation has one or more S.W.A.T. teams, the members of whom are often trained by and with United States special operations commandos. Furthermore, with the safety of their officers in mind, these departments now habitually deploy their S.W.A.T. teams for minor operations such as serving warrants. In short, "special" has quietly become "routine."¶ RELATED STORY¶ ¶ Asking Our Soldiers to Do Police Work: Why It Can Lead to Disaster¶ **The most serious consequence of the rapid militarization of American police forces**, however, **is the subtle evolution in the mentality of the "men in blue" from "peace officer" to soldier.** **This development is absolutely critical and represents a fundamental change in the nature of law enforcement.** The primary mission of a police officer traditionally has been to "keep the peace." Those whom an officer suspects to have committed a crime are treated as just that - suspects. **Police officers are expected**, under the rule of law, **to protect the civil liberties** of all citizens, even the "bad guys." For domestic law enforcement, a suspect in custody remains innocent until proven guilty. Moreover, police officers operate among a largely friendly population and have traditionally been trained to solve problems using a complex legal system; the deployment of lethal violence is an absolute last resort.¶ **Soldiers**, by contrast, **are trained to identify people they encounter as belonging to one of two group**s -- the enemy and the non-enemy -- **and they often reach this decision while surrounded by a population that considers the soldier an occupying force. Once this identification is made, a soldier's mission is stark and simple: kill the enemy,** "try" not to kill the non-enemy. Indeed, the Soldier's Creed declares, "I stand ready to deploy, engage, and destroy the enemies of the United States of America in close combat." This is a far cry from the peace officer's creed that expects its adherents "to protect and serve." ¶ The point here is not to suggest that police officers in the field should not take advantage of every tactic or piece of equipment that makes them safer as they carry out their often challenging and strenuous duties. Nor do I mean to suggest that a police officer, once trained in military tactics, will now seek to kill civilians. It is far too easy for Monday-morning quarterbacks to unfairly second-guess the way police officers perform their jobs while they are out on the streets waging what must, at times, feel like a war.¶ Notwithstanding this concern, however, Americans should remain mindful bringing military-style training to domestic law enforcement has real consequences. **When police officers are dressed like soldiers, armed like soldiers, and trained like soldiers, it's not surprising that they are beginning to act like soldiers.** **And remember: a soldier's main objective is to kill the enemy.**¶

## CTP

#### policy relevant debate about war powers decision-making is critical to hold the government accountable for their hypocrisy --- only engaging specific proposals and learning the language of the war-machine solves

Ewan E. **Mellor** [European University Institute, Political and Social Sciences, Graduate Student, Paper Prepared for BISA Conference 20**13**, “Why policy relevance is a moral necessity: Just war theory, impact, and UAVs”]

**This section of the paper considers** more generally **the need for** just war **theorists to engage with policy debate about the use of force**, as well as to engage with the more fundamental moral and philosophical principles of the just war tradition. **It draws on John Kelsay’s conception of just war thinking as being a social practice**,35 **as well as on** Michael **Walzer’s understanding of the role of the social critic in society**.36 It argues that **the just war tradition is a form of “practical discourse” which is concerned with questions of “how we should act.**”37¶ Kelsay argues that:¶ [T]he criteria of jus ad bellum and jus in bello provide a framework for structured participation in a public conversation about the use of military force . . . citizens who choose to speak in just war terms express commitments . . . [i]n the process of giving and asking for reasons for going to war, those who argue in just war terms seek to influence policy by persuading others that their analysis provides a way to express and fulfil the desire that military actions be both wise and just.38¶ He also argues that “**good just war thinking involves continuous and complete deliberation**, in the sense that one attends to all the standard criteria at war’s inception, at its end, and throughout the course of the conflict.”39 **This is important as it highlights the need for** just war **scholars to engage with the ongoing operations in war and the specific policies that are involved**. The question of whether a particular war is just or unjust, and the question of whether a particular weapon (like drones) can be used in accordance with the jus in bello criteria, only cover a part of the overall justice of the war. **Without an engagement with the reality of war, in terms of the policies used in waging it, it is impossible to engage with the “moral reality of war,”**40 **in terms of being able to discuss it and judge it in moral terms**.¶ Kelsay’s description of just war thinking as a social practice is similar to Walzer’s more general description of social criticism. **The** just war **theorist, as a social critic, must be involved with his or her own society and its practices**. In the same way that the social critic’s distance from his or her society is measured in inches and not miles,41 **the** just war **theorist must be close to and must understand the language through which war is constituted, interpreted and reinterpreted**.42 **It is only by understanding the values and language that their own society purports to live by that the social critic can hold up a mirror to that society to**¶ **demonstrate its hypocrisy and to show the gap that exists between its practice and its values**.43 **The tradition** itself provides a set of values and principles and, as argued by Cian O’Driscoll, **constitutes a “language of engagement” to spur participation in public and political debate.**44 This language is part of “our common heritage, the product of many centuries of arguing about war.”45 These principles and this language provide the terms through which people understand and come to interpret war, not in a deterministic way but by providing the categories necessary for moral understanding and moral argument about the legitimate and illegitimate uses of force.46 **By spurring and providing the basis for political engagement the just war tradition ensures that the acts that occur within war are considered according to just war criteria and allows policy-makers to be held to account on this basis**.¶ **Engaging with the reality of war requires recognising that war is**, as Clausewitz stated, **a continuation of policy**. **War**, according to Clausewitz, **is subordinate to politics and to political choices and these political choices can, and must, be judged and critiqued**.47 ***Engagement and political debate are morally necessary as the alternative is disengagement and moral quietude, which is a sacrifice of the obligations of citizenship***.48 ***This engagement must bring*** just war ***theorists into contact with the policy makers and will require work that is accessible and relevant to policy makers***, **however this does not mean a sacrifice of critical distance or an abdication of truth in the face of power**. By enga

ging in detail with the policies being pursued and their concordance or otherwise with the principles of the just war tradition **the policy-makers will be forced to account for their decisions and justify them in just war language**. In contrast to the view, suggested by Kenneth Anderson, that “the public cannot be made part of the debate” and that “[w]e are necessarily committed into the hands of our political leadership”,49 **it is incumbent upon** just war **theorists to ensure that the public are informed and are capable of holding their political leaders to account**. To accept the idea that the political leadership are stewards and that accountability will not benefit the public, on whose behalf action is undertaken, but will only benefit al Qaeda,50 is a grotesque act of intellectual irresponsibility. As Walzer has argued, **it is precisely because it is “our country” that we are “especially obligated to criticise its policies**.”51

#### The aff undermines this goal --- by rejecting engagement with the presidency in favor of reliance on purely local politics they contribute to the decline of liberalism and the resurgence of conservative movements

**Milkis et. al ’13**, [Sidney M. Milkis is the White Burkett Miller Professor of Politics and Faculty Associate of the Miller Center at the University of Virginia. He is author o/Theodore Roosevelt, the Progressive Party and the Transformation of American Democracy. Daniel J. Tichenor is the Philip H. Knight Professor of Political Science and Senior Fellow of the Wayne Morse Center for Law and Politics at the University of Oregon. He is author or editor of six hooks and numerous academic journal articles and chapters. Laura Blessing is a Ph.D. candidate in the Department of Politics at the University of Virginia. She is a 2012-13 recipient of the Bankard Pre-doctoral Dissertation Fellowship. Presidential Studies Quarterly43.3 (Sep 2013): 641-670., "Rallying Force": The Modern Presidency, Social Movements, and the Transformation of American Politics, Proquest]

For a time, **LBJ's "careful practicality" and moral leadership made him an indispensable ally of the civil rights movement**. His greatest strength as majority leader of the Senate had been personal persuasion, a talent he now used to convince the Senate Republican leader, Everett Dirksen, to endorse the 1964 civil rights bill and enlist moderate Republicans in the cause. This support came with a price. Dirksen insisted on compromises that reduced the power of the Equal Employment Opportunity Commission (EEOC) and limited the authority of the Justice Department to bring suits against businesses to those situations in which a clear "pattern and practice" of discrimination existed.3 These compromises addressed moderate Republicans' distaste for overlapping bureaucracies and excessive litigation, as well as their desire to protect northern and western businesses from intrusive federal agencies. Still, the principal objective of the civil rights bill-eliminating entrenched segregation in the South-was preserved.¶ Dirksen's support of the civil rights bill also followed from the senator's perception, confirmed by the president's successful southern tour, that public opinion had turned in favor of civil rights. Investing the power and prestige of his office in a cause and a movement, Johnson persuaded Dirksen and most members of Congress that civil rights reform could no longer be resisted. As Dirksen put it, paraphrasing Victor Hugo's diary, "No army is stronger than an idea whose time has come."4 Johnson signed the Civil Rights Act on July 2, 1964.¶ **Throughout the fight for this legislation, Johnson drew strength from and collaborated with civil rights leaders, even seeking their support for his decision not to delay signing the bill until Independence Day**.5 More controversially, most civil rights activists accepted the compromise that the Johnson White House struck with Mississippi Freedom Democratic Party (MFDP) at the 1964 Democratic Convention, which included seating of the regular Mississippi delegation.6 In return, the deal included the symbolic gesture of making MFDP delegates honored guests at the convention, with two of its members seated as special delegates at large, and a prohibition of racial discrimination in delegate selection at the 1968 convention. The Student Nonviolent Coordinating Committee (SNCC) and the Committee of Racial Equality (CORE) assailed the White House for sacrificing the MFDP's moral cause on the altar of expediency. But the MFDP, through its lawyer Joseph Rauh, joined King and most moderate civil rights leaders in swallowing the compromise.7 Not only were southern states threatening to walk out of the convention if the regular Mississippi delegation was purged, but Johnson and Democratic leaders also warned civil rights leaders that an unruly convention would cost the party the support of several border states and deprive Democrats of a chance to win a historic landslide-and a mandate for further reform.8¶ Just as important, Johnson's support for a nondiscrimination rule would have enormous long-term consequences for the Democratic Party. Previously, state parties had sole authority to establish delegate selection procedures. Johnson's proposed solution to the MFDP compromise established the centralizing principle that henceforth the national party agencies would decide not only how many votes each state delegation got at the national convention, but also would enforce uniform rules on what kinds of persons could be selected (Milkis 1993, 210-16). 9¶ Having gained credibility with civil rights leaders during the first critical year of his presidency, **Johnson solidified an alliance with them during the dramatic prelude to the 1965 voting rights legislation that ultimately enfranchised millions of African Americans**. New archival materials, specifically the Johnson Tapes, clarify that **Johnson did not want to go slow after the 1964 act. LBJ not only pushed aggressively to continue the advance of civil rights, but also seemed to welcome the movement's ability to disrupt politics-as-usual and to spur action**. On January 15, 1965, for instance, Johnson put in a call to King urging more grassroots protest that would increase pressure on Congress by dramatizing "the worst conditions [of blacks being denied the vote] that you can run into . . . If you can take that one illustration and get it on the radio, get on the television, get it in the pulpits, get it in the meetings-every place you can-then pretty soon the fellow who didn't do anything but drive a tractor would say, 'Well, that is not right- that is not fair.'¶ Johnson later might have had second thoughts about this importunity, since King and civil rights activists would take direct action in Selma, Alabama, that aroused massive resistance from local police and state troopers as well as national demonstrations in support of the marchers, some of which were directed at the president for not taking immediate action to avert the violence. Nonetheless, when King sought his public endorsement of the Selma campaign, Johnson championed the demonstrators' cause despite the efforts of White House aides to shield him from public involvement in the crisis. "I should like to say that all Americans should be indignant when one American is denied the right to vote ... all of us should be concerned with the efforts of our fellow Americans to register to vote in Alabama," Johnson said. "I intend to see that the right [to vote] is secured for all our citizens."11¶ In March of 1965, as the crisis in Selma worsened, Johnson delivered his famous voting rights message to Congress. His speech warned that the enactment of the voting rights bill was but one front in a larger war that must include not just federal laws to throw open the "gates of opportunity," but also affirmative action against ignorance, ill health, and poverty that would enable individual men and women to "walk through those gates." As he memorably closed, "Their cause must be our cause too. Because it is not just Negroes, but really it is all of us, who must overcome the crippling legacy of bigotry and injustice. And we shall overcome" (Johnson 1965a).¶ LBJ had not won over southern congressmen, most of whom slumped in their seats as the joint session erupted in applause. Yet he had triumphed where FDR failed- without embroiling himself in an enervating purge campaign against conservative Democrats, as Roosevelt had in 1938, he joined civil rights activists to discredit southern resistance to racial justice.12 Dr. King, watching the speech on television in Montgomery, Alabama, was moved to tears. As he wrote of the historical address, "President Johnson made one of the most eloquent, unequivocal, and passionate pleas for human rights ever made by a President of the United States. . . . We had the support of the President in calling for immediate relief of the problems of the disinherited people of our nation (King 1998, 288).¶ Even more skeptical civil rights activists, who had refused to acquiesce to the 1964 MFDP compromise, were moved by Johnson's fervent support of what one of his startled advisors called "radical" changes in the federal government's support of voting rights.14 SNCC President John Lewis acknowledged that on this night LBJ was "a man who spoke from his heart, a statesman, a poet."" The following week, CORE's James Farmer led a march to the White House to express civil rights activists' support for the president's efforts. "When President Johnson said 'we shall overcome' he joined the civil rights revolution," Farmer told the marchers "Now it's up to you and me to keep him in it-to keep him and our friends in Congress moving. If we let up the pressure, they let up the progress.'"5¶ Although most activists appreciated Johnson's support in achieving historic reforms, tensions within the civil rights movement threatened to sever its critical but uneasy ties with his White House. Indeed, in contrast to moderate civil rights leaders, more radical insurgents loathed White House leadership and their views increasingly gained a hold over the movement. Johnson's civil rights sermon won little praise from radical civil rights activists in Alabama like James Foreman, the field secretary for SNCC. As far as radical SNCC dissidents were concerned, Johnson's speech was little more than a "tinkling, empty symbol." As he told reporters, "Johnson spoiled a good song that day" (Lewis with D'Orso 1998, 340).¶ Social Protest and the Limits of White House Leverage¶ Toward the end of 1965, the energy and resources committed to the Great Society began to suffer, threatened by Johnson's preoccupation with the Vietnam War. The war also fatally wounded his relationship with the civil rights movement. Even moderate civil rights leaders like King became visible participants in the antiwar movement. King saw the Vietnam War not only as morally indefensible, but also as a growing commitment that would divert resources needed to address problems of poverty at home. As the schisms in the civil rights movement deepened along with the administration's involvement in Vietnam, Johnson became the target, rather than the ally, of civil rights activists.¶ In late November, White House aide Hayes Redmon lamented the antiwar efforts of civil rights activists. "I am increasingly concerned over the involvement of civil rights groups with anti-war demonstrators," he wrote in a memo to White House aide Bill Moyers. "The anti-Vietnam types are driving the middle class to the right. This is the key group that is slowly being won over to the civil rights cause. Negro leadership involvement with anti-Vietnam groups will set their programs back substantially."16 King's opposition became public in September of 1965, infuriating Johnson and exposing the inherent conflict between the interests of the president and civil rights movement. Like Kennedy, Johnson deferred to Federal Bureau of Investigation (FBI) Director J. Edgar Hoover's use of telephone wiretaps and hotel room microphones to discredit King on national security grounds.17¶ Johnson had tried to renew ties with King a few weeks before the civil rights leader publicly voiced opposition to his administration. In August, soon after race riots broke out in Watts, he called King to express his continued support for civil rights and to question him about rumors that he opposed Johnson's Vietnam policy.1" Trying in vain to meet the demands of spiraling civil rights militancy, the president urged King to take seriously and to help publicize a recent commencement address the president had given on June 4 at Howard University (Kotz 2005, 353). The speech proclaimed that "freedom was not enough" and that the time had come to "seek . . . not just equality as a right and a theory but equality as a fact and as a result." LBJ told King that it demonstrated his administration's commitment to address the most stubborn forces sustaining racial inequality.'9 The Howard University speech was arguably the boldest rhetorical presidential challenge to racial injustice since Lincoln's second inaugural. And yet, he complained, civil rights activists had in large part greeted it with a deafening silence. Johnson also urged the civil rights leader to support the administration on Vietnam, telling King, "I want peace as much as you do if not more so," because "I'm the fellow who had to wake up to 50 marines killed."20¶ King acknowledged that Johnson's Howard University speech was "the best statement and analysis of the problem" he had seen and that "no president ever said it like that before."21 Nonetheless, King and other movement leaders refused to lavish praise publicly on the Howard University address, concerned that associating too closely with Johnson might weaken their standing in the civil rights community. As David Carter has written, "in this period of growing polarization it had become increasingly clear to civil rights leaders, and ultimately even to the President and his staff, that a White House blessing of a leader was tantamount to a curse" (2001, 320).¶ Indeed, King was the least of the administration's problems. As the civil rights movement trained its eye on the poverty-stricken ghettos of large northern cities, King lost influence to more militant leaders who were better attuned than he to the frustrations and rage of young urban blacks (Mann 1996, 480). "Black power" advocates like Stokely Carmichael, newly elected head of SNCC, and Floyd McKissick of CORE, were not only dissatisfied with the achievements of the Johnson administration's civil rights program, but they also were contemptuous of its objective of racial integration. The growing militancy of black America erupted during the summer of 1966 as urban riots swept across the nation. In the wake of these developments, the moderately conservative middle class, as the White House feared, grew impatient with reform. The administration's string of brilliant triumphs in civil rights was snapped. Its 1966 civil rights bill, an open housing proposal, fell victim to a Senate filibuster. Johnson's leadership of the civil rights movement was a great asset to him in 1964, but it was a political liability by the summer of 1966.¶ From the start of his presidency, Johnson had recognized that his alliance with the civil rights movement risked substantial Democratic losses in the South. The president's encouraging visit to Georgia gave him hope that he would be forgiven by white southerners; this was the very purpose of his appeal to conscience. But the elections of November 1966 confirmed the South was not in a forgiving mood. Three segregationist Democrats-Lester Maddox in Georgia, James Johnson in Arkansas, and George P. Mahoney in Maryland-won their party's gubernatorial nomination. In Alabama, voters ratified a caretaker administration for Lurleen Wallace, since her husband, George, was not permitted to succeed himself. George Wallace, dubbed the "prime minister" of Alabama, had by 1966 emerged as a serious threat to consummate the North-South split in the Democratic Party, either by entering the 1968 presidential primaries or running as a third party candidate. The gubernatorial race in California, where former movie star Ronald Reagan handily defeated the Democratic incumbent Edmund G. Brown, revealed that conservative insurgency was not limited to southern Democrats.¶ In the wake of the civil rights crisis of 1966, Johnson no longer met with civil rights leaders. Instead, he followed Attorney General Nicholas Katzenbach 's advice to send a number of his younger aides to various cities to meet with young black leaders. The attorney general's suggestion was the origin of ghetto visits that White House aides made throughout 1967; a dozen or so visited troubled black areas in more than 20 major cities. On the one hand, the ghetto visits revealed the extent to which the modern presidency sought to assume important tasks once carried out by intermediary political associations like political parties. Rather than relying on local party leaders for information about their communities, Johnson asked his aides to live in various ghettos and then report directly to him about the state of black America. Local public officials and party leaders, even Chicago's powerful boss Richard Daley, were not told of the ghetto visits, lest they take umbrage at someone from the White House rooting about their home territories.¶ On the other hand, these visits marked the declining significance of the modern presidency as the leading agent of liberal reform-a symptom of its "extraordinary isolation."22 This isolation was accentuated by the evolution of the civil rights movement, whose more militant leaders, representing an oppositional culture that tended to withdraw rather than bestow legitimacy on reigning institutions, gained ascendancy in urban ghettos. The Johnson White House struggled to understand why young urban blacks, as one aide put it, "were against just about every leader (Negro and white) . . . except [black power advocates like] Stokely Carmichael."23 The awkward presence of these Johnson aides-mostly white, mostly from small towns and cities in the Midwest and Southwest-spending a week, sometimes a weekend, in volatile ghetto environments such as Harlem and Watts was, as a leading participant put it, a "unique attempt by the President to discover what was happening in urban ghettos and why."24 Aides were not sent to organize or manipulate or steer, but solely to gain a sense of the ideas, frustrations, and attitudes at the basis of the riots.¶ The ghetto reports apparently helped persuade Johnson to respond to the riots by intensifying his efforts to expand civil rights and war on poverty programs.The administration continued to push for an open-housing bill that was enacted after King's assassination. In 1968, LBJ also submitted and Congress passed the most extensive and most expensive public housing legislation in American history. Finally, Johnson continued to support the White House's Office of Economic Opportunity, even though its sponsorship of Community Action Programs (CAPs), requiring "the maximum feasible participation of residents of the areas and groups involved," was reportedly having a disruptive influence in many cities and was the target of bitter complaints from local party leaders. LBJ seethed privately about the "revolutionary" activity that some CAPs were fomenting, but he never repudiated them publicly and continued to support federal funds for neighborhood organizations. CAPs were the administration's final, frail hope that it could benefit from the transformative energy of a movement over which it rapidly lost influence.26¶ Political Failure and Enlightened Administration¶ **Against the general norm that presidents are repressive or indifferent in their response to the demands of insurgent groups, Johnson's uneasy collaboration with the civil rights movement shows how an ambitious president and social activists can form an alliance in the service of enduring reform**. Although this fusion of presidential power to a movement for social justice was short lived, **the fragile partnership made possible the most dramatic civil rights legislation since the Reconstruction era**. **Without the work of civil rights leaders and activists in mobilizing demonstrations that elicited the violent reaction of segregationists and aroused strong sympathy in the country, no civil rights revolution would have been possible. At the same time,** **without Johnson's willingness to support, indeed, to take advantage of the opportunity that civil rights direct action provided, the landmarks laws of 1964 and 1965 might never have been enacted.**¶ Johnson's singularly determined fusion of executive power to a social movement eventually imploded. As early as 1965, it became clear that Johnson's effort to become a leader of the civil rights movement suffered from his attempt to manage all the other responsibilities that the modern presidency pulls in its train. Since Theodore Roosevelt, reformers and ambitious presidents had endeavored to reconstruct the executive office so that its constitutional mandate to "preserve, protect and defend the Constitution" might be rededicated as a vantage point for social and economic change. But Johnson's explosive relationship with the civil rights movement cast serious doubt on the "Progressive era conceit that the presidency is inherently disposed to ally itself with movements for reform and liberation" (Skowronek and Glassman 2007, 7). In the end, the Great Society revealed both the untapped potential for cooperation between the modern presidency and social movements and th

e inherent tensions between "high office" and insurgency that made such collaboration so difficult. The tasks of the modern presidency-the domestic and international responsibilities that constrained the "steward of the public welfare"-necessarily limited the extent to which Johnson could become a trusted leader of the social movements that arose during the 1960s.¶ By 1968, Johnson, the self-fashioned agent of a political transformation as fundamental as any in history, had become a hated symbol of the status quo, forced into retirement lest he contribute further to the destruction of the liberal consensus. As he privately told Hubert Humphrey in the spring of 1968, "I could not be the rallying force to unite the country and meet the problems confronted by the nation ... in the face of a contentious campaign and the negative attitudes towards [me] of the youth, Negroes, and academics."27¶ LBJ thus saw the mantle of leadership pass to the likes of Eugene McCarthy, whose pioneering grassroots organization drove the president from the field in 1968, and George McGovern, the Democratic nominee for president in 1972. The "McGovern Democrats," who took control of the Democratic Party in the wake of the fractious 1968 presidential contest, followed the progressive tradition of scorning partisanship-of desiring a direct relationship between presidential candidates and grassroots activists. In this respect, the expansion of presidential primaries and other changes in the nomination politics initiated by the McGovern-Fraser reforms were the logical extension of the modern presidency. But these reformers, champions of a "new politics," rejected notions of popular presidential leadership that prevailed during the Progressive era and New Deal eras (Ceaser 1979; Miroff 2007). **Viewing the president as the agent rather than the steward of the public welfare, new politics liberals embraced the general ideas current in the late 1960s that social movements should direct presidential politics and governance.**¶ **Even as McGovern's insurgent presidential campaign was an electoral disaster, the legislation conceived by the ephemeral alliance between Johnson and the civil rights movement built a national administrative apparatus that had staying power in American political life**. The 1964 and 1965 civil rights reforms empowered the federal bureaucracy-especially the Department of Justice, the Department of Health, Education, and Welfare, and the newly formed EEOC-to assist the courts in creating parallel enforcement mechanisms for civil rights. These proved effective. For example, in four years the Johnson administration accomplished more desegregation in southern schools than the courts had in the previous 14.¶ As historians like Hugh Davis Graham have chronicled, "new theories of compensatory justice and group rights" given prominent expression in LBJ's Howard University Address were deftly advanced by "new social regulators" in the EEOC (Graham 1990, Chapter IX). Despite the late-1960s political demise of the Great Society, the EEOC staff, aided by supporters in other executive agencies and the federal courts, was able to expand the EEOC's power far beyond the original constraints of Title VII of the act. The text of Title VII explicitly sought to limit findings of discrimination by requiring evidence of intent. EEOC staffers argued that racial disparities in the composition of a labor force were ample proof of discrimination, whether intended or not. Seizing authority on its own accord, the EEOC collected data from tens of thousands of employers in order to analyze entire industries. Only a couple of years after Johnson left office, the federal courts deferred to EEOC guidelines, tossing aside Title VII's original dictates in favor of an "effects based definition of discrimination" that went beyond the goal of equal treatment to that of equal results (Graham 1990, 250). A "quiet revolution" had occurred in national administration, one that dismantled the compromise that Dirksen and moderate Republicans extracted in 1964.¶ Similarly, as Richard Valelly has documented, an "extended Voting Rights Act" emerged from an institutional partnership between the Justice Department and the courts. **The alliance between bureaucratic discretion and legal activism expanded the 1965 statute from the commitment to free African Americans from discriminatory practices, such as literacy tests, to a more capacious program that promoted minority office holding, regulated nonsouthern states and local jurisdictions that had discriminated against the voting rights of racial minorities, and freed regulators and plaintiffs from having to demonstrate intentional discrimination in seeking remedies for low levels of minority representation and electoral participation** (Valelly 2004, chap. 9)-**These**¶ **administrative and legal efforts appeared to give institutional form to hard-won victories achieved by Johnson and civil rights activists**. At the same time, the securing of what Valelly has called a "second reconstruction" tended to isolate civil rights activists. LBJ paid dearly for the alienation of the social movements from the White House; just as surely, ***the civil rights movement and the other social protest movements it inspired paid a price for their rejection of presidential leadership***. The 1960s unleashed new forces and new expectations that could not be quelled by the election of Nixon. Indeed, it was the 1970s rather than the 1960s when affirmative action and many other civil rights measures became a real presence in American society. **And yet, even as they continued to look to the national government to solve the problems thrown up by an industrial-and postindustrial-order, the public interest groups that emerged during the 1970s** (which evolved from the social movements of the 1960s) **distrusted presidential leadership and bureaucratic agencies, and sought to protect social policy from unfriendly executive administration** (Melnick 2005). **Teaching Americans both to expect more from the government and to trust it less, the Great Society was the fulcrum on which decline of liberalism and the rise of conservatism tilted.**¶ **Johnson's willingness to embrace the civil rights movement and its reform agenda transcended narrow, cautious self-interest. Indeed, his wholehearted support for far-reaching civil rights defied the careful distance that most presidents maintained vis-à-vis social movements**. As we shall see, Reagan and his political allies developed an alliance with Christian Conservatives that was arbitrated by a reconstructed Republican Party. Consequently, he would be much less exposed in his relationship with the Religious Right than Johnson had been in seeking to leverage the civil rights revolution.

**They cause extinction**

**Small 06** (Jonathan, former Americorps VISTA for the Human Services Coalition,“Moving Forward,” *The Journal for Civic Commitment*, Spring, http://www.mc.maricopa.edu/other/engagement/Journal/Issue7/Small.jsp)

What will be the challenges of the new millennium? And how should we equip young people to face these challenges? While we cannot be sure of the exact nature of the challenges, we can say unequivocally that humankind will face them together. If the end of the twentieth century marked the triumph of the capitalists, individualism, and personal responsibility, the new century will present challenges that require collective action, unity, and enlightened self-interest. Confronting global warming, depleted natural resources, global super viruses, global crime syndicates, and multinational corporations with no conscience and no accountability will require cooperation, openness, honesty, compromise, and most of all solidarity – ideals not exactly cultivated in the twentieth century. We can no longer suffer to see life through the tiny lens of our own existence. Never in the history of the world has our collective fate been so intricately interwoven. Our very existence depends upon our ability to adapt to this new paradigm, to envision a more cohesive society. With humankind’s next great challenge comes also great opportunity. Ironically, modern individualism backed us into a corner. We have two choices, work together in solidarity or perish together in alienation. Unlike any other crisis before, the noose is truly around the neck of the whole world at once. Global super viruses will ravage rich and poor alike, developed and developing nations, white and black, woman, man, and child. Global warming and damage to the environment will affect climate change and destroy ecosystems across the globe. Air pollution will force gas masks on our faces, our depleted atmosphere will make a predator of the sun, and chemicals will invade and corrupt our water supplies. Every single day we are presented the opportunity to change our current course, to survive modernity in a manner befitting our better nature. Through zealous cooperation and radical solidarity we can alter the course of human events. Regarding the practical matter of equipping young people to face the challenges of a global, interconnected world, we need to teach cooperation, community, solidarity, balance and tolerance in schools. We need to take a holistic approach to education. Standardized test scores alone will not begin to prepare young people for the world they will inherit. The three staples of traditional education (reading, writing, and arithmetic) need to be supplemented by three cornerstones of a modern education, exposure, exposure, and more exposure. How can we teach solidarity? How can we teach community in the age of rugged individualism? How can we counterbalance crass commercialism and materialism? How can we impart the true meaning of power? These are the educational challenges we face in the new century. It will require a radical transformation of our conception of education. We’ll need to trust a bit more, control a bit less, and put our faith in the potential of youth to make sense of their world. In addition to a declaration of the gauntlet set before educators in the twenty-first century, this paper is a proposal and a case study of sorts toward a new paradigm of social justice and civic engagement education. Unfortunately, the current pedagogical climate of public K-12 education does not lend itself well to an exploratory study and trial of holistic education. Consequently, this proposal and case study targets a higher education model. Specifically, we will look at some possibilities for a large community college in an urban setting with a diverse student body. Our guides through this process are specifically identified by the journal Equity and Excellence in Education. The dynamic interplay between ideas of social justice, civic engagement, and service learning in education will be the lantern in the dark cave of uncertainty. As such, a simple and straightforward explanation of the three terms is helpful to direct this inquiry. Before we look at a proposal and case study and the possible consequences contained therein, this paper will draw out a clear understanding of how we should characterize these ubiquitous terms and how their relationship to each other affects our study. Social Justice, Civic Engagement, Service Learning and Other Commie Crap Social justice is often ascribed long, complicated, and convoluted definitions. In fact, one could fill a good-sized library with treatises on this subject alone. Here we do not wish to belabor the issue or argue over fine points. For our purposes, it will suffice to have a general characterization of the term, focusing instead on the dynamics of its interaction with civic engagement and service learning. Social justice refers quite simply to a community vision and a community conscience that values inclusion, fairness, tolerance, and equality. The idea of social justice in America has been around since the Revolution and is intimately linked to the idea of a social contract. The Declaration of Independence is the best example of the prominence of social contract theory in the US. It states quite emphatically that the government has a contract with its citizens, from which we get the famous lines about life, liberty and the pursuit of happiness. Social contract theory and specifically the Declaration of Independence are concrete expressions of the spirit of social justice. Similar clamor has been made over the appropriate definitions of civic engagement and service learning, respectively. Once again, let’s not get bogged down on subtleties. Civic engagement is a measure or degree of the interest and/or involvement an individual and a community demonstrate around community issues. There is a longstanding dispute over how to properly quantify civic engagement. Some will say that today’s youth are less involved politically and hence demonstrate a lower degree of civic engagement. Others cite high volunteer rates among the youth and claim it demonstrates a high exhibition of civic engagement. And there are about a hundred other theories put forward on the subject of civic engagement and today’s youth. But one thing is for sure; today’s youth no longer see government and politics as an effective or valuable tool for affecting positive change in the world. Instead of criticizing this judgment, perhaps we should come to sympathize and even admire it. Author Kurt Vonnegut said, “There is a tragic flaw in our precious Constitution, and I don’t know what can be done to fix it. This is it: only nut cases want to be president.” Maybe the youth’s rejection of American politics isn’t a shortcoming but rather a rational and appropriate response to their experience. Consequently, the term civic engagement takes on new meaning for us today. In order to foster fundamental change on the systemic level, which we have already said is necessary for our survival in the twenty-first century, we need to fundamentally change our systems. Therefore, part of our challenge becomes convincing the youth that these systems, and by systems we mean government and commerce,have the potential for positive change.Civic engagement consequently takes on a more specific and political meaning in this context. Service learning is a methodology and a tool for teaching social justice, encouraging civic engagement, and deepening practical understanding of a subject. Since it is a relatively new field, at least in the structured sense, service learning is only beginning to define itself. Through service learning students learn by experiencing things firsthand and by exposing themselves to new points of view. Instead of merely reading about government, for instance, a student might experience it by working in a legislative office. Rather than just studying global warming out of a textbook, a student might volunteer time at an environmental group. If service learning develops and evolves into a discipline with the honest goal of making better citizens, teaching social justice, encouraging civic engagement, and most importantly, exposing students to different and alternative experiences, it could be a major feature of a modern education. Service learning is the natural counterbalance to our current overemphasis on standardized testing. Social justice, civic engagement, and service learning are caught in a symbiotic cycle. The more we have of one of them; the more we have of all of them. However, until we get momentum behind them, we are stalled. Service learning may be our best chance to jumpstart our democracy. In the rest of this paper, we will look at the beginning stages of a project that seeks to do just that.

## Alt

#### Failure to restrict drones to only AQAP inevitably means they will be used domestically to target people dissenting the government and oppression – they’ll be used on the alt

Swander 11 [Richard, staff writer, “Policing the Herd: Domestic Drones for Domestic Terrorists” Sott, Dec 10, 2011, <http://www.sott.net/article/238796-Policing-the-Herd-Domestic-Drones-for-Domestic-Terrorists>] CPO

With some form of martial law becoming an increasingly likely prospect in the US, and with the country being declared a battlefield, dissenting Americans now face indefinite military detention with no legal process, it is no longer science fiction that that face-recognising drones will be used to target anyone voicing opposition. We may not yet see tent-city Occupy protesters at City Hall being drone-tased from above, but with Facebook and Google+ integrating facial recognition apps into their social networks, it doesn't take a rocket scientist to see how the data you put on social media networks could be piped automatically to a drone hovering over your neighbourhood, tasers (and worse) locked and loaded to avenge any dissenting tweets. ¶ It will not be as in-your-face as that to begin with, so in order to win at least some public acceptance of the widespread roll-out of domestic drones I think we can expect to see gangs or drug dealers targeted initially - or maybe some more cow thieves. Who cares about them eh? Ironically (or opportunistically, depending on how you look at it), while the US military guards and assists the lucrative opium trade from Afghanistan, the authorities can use their 'War on Drugs' as an excuse to acclimatise US citizens to the use of drones targeting domestic 'terrorists'.

## Speed

#### Fast, technical debate is good—the alternative is getting spread out by real-world fine print and replacing detailed knowledge with “accessible” sound-bites

**Lerner 12** – poet, novelist, essayist, and critic, winner of the Hayden Carruth prize (October, Ben, Harpers, “Contest of Words: High school debate and the demise of public speech”, http://harpers.org/archive/2012/10/contest-of-words/?single=1&src=longreads&utm\_source=buffer&buffer\_share=b1dd3)

I’m not interested here in attempting to present these various activities in their considerable internal complexity but rather in noting the fearful symmetry between the ideological compartmentalization of high school debate and what passes for our national political discourse. It almost outpaces parody: in the year of my birth—the year of the Iranian Revolution, the year before “the Great Communicator” thrashed Carter in a televised debate by dismissing points of fact (“There you go again”) and focusing on framing—Phillips Petroleum helped formalize the sundering of values from policy in high school interscholastic debate. The parallel isn’t perfect, but it’s undeniable: the supposedly disinterested policy wonks debate the intricacies of health care or financial regulation in a jargon designed to be inaccessible to the uninitiated while the more presidential speakers test out plainspoken value claims on “lay judges,” i.e., civilians. And this division was underwritten by petrodollars. High school L–D is infinitely more intelligent than our actual presidential debates, and I’m not claiming policy debaters never made an argument about right and wrong, but I can’t believe that the existence of a corporately sponsored separation of value and policy in high school debate can be separated from that separation in the political culture at large.

One of the most common criticisms I’ve heard of the spread was that it detached Policy Debate from the real world, that nobody used language the way policy debaters did, except maybe auctioneers or rappers. Those are significant exceptions, but I’d also note that corporate persons use a version of the spread all the time: think of the spoken warnings at the end of television commercials for prescription drugs, when risk information is disclosed at a speed designed to make it difficult to comprehend. Or think about all the various forms of “fine print” one receives from financial institutions and health-insurance companies; the last thing you’re supposed to do with those hundreds of thousands of words is comprehend them. These types of disclosure are designed to conceal; they expose you to information that, should you challenge the institution in question, will be treated like a “dropped argument” in a fast round of debate—you have already conceded the validity of the point by failing to address it when it was presented. It’s no excuse that you didn’t have the time. Americans are always getting “spread” in their daily lives. Meanwhile our politicians speak very, very slowly about values utterly disconnected from their policies.

## DuBoff

**Terrorist attacks will be used to justify massive military campaigns – massively expands imperialism and makes it worse – empirics prove – the Plan is key to prevent it**

**DuBoff, 03** Prof. Economics at Bryn Mawr College (Richard, “US hegemony: Continuing Decline, Enduring Danger,” http://home.aubg.bg/students/SIG020/)

Nowadays, cooperation among states is promoted in order to create a stable international community. When the bipolar model was destroyed after the end of the Cold War, the idea of balance of power shared by a certain number of greater political actors became more and more popular. This idea lied behind the creation and the operation of all international organizations, both military alliances (like NATO) and non-military ones (like the United Nations). The main point has been to look for consensus among the major powers to avoid conflicts and to prevent the excessive influence (or domination) by a particular state so that it cannot dictate world order. Having in mind the recent events, however, more and more sceptics appear who argue whether balance of power is currently present or achievable on the international stage of politics. Scholars in the field of political science start to believe that the USA use the notion of benign hegemony in order to justify their expansionist goals (meaning increase in political, economic and cultural influence) for the establishment of a “new world order”. Balance of power is not desired, not pursued, but undermined.A benign hegemony requires some moral grounds for a guise of his actual search for influence and power. Thus, it is already clear how the tragic terrorist attacks of September 11th in New York were used by the US to unleash a massive military campaign. The declaration of an all-out war on terrorism served to justify the subsequent military operations in the Middle East. They were carried out officially by international forces but, undoubtedly, the US were the leading stimulus and driving force. They engaged the international community in invading two countries on the grounds that humanitarian intervention was needed there - that human rights were abused, terrorists developed their networks, or that secret weapons were being developed. Finally, neither the terrorists claimed to be in Afghanistan, nor the nuclear weapons reputedly developed by Saddam Hussein. But, these two countries ended up with the establishment of pro-US puppet regimes under the fragile claim they were under the jurisdiction of the international community. These events, as well as the possible US projects for dealing with North Korea and Iran, clearly presents their determination to proceed in order to become the undisputed leading power on the international arena.

**No risk of “endless warfare” from imperialism – their authors are wrong**

**Gray 07, Director of the Centre for Strategic Studies and Professor of International Relations and Strategic Studies at the University of Reading, graduate of the Universities of Manchester and Oxford, Founder and Senior Associate to the National Institute for Public Policy, formerly with the International Institute for Strategic Studies and the Hudson Institute** (Colin, July, “The Implications of Preemptive and Preventive War Doctrines: A Reconsideration”, <http://www.ciaonet.org/wps/ssi10561/ssi10561.pdf>)

7. A policy that favors preventive warfare expresses a futile quest for absolute security. It could do so. Most controversial policies contain within them the possibility of misuse. In the hands of a paranoid or boundlessly ambitious political leader, prevention could be a policy for endless warfare. However, the American political system, with its checks and balances, was designed explicitly for the purpose of constraining the executive from excessive folly. Both the Vietnam and the contemporary Iraqi experiences reveal clearly that although the conduct of war is an executive prerogative, in practice that authority is disciplined by public attitudes. Clausewitz made this point superbly with his designation of the passion, the sentiments, of the people as a vital component of his trinitarian theory of war. 51 It is true to claim that power can be, and indeed is often, abused, both personally and nationally. It is possible that a state could acquire a taste for the apparent swift decisiveness of preventive warfare and overuse the option. One might argue that the easy success achieved against Taliban Afghanistan in 2001, provided fuel for the urge to seek a similarly rapid success against Saddam Hussein’s Iraq. In other words, the delights of military success can be habit forming. On balance, claim seven is not persuasive, though it certainly contains a germ of truth. A country with unmatched wealth and power, unused to physical insecurity at home—notwithstanding 42 years of nuclear danger, and a high level of gun crime—is vulnerable to demands for policies that supposedly can restore security. But we ought not to endorse the argument that the United States should eschew the preventive war option because it could lead to a futile, endless search for absolute security. One might as well argue that the United States should adopt a defense policy and develop capabilities shaped strictly for homeland security approached in a narrowly geographical sense. Since a president might misuse a military instrument that had a global reach, why not deny the White House even the possibility of such misuse? In other words, constrain policy ends by limiting policy’s military means. This argument has circulated for many decades and, it must be admitted, it does have a certain elementary logic. It is the opinion of this enquiry, however, that the claim that a policy which includes the preventive option might lead to a search for total security is not at all convincing. Of course, folly in high places is always possible, which is one of the many reasons why popular democracy is the superior form of government. It would be absurd to permit the fear of a futile and dangerous quest for absolute security to preclude prevention as a policy option. Despite its absurdity, this rhetorical charge against prevention is a stock favorite among prevention’s critics. It should be recognized and dismissed for what it is, a debating point with little pragmatic merit. And strategy, though not always policy, must be nothing if not pragmatic.

**Democracy and economic liberalization helps checks bad effects of imperialism**

**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.

## Carson

#### Civilian drone use will be impossible absent the affs deconstruction of the terrorist, Makes watching the government impossible

Kevin Gosztola, 3-27-12 (“And the ‘Terrorists Might Use Drones’ Myth Was Born”, <http://firedoglake.com/2012/03/27/and-the-terrorists-might-use-drones-myth-was-born/>)

Hysterical and improbable, it may be, but John Villasenor, a senior fellow at the Brookings Institution, is convinced that the oncoming proliferation of drone use in the United States will mean Americans have to fear terrorists might use drones.**¶** In an op-ed published by the Los Angeles Times, the think tanker notes the sweeping new Federal Aviation Authority (FAA) bill that opens up US domestic airspace and how much of the concern has focused on privacy issues. He then adds there is another issue: “the threat that they could be used to carry out terrorist attacks.”**¶** How would “terrorists” use drones to attack Americans? Villasenor, who also happens to be an electrical engineer affiliated with UCLA, provides a detailed explanation:¶ The technology exists to build drones that fit into a backpack and are equipped with a video camera and a warhead so they can be flown, cruise missile style, into a target. In fact, in September 2011 it was announced that the U.S. Army had signed a nearly $5-million contract with a California company, AeroVironment Inc., for the purchase of its Switchblade drones. A Switchblade launches from a tube roughly 2 feet long, sprouts wings immediately after exiting the tube and is then controlled by an operator who looks into a shoe-box-shaped viewer displaying video from the drone. It is equipped with an electric motor that is quiet even when running, and that can be switched off to enable a completely silent glide in the final moments of an approach.¶ Is it certain that this convoluted scenario could play out? According to Villasenor, “There’s really no dispute that it is a question of when and not if. The day will come when such drones are available to almost anyone who wants them badly enough.” And why is Villasenor so certain?¶ There is ample evidence that terrorist groups have already experimented with drones. As far back as the mid-1990s — practically ancient history in drone terms — the Japanese Aum Shinrikyo sect that carried out the sarin gas attack in the Tokyo subway reportedly considered drones. So too have Al Qaeda and the Colombian insurgent group FARC.¶ Nations with a record of close ties to terrorists are another concern. Iran unveiled a drone in August 2010 that President Mahmoud Ahmadinejad managed to describe as an “ambassador of death” and a “message of peace and friendship” in the same sentence.¶ The closest Villasenor can come to evidence is that these terror organizations almost, maybe or possibly considered the use of drones. They didn’t use them, but that doesn’t factor into Villasenor’s hyping of this “threat.” There is no cited incident or attack in his paragraph alleging terrorists have a history of use. And, on top of that, Iran’s possession of a drone to deter aggression from countries like the US or Israel that have publicly stated they are considering military strikes is lumped into this talk about a “threat” from “terrorist” use of drones.¶ Villasenor seems to be the only one out there right now warning about this “threat.” [cont'd]He went on NPR’s Fresh Air weeks ago and said:¶ It doesn’t take too much imagination to understand that a drone is very hard to stop. It flies low and it isn’t stopped by all of the infrastructure we have in place to make sure people don’t go to the places they’re not supposed to go to. Fences and walls and gates and barriers, it simply goes over those things. … As these drones get cheaper, more prevalent, easier to get, attract less attention, it raises the risks that they will fall into the wrong hands and be used inappropriately.¶ Prior to Villasenor, the Department of Homeland Security (DHS) put out a bulletin on this “threat” in 2004 that suggested:¶ Recent intelligence reporting confirms terrorist interest in the use of Remotely Piloted Vehicles (RPV). RPVs fall into two categories; Unmanned Aerial Vehicles (UAVs), which are military hardware, or Remote Controlled Aircraft (RCAs), which are hobby model aircraft or commercial remote controlled aircraft. We have no specific information to indicate an imminent attack in the United States using such vehicles, but it is important to ensure that the above-named recipients are fully aware of these capabilities…¶ …Use of RPVs represent a potentially viable tactic against some targets defended by standard protection measures. Although RCAs have not been used by terrorists to date, because of their novel capabilities it is prudent to consider the possibility from the point of view of potential consequences, use scenarios, and indicators of such use. Terrorists may find the use of these vehicles attractive because they are relatively quiet, have a low radar signature, are easy to operate and typically have a useful payload capacity.¶ To sum up the warning: terrorists have not used drones yet but DHS has “intelligence reporting” that “terrorists” are “interested” and department staff imagined a scenario where “terrorists” could use them, and so the DHS will proceed as if it is 100% possible that a terror attack could occur, even if improbable.¶ The Association for Unmanned Vehicle Systems International (AUVSI) looked at this myth in 2009 in their magazine. Wayne Morse, president of American Dynamic Flight Systems, which produces UAVs, said it’s unlikely that terrorists would choose UAVs. “It doesn’t make sense. UAVs are very complex and terrorists want to terrorize. How can you best do that? If you have people willing to kill themselves, that’s what terrorizes. So why aim UAVS at the Super Bowl when you can have somebody walk up and self-detonate before they go through stadium security and cause mass panic?”¶ \*¶ It looks like Americans are in for another instance in history where a myth becomes truth. Like the ticking time bomb scenario that Bush Administration officials cited to promote support for torture, the minds of establishment and political think tanks will promote the fear of terrorists using drones.**¶** How will this fear be used for mendacious or even nefarious purposes? Villasenor says in his op-ed that the “model aircraft” provision in the new FAA bill allowing “hobbyists to operate drones weighing up to 55 pounds with essentially no government oversight” is “inconsistent” when it comes to “anti-terrorism policy.” The hysteria could be used to make it harder for US citizens from having their own drones for civilian use. They could be required to go through a licensing system.¶ This is what Tim Pool, the Occupy Wall Street livestreamer who engineered the “OccuCopter,” has argued:¶ I believe it is inevitable that civilian drone use will be restricted by expensive permits, putting the ability into the hands of those who can afford the liabilities — not the average civilian. Drones will most likely have to be registered at some point, so that the owner or controller can be identified via wireless signal.¶ He thinks that civilians must be able to use drones as a “crucial counterbalance” to the “surveillance state.” Noting that many police departments already use drones, he says, “Who watches the watchmen?” While I do not endorse the use of drones, this hysteria could be used to make it harder for citizens or consumers to use drones in the future.

Drones are used to make EVERYONE visible-Even the director of the FBI proves

RT, 13 [“FBI director admits domestic use of drones for surveillance,” <http://rt.com/usa/fbi-director-mueller-drones-947/>, ALB]

The FBI uses drones for domestic surveillance purposes, the head of the agency told Congress early Wednesday.¶ Robert Mueller, the director of the Federal Bureau of Investigation, confirmed to lawmakers that the FBI owns several unmanned (SIC) aerial vehicles, but has not adopted any strict policies or guidelines yet to govern the use of the controversial aircraft. **¶** “Does the FBI use drones for surveillance on US soil?” Sen. Chuck Grassley (R-Iowa) asked Mr Mueller during an oversight hearing on Capitol Hill Wednesday before the Senate Judiciary Committee.¶ “Yes,” Mueller responded bluntly, adding that the FBI’s operation of drones is “very seldom.” ¶ Asked by Sen. Dianne Feinstein (D-California) to elaborate, Mueller added, “It’s very seldom used and generally used in a particular incident where you need the capability.” Earlier in the morning, however, Mueller said that the agency was only now working to establish set rules for the drone program. ¶ Mueller began answering questions just after 10 a.m. EDT. He briefly touched on the recently exposed NSA surveillance program that has marred the reputation of the United States intelligence community. Mueller said 22 agents have access to a vast surveillance database, including 20 analysts and two overseers. ¶

## Experts

**Our use of experts is good**

**Turner 01, Graduate Research Professor and Chair of the Department of Philosophy at the University of South Florida, ‘1 (Stephen, February “What is the Problem with Experts?” Social Studies of Science, Vol 31 Issue 1, p 123-149, Sage Publications)**

The answer to Fish is to treat the liberal principle of neutrality not as an absolute assertion about the nature of beliefs, but as a core rule, whose application varies historically, whose main point is to establish a means of organizing the discussion of political matters, that is to say the discussion of political decisions. We can apply this to the problem of expertise as follows: it is no surprise that, in order for there to be genuine discussion in Schmitt's sense, some things would be temporarily taken for fact, or, alternatively, some things would be left to the experts to settle. 'Politiciz­ing' everything, making everything into the subject of political decision­making (or treating it as an analogue to political decision-making), would lose the advantages of the intellectual division of labour and make reasoned persuasion impossible. Some facts need to be taken for granted in order for there to be genuine political discussion, and some of the work of establish­ing the facts is, properly, delegated to experts. Indeed, to imagine a world in which such delegation did not occur would be to imagine a simpler society, at best a society of Jeffersonian yeomen, in which everyone knew pretty much what everyone else knew that was relevant to public decision­making. To preserve the possibility of political discussion that such societies established, it is essential to delegate to experts and grant them cognitive authority. But granting them cognitive authority is not the same as grant­ing them some sort of absolute and unquestionable power over us. The fact that expertise goes through a process of legitimation also means that legitimacy may be withdrawn and the cognitive authority of experts may collapse, and this suggests something quite different than the idea that liberalism is a kind of self-contradiction, and also something much more interesting. We, the non-experts, decide whether claims to cognitive au­thority, which in political terms are requests to have their conclusions treated as neutral fact, are to be honoured. And we have, historically, changed our minds about who is 'expert', and what is to be treated as neutral fact. This is, so to speak, a 'liberal' argument about expertise. It grants that cognitive authority and the acceptance of expertise, in modern conditions, is a condition of genuine public discourse. Liberalism, in the form of the principle of neutrality, is a means to the end of the creation of the conditions for public discourse. It is a means, however, that is not given by God, or the courts, or 'reason', but lives in the political decisions we make to regard assertions as open to public discussion or not. Historically, liberalism established the space for public discussion by expelling religious sectarian 'expertise'. The challenge of the present is, in part, to deal with the claims of non-religious experts to cognitive authority. There is no formula for meeting this challenge. But there is a process of legitimation and delegitimation. And it should be no surprise that this process has come to occupy more of public discourse than ever before. But the very vigour of discussion, and the ability of the public to make decisions about what claims are legitimate, belies the image of the liberal public as victim. Is this enough? Or is there a higher standard of proper public delibera­tion to which public acceptance of expert claims ought to be held? Anti-liberals, following the arguments of Habermas and Foucault, have gen­erally said that it is not enough. For them, it is precisely the point of the critique of expertise to show how our forms of reasoning in public deliberation are preconditioned by unchallenged and, practically speaking, unchallengeable forming assumptions that derive from experts.7 The kind of social constructionism that has been practised in much of science studies is different in character, and has different implications, for it is concerned not with showing that some forms of discussion involve social construction and others do not, but with showing that even science has this character. As I have suggested, to the extent that it has been concerned with establishing the conventional and mutable character of many of the distinctions that philosophers of science have attempted to absolutize, that is to say to make scientists less immaculate and more like plumbers, social constructionism parallels a moment in liberal theory. The moment is the one at which it was recognized that the history of libera

lism is a matter of 'continuation by other means', in which the 'foundations' of actual liberal democracies are conventions, custom, flexibly applied and typically somewhat vague 'principles' rather than rigid doctrines or acts of faith. A corollary recognition to this political realization is that despite being mutable and shifting, conventions have sufficed to preserve what Schmitt ([1926] 1985: 5) characterized as the real possibility of'persuad­ing one's opponents through argument of the truth or justice of something, or allowing oneself to be persuaded of something as true or just'. The parallel claim that what counts as 'expert' is conventional, muta­ble and shifting, and that people are persuaded of claims to expertise through mutable, shifting conventions does not make the decisions to accept or reject the authority of experts less than reasonable in the sense appropriate to liberal discussion. To grant a role to expert knowledge does not require us to accept the immaculate conception of expertise. The lesson of the second kind of social constructionism is that these conditions, the conditions of mutability - and not some sort of analogue to Haber-mas's ideal-speech situation - are the conditions under which scientific consensus itself occurs, and that there is no alternative. This is a negative message, but nevertheless an important one, in that it excludes a certain kind of utopianism about expertise and its 'control' by some sort of higher reason. Excluding this kind of utopianism is a kind of answer to the issues with which we began. Expertise is a deep problem for liberal theory only if we imagine that there is some sort of standard of higher reason against which the banal process of judging experts as plumbers can be held, and if there is not, it is a deep problem for democratic theory only if this banal process is beyond the capacity of ordinary people.

## P

#### Personal experience isn’t bad for debate, but debate is bad for focusing on personal experience—it forces you, the judge, to render the value of a person’s intimate and many times traumatic experiences—this is epistemically violent

Judith BUTLER 01 is Maxine Elliot Professor in the Departments of Rhetoric and Comparative Literature at the University of California, Berkeley, [“Giving an Account of Oneself,” *Diacritics* 31.4 (2001) 22-40, Project Muse]

But here, and for the time being, my concern is with a suspect coherence that sometimes attaches to narrative and, specifically, with the way in which narrative coherence may foreclose upon an ethical resource, namely, an acceptance of the limits of knowability in oneself and others. It may even be that to hold a person accountable for his or her life in narrative form is to require a falsification of that life in the name of a certain conception of ethics. Indeed, if we require that someone be able to tell in story form the reasons why his or her life has taken the path it has, that is, to be a coherent autobiographer, it may be that we prefer the seamlessness of the story to something we might tentatively call the truth of the person, a truth which, to a certain degree, and for reasons we have already suggested, is indicated more radically as an interruption. It may be that stories have to be interrupted, and that for interruption to take place, a story has to be underway. This brings me closer to the account of the transference I would like to offer, a transference that might be understood as a repeated ethical practice. Indeed, [End Page 34] if, in the name of ethics, we require that another do a certain violence to herself, and do it in front of us, offering a narrative account or, indeed, a confession, then, conversely, it may be that by permitting, sustaining, accommodating the interruption, a certain practice of nonviolence precisely follows. If violence is the act by which a subject seeks to reinstall its mastery and unity, then nonviolence may well follow from living the persistent challenge to mastery that our obligations to others require. Although some would say that to be a split subject, or a subject whose access to itself is opaque and not self-grounding, is precisely not to have the grounds for agency and the conditions for accountability, it may be that this way in which we are, from the start, interrupted by alterity and not fully recoverable to ourselves, indicates the way in which we are, from the start, ethically implicated in the lives of others. The point here is not to celebrate a certain notion of incoherence, but only to consider that our incoherence is ineradicable but nontotalizing, and that it establishes the way in which we are implicated, beholden, derived, constituted by what is beyond us and before us. If we say that the self must be narrated, that only the narrated self can be intelligible, survivable, then we say that we cannot survive with an unconscious. We say, in effect, that the unconscious threatens us with an insupportable unintelligibility, and for that reason we must oppose it. The "I" who makes such an utterance will surely, in one form or another, be besieged precisely by what it disavows. This stand, and it is a stand, it must be a stand, an upright, wakeful, knowing stand, believes that it survives without the unconscious or, if it accepts an unconscious, accepts it as something which is thoroughly recuperable by the knowing "I," as a possession perhaps, believing that the unconscious can be fully and exhaustively translated into what is conscious. It is easy to see this as a defended stance, for it remains to be known in what this particular defense consists. It is, after all, the stand that many make against psychoanalysis itself. In the language which articulates the opposition to a non-narrativizable beginning resides the fear that the absence of narrative will spell a certain th

reat, a threat to life, and will pose the risk, if not the certainty, of a certain kind of death, the death of a subject who cannot, who can never, fully recuperate the conditions of its own emergence. But this death, if it is a death, is only the death of a certain kind of subject, one that was never possible to begin with, the death of a fantasy, and so a loss of what one never had. One goes to analysis, I presume, to have someone receive one's words, and this produces a quandary, since the one who might receive the words is unknown in large part, and so the one who receives becomes, in a certain way, an allegory for reception itself, for the phantasmatic relation to receiving that is articulated to, or at least in the face of, an Other. But if this is an allegory, it is not reducible to a structure of reception that would apply equally well to everyone, although it would give us the general structures within which a particular life might be understood. We, as subjects who narrate ourselves in the first person, encounter in common something of a predicament. Since I cannot tell the story in a straight line, and I lose my thread, and I start again, and I forget something crucial, and it is to hard to think about how to weave it in, and I start thinking, thinking, there must be some conceptual thread that will provide a narrative here, some lost link, some possibility for chronology, and the "I" becomes increasingly conceptual, increasingly awake, focused, determined, it is at this point that the thread must fall apart. The "I" who narrates finds that it cannot direct its narration, finds that it cannot give an account of its inability to narrate, why its narration breaks down, and so it comes to experience itself, or, rather, reexperience itself, as radically, if not irretrievably, unknowing about who it is. And then the "I" is no longer imparting a narrative to a receiving analyst or Other. The "I" is breaking down in certain very specific ways in front of the Other or, to anticipate Levinas, in the face of the Other (originally I wrote, [End Page 35] "the in face of the Other," indicating that my syntax was already breaking down) or, indeed, by virtue of the Other's face. The "I" finds that, in the face of an Other, it is breaking down. It does not know itself, and perhaps it never will. But is that the task, to know itself, to achieve an adequate narrative account of a life? And should it be? Is the task to cover over the breakage, the rupture, which is constitutive of the "I" through a narrative means that quite forcefully binds the elements together in a narration that is enacted as if it were perfectly possible, as if the break could be mended and defensive mastery restored?

## 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.

## Multidim

**Turn-Multidimensionality**

**A. Their anti-racist scholars marginalize bodies affected by heteronormativity-This is not solved by their incorporation of feminism. This leads to violent forms of exclusion and causes further racial oppression-Turns the case**

**Hutchinson, 99** [Darren Leonard, Assistant Professor, Southern Methodist University School of Law, “Ignoring the Sexualization of Race: Heteonormativity, Critical Race Theory and Anti-Racist Politics,” Buffalo Law Review, Winter, 47 Buffalo L. Rev. 1, pg. lexis, ALB]

My analysis expands the emergent race-sexuality critiques and my own ongoing analysis of racial and sexual oppression by directing the focus of this critical scholarship to anti-racist legal theory and political discourse. My mission here is to raise and engage, in the context of anti-racism, the compelling observations of the various internal critiques of identity politics. Accordingly, this Article endeavors to demonstrate that anti-racist scholars often exhibit a misunderstanding of (or a lack of concern for) the relationship between racial oppression and other forms of subordination, particularly heterosexism and patriarchy, and that they often perpetuate heterosexism and marginalize gay, lesbian, bisexual and transgendered people of color in their work. As an empirical setting for discussing these claims, this Article examines the social problem of systemic violence against oppressed social groups, the anti-racist and legal responses to this violence, and more generalized discussions of heterosexism and gay and lesbian equality within anti-racist discourse and critical race theory.¶ The problem of violence against oppressed social groups provides an excellent setting for exploring the multidimensionality of subordination and for developing a challenge to anti-racist essentialism. As this Article reveals, published accounts and available statistical data regarding oppressive violence targeting gay, lesbian, bisexual and transgendered people of color indicate that much of this violence involves the use of sexual subordination to perpetuate racial harms. Despite the deployment of sexualized violence against gays, lesbians, bisexuals and the transgendered of color to further racial oppression, anti-racist theorists have not constructed a substantial critique of heterosexism in their work, nor has the issue of sexual justice for gay, lesbian, bisexual and transgendered people been incorporated into the agendas of most anti-racist political organizations. In fact, several anti-racist theorists have questioned the importance of including sexual identity as a protected category within existing civil rights law.¶ The exclusion or marginalization of issues of homosexuality from and within anti-racist discourse stands in stark contrast to the vigilance with which anti-racism has historically unveiled and challenged the sexualized nature of racial oppression. Yet, much of the historic attention paid to sexualized racial aggression has centered around heterosexual, usually male, victimization. By responding to heterosexually based racial violence and ignoring homophobic forms of racial violence, anti-racism marginalizes gay, lesbian, bisexual and transgendered people of color, allows racial oppression to escape the challenge of anti-racist advocacy, and creates a discriminatory and heteronormative model of racial justice.