### 1NC

#### OUR INTERPRETATION: The resolution asks a yes/no question as to the desirability of the United States Federal Government action. The role of the ballot should be to affirm or reject the actions and outcomes of the plan.

#### 1. THE TOPIC IS DEFINED BY THE PHRASE FOLLOWING THE COLON – THE UNITED STATES FEDERAL GOVERNMENT IS THE AGENT OF THE RESOLUTION, NOT THE INDIVIDUAL DEBATERS

Webster’s Guide to Grammar and Writing 2K

<http://ccc.commnet.edu/grammar/marks/colon.htm>

Use of a colon before a list or an explanation that is preceded by a clause that can stand by itself. Think of the colon as a gate, inviting one to go on… If the introductory phrase preceding the colon is very brief and the clause following the colon represents the real business of the sentence, begin the clause after the colon with a capital letter.

#### 2. “RESOLVED” EXPRESSES INTENT TO IMPLEMENT THE PLAN

American Heritage Dictionary 2K

[www.dictionary.com/cgi-bin/dict.pl?term=resolved](http://www.dictionary.com/cgi-bin/dict.pl?term=resolved)

To find a solution to; solve …

To bring to a usually successful conclusion

#### 3. “SHOULD” DENOTES AN EXPECTATION OF ENACTING A PLAN

American Heritage Dictionary – 2K

[www.dictionary.com]

3 Used to express probability or expectation

#### 4. THE U.S.F.G. is the three branches of government

Dictionary.com 2k6 [<http://dictionary.reference.com/browse/united+states+government>]

|  |
| --- |
| noun |
| the executive and legislative and judicial branches of the federal government of the United States |

#### Switch side debate is good-direct engagement, not abstract relation, with identities we do not identify with is critical to us to overcome the existential resentment we feel towards those with whom we disagree. Lack of switch-side facilitates a refusal to accept that our position is within question

Glover 10

[Robert, Professor of Political Science at University of Connecticut, Philosophy and Social Criticism, “Games without Frontiers?: Democratic Engagement, Agonistic Pluralism, and the Question of Exclusion”, Vol. 36, p. asp uwyo//amp]

In this vein, Connolly sees the goal of political engagement as securing a positive ‘ethos of engagement’ in relation to popular movements which alter existing assumptions, that is, a positive attitude towards attempts at pluralization. Connolly suggests we do so through thecultivation of two essential virtues: agonistic respect and critical responsiveness. 88 Agonistic respect is defined as a situation whereby each political actor arrives at an appreciation for the fact that their own self-definition is bound with that of others, as well as recognition of the degree to which each of these projections is profoundly contestable. 89 While Connolly notes that agonistic respect is a ‘kissing cousin’ of liberal tolerance, he distinguishes it by saying that the latter typically carries ‘the onus of being at the mercy of a putative majority that often construes its own position to be beyond question.’ 90 Thus, agonistic respect is a reciprocal democratic virtue meant to operate across relations of difference, and Connolly deploys it as a regulative ideal for the creation agonistic democratic spaces. 91 In a somewhat related way, the virtue of ‘critical responsiveness’ also attempts to move beyond liberal tolerance. 92 Critical responsiveness entails ‘ careful listening and presumptive generosity to constituencies struggling to move from an obscure or degraded subsistence below the field of recognition, justice, obligation, rights, or legitimacy to a place on one or more of those registers.’ 93 Critical responsiveness is not pity, charity, or paternalism but implies an enhanced degree of concern for others, driven by the cultivation of reciprocal empathic concern 21 for that which you are not. 94 This attitude cannot be developed in an abstract relation to these new and existing forms of radical cultural, political, religious, and philosophical difference. Critical responsiveness above all requires that one ‘get[s] a whiff of experiences heretofore alien to [us]’, recognizing that while this may be unsettling or cause discomfort, direct engagement is the means by which you, ‘work tactically on yourself and others to overcome existential resentment of this persistent condition of human being.’

**Simualted national security law debates inculcate agency and decision-making skills—that enables activism and avoids cooption**

Laura K. **Donohue**, Associate Professor of Law, Georgetown Law, 4/11/**13**, National Security Law Pedagogy and the Role of Simulations, http://jnslp.com/wp-content/uploads/2013/04/National-Security-Law-Pedagogy-and-the-Role-of-Simulations.pdf

The concept of simulations as an aspect of higher education, or in the law school environment, is not new.164 Moot court, after all, is a form of simulation and one of the oldest teaching devices in the law. What is new, however, is the idea of designing a civilian national security course that takes advantage of the doctrinal and experiential components of law school education and integrates the experience through a multi-day simulation. In 2009, I taught the first module based on this design at Stanford Law, which I developed the following year into a full course at Georgetown Law. It has since gone through multiple iterations. The initial concept followed on the federal full-scale Top Official (“TopOff”) exercises, used to train government officials to respond to domestic crises.165 It adapted a Tabletop Exercise, designed with the help of exercise officials at DHS and FEMA, to the law school environment. The Tabletop used one storyline to push on specific legal questions, as students, assigned roles in the discussion, sat around a table and for six hours engaged with the material. The problem with the Tabletop Exercise was that it was too static, and the rigidity of the format left little room, or time, for student agency. Unlike the government’s TopOff exercises, which gave officials the opportunity to fully engage with the many different concerns that arise in the course of a national security crisis as well as the chance to deal with externalities, the Tabletop focused on specific legal issues, even as it controlled for external chaos. The opportunity to provide a more full experience for the students came with the creation of first a one-day, and then a multi-day simulation. The course design and simulation continues to evolve. It offers a model for achieving the pedagogical goals outlined above, in the process developing a rigorous training ground for the next generation of national security lawyers.166 A. Course Design The central idea in structuring the NSL Sim 2.0 course **was to bridge the gap between theory and practice by conveying** doctrinal **material and creating an alternative reality in which students would be forced to act upon legal concerns**.167 The exercise itself is a form of problem-based learning, wherein **students are given both agency and responsibility** for the results. Towards this end, the structure must be at once bounded (directed and focused on certain areas of the law and legal education) and flexible (responsive to student input and decisionmaking). Perhaps the most significant weakness in the use of any constructed universe is the problem of authenticity. Efforts to replicate reality will inevitably fall short. There is simply too much uncertainty, randomness, and complexity in the real world. One way to address this shortcoming, however, is through design and agency. The scenarios with which students grapple and the structural design of the simulation must reflect the national security realm, even as students themselves must make choices that carry consequences. Indeed, to some extent, student decisions themselves must drive the evolution of events within the simulation.168 Additionally, **while authenticity matters, it is worth noting that at some level the fact that the incident does not take place in a real-world setting can be a great advantage**. That is, the simulation creates an environment where students can make mistakes and learn from these mistakes – without what might otherwise be devastating consequences. It also allows instructors to develop multiple points of feedback to enrich student learning in a way that would be much more difficult to do in a regular practice setting. NSL Sim 2.0 takes as its starting point the national security pedagogical goals discussed above. It works backwards to then engineer a classroom, cyber, and physical/simulation experience to delve into each of these areas. As a substantive matter, the course focuses on the constitutional, statutory, and regulatory authorities in national security law, placing particular focus on the interstices between black letter law and areas where the field is either unsettled or in flux. A key aspect of the course design is that it retains both the doctrinal and experiential components of legal education. Divorcing simulations from the doctrinal environment risks falling short on the first and third national security pedagogical goals: (1) analytical skills and substantive knowledge, and (3) critical thought. A certain amount of both can be learned in the course of a simulation; however, the national security crisis environment is not well-suited to the more thoughtful and careful analytical discussion. What I am thus proposing is a course design in which doctrine is paired with the type of experiential learning more common in a clinical realm. The former precedes the latter, giving students the opportunity to develop depth and breadth prior to the exercise. In order to capture problems related to adaptation and evolution, addressing goal [1(d)], the simulation itself takes place over a multi-day period. Because of the intensity involved in national security matters (and conflicting demands on student time), the model makes use of a multi-user virtual environment. The use of such technology is critical to creating more powerful, immersive simulations.169 It also allows for continual interaction between the players. Multi-user virtual environments have the further advantage of helping to transform the traditional teaching culture, predominantly concerned with manipulating textual and symbolic knowledge, into a culture where students learn and can then be assessed on the basis of their participation in changing practices.170 I thus worked with the Information Technology group at Georgetown Law to build the cyber portal used for NSL Sim 2.0. The twin goals of adaptation and evolution require that students be given a significant amount of agency and responsibility for decisions taken in the course of the simulation. To further this aim, I constituted a Control Team, with six professors, four attorneys from practice, a media expert, six to eight former simulation students, and a number of technology experts. Four of the professors specialize in different areas of national security law and assume roles in the course of the exercise, with the aim of pushing students towards a deeper doctrinal understanding of shifting national security law authorities. One professor plays the role of President of the United States. The sixth professor focuses on questions of professional responsibility. The attorneys from practice help to build the simulation and then, along with all the professors, assume active roles during the simulation itself. Returning students assist in the execution of the play, further developing their understanding of national security law. Throughout the simulation, the Control Team is constantly reacting to student choices. When unexpected decisions are made, professors may choose to pursue the evolution of the story to accomplish the pedagogical aims, or they may choose to cut off play in that area (there are various devices for doing so, such as denying requests, sending materials to labs to be analyzed, drawing the players back into the main storylines, and leaking information to the media). A total immersion simulation involves a number of scenarios, as well as systemic noise, to give students experience in dealing with the second pedagogical goal: factual chaos and information overload. The driving aim here is to teach students how to manage information more effectively. Five to six storylines are thus developed, each with its own arc and evolution. To this are added multiple alterations of the situation, relating to background noise. Thus, unlike hypotheticals, doctrinal problems, single-experience exercises, or even Tabletop exercises, the goal is not to eliminate external conditions, but to embrace them as part of the challenge facing national security lawyers. The simulation itself is problem-based, giving players agency in driving the evolution of the experience – thus addressing goal [2(c)]. This requires a realtime response from the professor(s) overseeing the simulation, pairing bounded storylines with flexibility to emphasize different areas of the law and the students’ practical skills. Indeed, each storyline is based on a problem facing the government, to which players must then respond, generating in turn a set of new issues that must be addressed. The written and oral components of the simulation conform to the fourth pedagogical goal – the types of situations in which national security lawyers will find themselves. Particular emphasis is placed on nontraditional modes of communication, such as legal documents in advance of the crisis itself, meetings in the midst of breaking national security concerns, multiple informal interactions, media exchanges, telephone calls, Congressional testimony, and formal briefings to senior level officials in the course of the simulation as well as during the last class session. These oral components are paired with the preparation of formal legal instruments, such as applications to the Foreign Intelligence Surveillance Court, legal memos, applications for search warrants under Title III, and administrative subpoenas for NSLs. In addition, students are required to prepare a paper outlining their legal authorities prior to the simulation – and to deliver a 90 second oral briefing after the session. To replicate the high-stakes political environment at issue in goals (1) and (5), students are divided into political and legal roles and assigned to different (and competing) institutions: the White House, DoD, DHS, HHS, DOJ, DOS, Congress, state offices, nongovernmental organizations, and the media. This requires students to acknowledge and work within the broader Washington context, even as they are cognizant of the policy implications of their decisions. They must get used to working with policymakers and to representing one of many different considerations that decisionmakers take into account in the national security domain. Scenarios are selected with high consequence events in mind, to ensure that students recognize both the domestic and international dimensions of national security law. Further alterations to the simulation provide for the broader political context – for instance, whether it is an election year, which parties control different branches, and state and local issues in related but distinct areas. The media is given a particularly prominent role. One member of the Control Team runs an AP wire service, while two student players represent print and broadcast media, respectively. The Virtual News Network (“VNN”), which performs in the second capacity, runs continuously during the exercise, in the course of which players may at times be required to appear before the camera. This media component helps to emphasize the broader political context within which national security law is practiced. Both anticipated and unanticipated decisions give rise to ethical questions and matters related to the fifth goal: professional responsibility. The way in which such issues arise stems from simulation design as well as spontaneous interjections from both the Control Team and the participants in the simulation itself. As aforementioned, professors on the Control Team, and practicing attorneys who have previously gone through a simulation, focus on raising decision points that encourage students to consider ethical and professional considerations. Throughout the simulation good judgment and leadership play a key role, determining the players’ effectiveness, with the exercise itself hitting the aim of the integration of the various pedagogical goals. Finally, there are multiple layers of feedback that players receive prior to, during, and following the simulation to help them to gauge their effectiveness. The Socratic method in the course of doctrinal studies provides immediate assessment of the students’ grasp of the law. Written assignments focused on the contours of individual players’ authorities give professors an opportunity to assess students’ level of understanding prior to the simulation. And the simulation itself provides real-time feedback from both peers and professors. The Control Team provides data points for player reflection – for instance, the Control Team member playing President may make decisions based on player input, giving students an immediate impression of their level of persuasiveness, while another Control Team member may reject a FISC application as insufficient. The simulation goes beyond this, however, focusing on teaching students how to develop (6) opportunities for learning in the future. Student meetings with mentors in the field, which take place before the simulation, allow students to work out the institutional and political relationships and the manner in which law operates in practice, even as they learn how to develop mentoring relationships. (Prior to these meetings we have a class discussion about mentoring, professionalism, and feedback). Students, assigned to simulation teams about one quarter of the way through the course, receive peer feedback in the lead-up to the simulation and during the exercise itself. Following the simulation the Control Team and observers provide comments. Judges, who are senior members of the bar in the field of national security law, observe player interactions and provide additional debriefing. The simulation, moreover, is recorded through both the cyber portal and through VNN, allowing students to go back to assess their performance. Individual meetings with the professors teaching the course similarly follow the event. Finally, students end the course with a paper reflecting on their performance and the issues that arose in the course of the simulation, develop frameworks for analyzing uncertainty, tension with colleagues, mistakes, and successes in the future. B. Substantive Areas: Interstices and Threats As a substantive matter, NSL Sim 2.0 is designed to take account of areas of the law central to national security. It focuses on **specific authorities** that may be brought to bear in the course of a crisis. **The decision of which areas to explore is made well in advance of the course**. It is particularly helpful here to think about national security authorities on a continuum, as a way to impress upon students that there are shifting standards depending upon the type of threat faced. One course, for instance, might center on the interstices between crime, drugs, terrorism and war. Another might address the intersection of pandemic disease and biological weapons. A third could examine cybercrime and cyberterrorism. **This is the most important determination, because the substance of the** doctrinal portion of the course and the **simulation follows from this decision**. For a course focused on the interstices between pandemic disease and biological weapons, for instance, preliminary inquiry would lay out which authorities apply, where the courts have weighed in on the question, and what matters are unsettled. Relevant areas might include public health law, biological weapons provisions, federal quarantine and isolation authorities, habeas corpus and due process, military enforcement and posse comitatus, eminent domain and appropriation of land/property, takings, contact tracing, thermal imaging and surveillance, electronic tagging, vaccination, and intelligence-gathering. The critical areas can then be divided according to the dominant constitutional authority, statutory authorities, regulations, key cases, general rules, and constitutional questions. **This**, then, **becomes a guide for the** doctrinal part of the **course, as well as the grounds on which the specific scenarios developed for the simulation** are based. The authorities, simultaneously, are included in an electronic resource library and embedded in the cyber portal (the Digital Archives) to act as a closed universe of the legal authorities needed by the students in the course of the simulation. Professional responsibility in the national security realm and the institutional relationships of those tasked with responding to biological weapons and pandemic disease also come within the doctrinal part of the course. The simulation itself is based on five to six storylines reflecting the interstices between different areas of the law. The storylines are used to present a coherent, non-linear scenario that can adapt to student responses. Each scenario is mapped out in a three to seven page document, which is then checked with scientists, government officials, and area experts for consistency with how the scenario would likely unfold in real life. For the biological weapons and pandemic disease emphasis, for example, one narrative might relate to the presentation of a patient suspected of carrying yersinia pestis at a hospital in the United States. The document would map out a daily progression of the disease consistent with epidemiological patterns and the central actors in the story: perhaps a U.S. citizen, potential connections to an international terrorist organization, intelligence on the individual’s actions overseas, etc. The scenario would be designed specifically to stress the intersection of public health and counterterrorism/biological weapons threats, and the associated (shifting) authorities, thus requiring the disease initially to look like an innocent presentation (for example, by someone who has traveled from overseas), but then for the storyline to move into the second realm (awareness that this was in fact a concerted attack). A second storyline might relate to a different disease outbreak in another part of the country, with the aim of introducing the Stafford Act/Insurrection Act line and raising federalism concerns. The role of the military here and Title 10/Title 32 questions would similarly arise – with the storyline designed to raise these questions. A third storyline might simply be well developed noise in the system: reports of suspicious activity potentially linked to radioactive material, with the actors linked to nuclear material. A fourth storyline would focus perhaps on container security concerns overseas, progressing through newspaper reports, about containers showing up in local police precincts. State politics would constitute the fifth storyline, raising question of the political pressures on the state officials in the exercise. Here, ethnic concerns, student issues, economic conditions, and community policing concerns might become the focus. The sixth storyline could be further noise in the system – loosely based on current events at the time. In addition to the storylines, a certain amount of noise is injected into the system through press releases, weather updates, private communications, and the like. The five to six storylines, prepared by the Control Team in consultation with experts, become the basis for the preparation of scenario “injects:” i.e., newspaper articles, VNN broadcasts, reports from NGOs, private communications between officials, classified information, government leaks, etc., which, when put together, constitute a linear progression. These are all written and/or filmed prior to the exercise. The progression is then mapped in an hourly chart for the unfolding events over a multi-day period. All six scenarios are placed on the same chart, in six columns, giving the Control Team a birds-eye view of the progression. C. How It Works As for the nuts and bolts of the simulation itself, it traditionally begins outside of class, in the evening, on the grounds that national security crises often occur at inconvenient times and may well involve limited sleep and competing demands.171 Typically, a phone call from a Control Team member posing in a role integral to one of the main storylines, initiates play. Students at this point have been assigned dedicated simulation email addresses and provided access to the cyber portal. The portal itself gives each team the opportunity to converse in a “classified” domain with other team members, as well as access to a public AP wire and broadcast channel, carrying the latest news and on which press releases or (for the media roles) news stories can be posted. The complete universe of legal authorities required for the simulation is located on the cyber portal in the Digital Archives, as are forms required for some of the legal instruments (saving students the time of developing these from scratch in the course of play). Additional “classified” material – both general and SCI – has been provided to the relevant student teams. The Control Team has access to the complete site. For the next two (or three) days, outside of student initiatives (which, at their prompting, may include face-to-face meetings between the players), the entire simulation takes place through the cyber portal. The Control Team, immediately active, begins responding to player decisions as they become public (and occasionally, through monitoring the “classified” communications, before they are released). This time period provides a ramp-up to the third (or fourth) day of play, allowing for the adjustment of any substantive, student, or technology concerns, while setting the stage for the breaking crisis. The third (or fourth) day of play takes place entirely at Georgetown Law. A special room is constructed for meetings between the President and principals, in the form of either the National Security Council or the Homeland Security Council, with breakout rooms assigned to each of the agencies involved in the NSC process. Congress is provided with its own physical space, in which meetings, committee hearings and legislative drafting can take place. State government officials are allotted their own area, separate from the federal domain, with the Media placed between the three major interests. The Control Team is sequestered in a different area, to which students are not admitted. At each of the major areas, the cyber portal is publicly displayed on large flat panel screens, allowing for the streaming of video updates from the media, AP wire injects, articles from the students assigned to represent leading newspapers, and press releases. Students use their own laptop computers for team decisions and communication. As the storylines unfold, the Control Team takes on a variety of roles, such as that of the President, Vice President, President’s chief of staff, governor of a state, public health officials, and foreign dignitaries. Some of the roles are adopted on the fly, depending upon player responses and queries as the storylines progress. Judges, given full access to each player domain, determine how effectively the students accomplish the national security goals. The judges are themselves well-experienced in the practice of national security law, as well as in legal education. They thus can offer a unique perspective on the scenarios confronted by the students, the manner in which the simulation unfolded, and how the students performed in their various capacities. At the end of the day, the exercise terminates and an immediate hotwash is held, in which players are first debriefed on what occurred during the simulation. Because of the players’ divergent experiences and the different roles assigned to them, the students at this point are often unaware of the complete picture. The judges and formal observers then offer reflections on the simulation and determine which teams performed most effectively. Over the next few classes, more details about the simulation emerge, as students discuss it in more depth and consider limitations created by their knowledge or institutional position, questions that arose in regard to their grasp of the law, the types of decision-making processes that occurred, and the effectiveness of their – and other students’ – performances. Reflection papers, paired with oral briefings, focus on the substantive issues raised by the simulation and introduce the opportunity for students to reflect on how to create opportunities for learning in the future. The course then formally ends.172 Learning, however, continues beyond the temporal confines of the semester. Students who perform well and who would like to continue to participate in the simulations are invited back as members of the control team, giving them a chance to deepen their understanding of national security law. Following graduation, a few students who go in to the field are then invited to continue their affiliation as National Security Law fellows, becoming increasingly involved in the evolution of the exercise itself. This system of vertical integration helps to build a mentoring environment for the students while they are enrolled in law school and to create opportunities for learning and mentorship post-graduation. It helps to keep the exercise current and reflective of emerging national security concerns. And it builds a strong community of individuals with common interests. CONCLUSION The legal academy has, of late, been swept up in concern about the economic conditions that affect the placement of law school graduates. The image being conveyed, however, does not resonate in every legal field. It is particularly inapposite to the burgeoning opportunities presented to students in national security. That the conversation about legal education is taking place now should come as little surprise. Quite apart from economic concern is the traditional introspection that follows American military engagement. It makes sense: law overlaps substantially with political power, being at once both the expression of government authority and the effort to limit the same. **The one-size fits all approach** currently **dominating the conversation in legal education, however, appears ill-suited to address the concerns raised** in the current conversation. **Instead of looking at law across the board, greater insight can be gleaned by looking at** the **specific demands** of the different fields themselves. This does not mean that the goals identified will be exclusive to, for instance, national security law, but it does suggest there will be greater nuance in the discussion of the adequacy of the current pedagogical approach. With this approach in mind, I have here suggested six pedagogical goals for national security. For following graduation, students must be able to perform in each of the areas identified – (1) understanding the law as applied, (2) dealing with factual chaos and uncertainty, (3) obtaining critical distance, (4) developing nontraditional written and oral communication skills, (5) exhibiting leadership, integrity, and good judgment in a high-stakes, highly-charged environment, and (6) creating continued opportunities for self-learning. They also must learn how to integrate these different skills into one experience, to ensure that they will be most effective when they enter the field. The problem with the current structures in legal education is that they fall short, in important ways, from helping students to meet these goals. Doctrinal courses may incorporate a range of experiential learning components, such as hypotheticals, doctrinal problems, single exercises, extended or continuing exercises, and tabletop exercises. These are important classroom devices. The amount of time required for each varies, as does the object of the exercise itself. But where they fall short is in providing a more holistic approach to national security law which will allow for the maximum conveyance of required skills. Total immersion **simulations**, which have not yet been addressed in the secondary literature for civilian education in national security law, may **provide an important way forward**. Such **simulations** also **cure shortcomings in other areas of experiential education**, such as clinics and moot court. It is in an effort to address these concerns that I developed **the simulation model** above. NSL Sim 2.0 certainly is not the only solution, but it **does provide a** **starting point for moving forward**. The approach draws on the strengths of doctrinal courses and embeds a total immersion simulation within a course. **It makes use of technology and physical space to engage students in a multi-day exercise, in which they are given agency and responsibility for their decision making**, resulting in a steep learning curve. While further adaptation of this model is undoubtedly necessary, it suggests one potential direction for the years to come.

### 1NC

#### Securitization key to sustainability of hegemony

Kaygusuz 07

[Ozlem Kaygusuz, 2007, Assist. Prof. Mersin University Department of International Relations, SECURITIZATION IN THE CONTEXT OF GLOBAL HEGEMONY:

US-TURKISH RELATIONS IN PERSPECTIVE, <http://turin.sgir.eu/uploads/Kaygusuz-TurinKaygusuz.pdf>, uwyo//amp]

What is then the concrete relationship between hegemony and securitization from the analytical point of view? As stated above securitization theory relies on an understanding of security as a cognitive process and this refers directly to Gramscian hegemony which is first and the foremost a cognitive design. Hegemony is the normative power to affect the constitution and flow of ideas, the steering and direction of preferences and understandings about policy options. It is a historically contextualized structural power relationship which operates through not only material dominance, but more important than that, through cognitive processes generating the active consent of those under hegemony. Here, the element of consent does not mean freedom of choice from the alternatives. It is some kind of false consciousness developed simultaneously at different levels of the society. It depends on the generation of society-wide belief that it is possible to obtain some benefits from the system –protection, economic aid, prestige etc- and there is some kind of power distribution among the hegemon and others albeit very asymmetrical (Gill, 1990: 41-51). This belief obscures the malign character of the hegemonic structure. Hegemony is perceived as a benign one, providing opportunities for others to realize their interests regardless of the essentially malign character of the structure. In a well designed hegemonic order, the hegemon’s acts are perceived as protective and benevolent for everyone since the hegemon behaves within defined rules and international procedures. As Gill states properly, hegemony is a system of rule in which the elements of legitimation and ideology interact at a deeper epistemological level, creating a global synergy of ideas beneficial to the outward extension or maintenance of the hegemonic power (Gill, 1990: 73). The Cold-War period American hegemonic power (Gill, 1990: 73). The Cold-War period American hegemony was a hegemonic order par excellence in these terms. The agendas, questions and solutions have generally been posed in major international organizations and interstate negotiations in and on American terms (Gill, 1990: 75). Therefore, the successful construction and continuous reproduction of intersubjective meanings, collective images, shared notions, the knowledge on social relations and world order is essential in a hegemonic order. The point is that one of the most crucial subject on which hegemony has to produce knowledge and to get the others to socialize into is security knowledge. The production of security knowledge, in other words an effective securitization at the international level is the prerequisite of a sustained hegemony. In other words, securitization can be viewed as a medium through which hegemony is expressed and consolidated. The intellectual and moral leadership of the hegemon in the production of security truths/or knowledge is expressed in its power to draw the limits of possible policy options for the subordinated. Here, one can give a crucial example from the current state of affairs in US-Turkish relations. In the current conjunction, no one in Turkey either in the ranks of the establishment or in people in the streets believe in the possibility of a military operation in Northern Iraq in spite of US opposition. The perceptions and policy options related with security are over determined and even mystified for a long period of time. The political and military elite in Turkey have always behaved with the foresighted reactions of the US governments. This has been a much internalized form of behavior on the part of the state elite.

#### Unipolarity solves Great Power Wars- American hegemony has stewarded 60 years of great power peace in an unprecedented break from history AND the transition won’t be smooth, Roman and British/European collapse destroyed economic systems, institutions, and lead to two World Wars

Kagan 2012

[Robert Kagan, Senior Fellow at the Brookings Institution, The World America Made, 2012 uwyo//amp]

We take a lot for granted about the way the world looks today—the widespread freedom, the unprecedented global prosperity (even despite the current economic . crisis), and the absence of war among great powers. In 1941 there were only a dozen democracies in the world. Today there are over a hundred. For four centuries prior to 1950, global gross domestic product (GDP) rose by less than 1 percent a year. Since 1950 it has risen by an average of 4 percent a year, and billions of people have been lifted out of poverty. The first half of the twentieth century saw' the two most destructive wars in the history of mankind, and in prior centuries war among great powers was almost constant. But for the past sixty years no great powers have gone to war with one another. Our era is best known for the war that never happened, between the United States and the Soviet Union.1 There's plenty wrong with our world, of course, but from the perspective of thousands of years of recorded history, in which war, despotism, and poverty have been the norm, and peace, democracy, and prosperity the rare exceptions, our own era has been a golden age. Some believe this is the inevitable result of human progress, a combination of advancing science and technology, an increasingly global economy, strengthening international institutions, evolving "norms" of international behavior, and the gradual but inevitable triumph of liberal democracy over other forms of government—forces of change that transcend the actions of men and nations. But there is also another possibility. Perhaps the progress we enjoy was not an inevitable evolution of the human species but rather the product of a unique and perhaps fleeting set of circumstances: a particular arrangement of power in the international system that favors a certain worldview over others. Maybe if those conditions were to change, if power were to shift, then the characteristics of the world order would change, too. Perhaps democracy has spread to over a hundred nations since 1950 not simply because people yearn for democracy but because the most powerful nation in the world since 1950 has been a democracy. Perhaps the stunning global economic growth of the past six decades reflects an economic order shaped by the world's leading free-market economy. Per"haps the era of peace we have known has something to do with the enormous power wielded by one nation. History shows that world orders, including our own, are transient. They rise and fall. And the institutions they erected, the beliefs that guided them, and the "norms" that shaped the relations among nations within them—they fall, too. Every international order in history has reflected the beliefs and interests of its strongest powers, and every international order has changed when power shifted to others with different beliefs and interests. On some occasions, the prevailing world order has simply collapsed into disorder. When the Roman Empire fell, the order it supported fell, too. Not just Roman government and law but an entire economic system stretching from northern Europe to North Africa was disrupted and would take centuries to rebuild. Culture, the arts, even progress in science and technology, were set back for centuries. People lost the recipe for cement. We saw a similar collapse of world order in our own time. The world we know today was erected amid the chaos and destruction following World War II and the collapse of the European-dominated order that had evolved over four centuries. That order was far from perfect: it produced many wars, an aggressive imperialism, and the widespread oppression of nonwhite races, but it also produced the conditions for an era of great human advances. By the late nineteenth century British control of the seas and the balance of great powers on the European continent together had provided the relative security and stability to allow a growth in prosperity, a modest if tenuous expansion of personal freedoms, and a world knit closer by the revolutions in commerce and communication we today call globalization. It kept peace among the great powers for almost four decades after the Napoleonic Wars, and for another four decades after the wars of German unification. It was so successful that many concluded at the dawn of the twentieth century that mankind had reached a summit of evolution and that major war and tyranny had become obsolete. Yet with the outbreak of World War I, the age of settled peace and advancing liberalism—of European civilization approaching its pinnacle—collapsed into an age of hyper-nationalism, despotism, and economic calamity. The once promising spread of democracy and liberalism halted and then reversed course, leaving a handful of outnumbered and besieged democracies living nervously in the shadow of their newly fascist and totalitarian neighbors. Suddenly it was a world filled with predatory leaders sitting atop predatory powers. The collapse of the British and European orders in the twentieth century did not produce a new dark age—though if Nazi Germany and imperial Japan had won the war, it might have—but the cataclysm it did produce was, in its own way, no less devastating.

### 1NC

**Obama is shifting from drones to detention**

**Dillow 13** (Clay, “Obama Set To Reboot Drone Strike Policy And Retool The War On Terror “, 5/23/13, <http://www.popsci.com/technology/article/2013-05/obama-set-reboot-drone-strike-policy-and-retool-war-terror>)

These three topics are deeply intertwined, of course. With the drawdown of troops in Iraq and Afghanistan and a reduced American presence in the regions regarded as power bases for the likes of al-Qaeda, al-Shabab, and the Taliban, American security and intelligence forces have **only two real options**. Strike at suspected terrorists with drones, or somehow capture those suspects and detain them (at some place like Guantanamo). It would seem that if the war on terror is going to continue (and it is--for another 10 or 20 years according to one recently-quoted Pentagon official) then it seems that either detention or the use of lethal strikes must increase. But that’s not really the case, and in today’s speech Obama is expected to outline why the administration thinks so. In his first major counterterrorism address of his second term, the President is expected to announce new restrictions on the unmanned aerial strikes that have been the cornerstone of his national security agenda for the last five years. For all the talk about drone strikes--and they did peak under Obama--such actions have been declining since 2010. And it seems the administration finally wants to come clean (somewhat) about what it has been doing with its drone program, acknowledging for the first time that it has killed four American citizens in its shadow drone wars outside the conflict zones of Afghanistan and Iraq, something the public has known for a while now but the government has refused to publicly admit. The Obama administration will also voluntarily rein in its drone strike program in several ways. A new classified policy signed by Obama will more sharply define how drones can be used, the New York Times reports, essentially extending to foreign nationals the same standards currently applied to American citizens abroad. That is, lethal force will only be used against targets posing a “continuing, imminent threat to Americans” and who cannot be feasibly captured or thwarted in any other way. This indicates that the administration’s controversial use of “signature strikes”--the killing of unknown individuals or groups based on patterns of behavior rather than hard intelligence--will no longer be part of the game plan. That’s a positive signal, considering that signature strikes are thought to have resulted in more than a few civilian casualties. Reportedly there’s another important change in drone policy in the offing that President Obama may or may not mention in today’s speech: the shifting of the drone wars in Pakistan and elsewhere (likely Yemen and Somalia as well) from the CIA to the military over the course of six months. This is good for all parties involved. The CIA’s new director, John Brennan, has publicly said he would like to transition the country’s premier intelligence gathering agency back to actual intelligence gathering and away from paramilitary operations--a role that it has played since 2001 but that isn’t exactly in its charter. Putting the drone strike program in the Pentagon also places it in a different category of public scrutiny. The DoD can still do things under the veil of secrecy of course, but not quite like the CIA can (the military is subject to more oversight and transparency than the clandestine services in several respects, and putting drones in the hands of the military also changes the governing rules of engagement). So what does this all mean for the war on terror? If Obama plans to create a roadmap for closing Guantanamo Bay and draw down its drone strike program, it suggests that the administration thinks we are winning--as much as one can win this kind of asymmetric war. It appears the war on terror is shifting toward one in which better intelligence will lead to more arrests and espionage operations to thwart terrorists rather hellfire missile strikes from unseen robots in the sky.

**Restricted detention leads to increased drone use**

**Chesney 11** (Robert, Charles I. Francis Professor in Law, University of Texas School of Law, “ARTICLE: WHO MAY BE HELD? MILITARY DETENTION THROUGH THE HABEAS LENS”, Boston College Law Review, 52 B.C. L. Rev 769, Lexis)

The convergence thesis describes one manner in which law might respond to the cross-cutting pressures associated with the asymmetric warfare phenomenon—i.e., the pressure to reduce false positives (targeting, capture, or detention of the wrong individual) while also ensuring an adequate capacity to neutralize the non-state actors in question. One must bear in mind, however, that detention itself is **not the only** system of government action that can satisfy that latter interest. Other options exist, including **the use of lethal force**; the use of rendition to place individuals in detention at the hands of some other state; the use of persuasion to induce some other state to take custody of an individual through its own means; and perhaps also the use of various forms of surveillance to establish a sort of constructive, loose control over a person (though for persons located outside the United States it is unlikely that surveillance could be much more than episodic, and thus any resulting element of “control” may be quite weak).210¶ From the point of view of the individual involved, all but the last of these options are likely to be far worse experiences than U.S.-administered detention. In addition, all but the last are also likely to be far less useful for purposes of intelligence-gathering from the point of view of the U.S. government.211 Nonetheless, these alternatives may **grow attractive** to the government in circumstances where the detention alternative becomes unduly **restricted**, yet the pressure for intervention remains. The situation is rather like squeezing a balloon: the result is not to shrink the balloon, but instead to **displace the pressure** from one side to another, causing the balloon to distend along the unconstrained side. So too here: when one of these coercive powers becomes constrained in new, more restrictive ways, the displaced pressure to incapacitate may simply find expression through one of the alternative mechanisms. On this view it is no surprise that lethal drone strikes have increased dramatically over the past two years, that the Obama administration has refused to foreswear rendition, that in Iraq we have largely (though not entirely) outsourced our detention operations to the Iraqis, and that we now are progressing along the same path in Afghanistan.212¶ Decisions regarding the calibration of a detention system—the¶ management of the convergence process, if you will—thus take place in the shadow of this balloon-squeezing phenomenon. A thorough policy review would take this into account, as should any formal lawmaking process. For the moment, however, our formal law-making process is not directed at the detention-scope question. Instead, clarification and development with respect to the substantive grounds for detention takes place through the lens of habeas corpus litigation.

#### DRONES REDUCE VICTIMS OF STRIKES TO BE NON-SUBJECTS OR RISK FACTOR ALLOWING THEM CATEGORIZED AS DISPOSABLE AND EXTERMINATED IN THE ZONE OF ANOMIE

Pugliese 13

[Joseph Pugliese, Associate Professor of Cultural Studies at Macquarie University, “State Violence and the Execution of Law”, pg-, \\wyo-bb]

The violent biopolitical asymmetry that structures the conduct of imperial¶ drone war is graphically materialized in the killing of Daraz Khan and two of his¶ friends in southern Afghanistan. Daraz Khan and his friends were collecting scrap¶ metal on a hillside when they were killed by a drone missile, after they were¶ mistakenly taken to be planting mines in the area. The anomic violence of drone¶ killings is perfectly encapsulated in this Pentagon response: ‘We’re convinced that¶ it was an appropriate target . . . [although] we do not yet know exactly who it was .’ 92¶ The US state’s practice of killing anonymous targets (the names of the victims¶ were only later revealed by their families) under the rubric of ‘signature strikes’¶ assumes its biopolitical dimensions once situated in its doctrine of ‘preventative’¶ war. In effect, as Robert Castel outlines in his Foucauldian elaboration of the¶ state’s increasing use of practices of ‘preventative’ intervention: ‘There is, in fact,¶ no longer a relation of immediacy with a subject because there is no longer a subject .¶ What the new preventative policies primarily address is no longer individuals but¶ factors liable to produce risk.’ 93 The US state’s use of drones in the ‘ungoverned’¶ spaces of the South evidences this insight: Daraz Khan and his friends were not¶ ‘subjects’ – their identities, as the US military admits, were unknown – rather, they¶ were viewed as a mere constellation of ‘risk factors’ that needed to be killed in an¶ act of ‘anticipatory self- defense.’ In this case, the ‘calculus of probabilities’ was¶ evidently high enough to determine the death of innocent civilians in order to¶ secure a ‘preventative’ strike.¶ The calculus of probabilities that enables the effective liquidation of the subject¶ must be seen as a structural effect of a statist regime of visuality that instrumentalizes¶ life in terms of an algebraic formula ( patterns of life) that, together with the¶ objectifying effects of screen technologies, works to render the material abstract¶ (the human subject as non- subject), the individual generic (the fi gure in the landscape¶ as mere index of risk factors) and the named anonymous (the individuating¶ singularity of a proper name rendered superfl uous in the face of a computational¶ risk calculus predicated on anonymous ‘patterns of life’). This statist regime of¶ visuality, in effectively abstracting its human targets and reducing them to a calculable¶ formula of ‘risk factors,’ is instrumental in enabling the administrative indifference¶ to the obliteration of life that this type of seeing enables and sanctions.¶ In his analysis of the necropolitical dimensions of empire, Achille Mbembe¶ poses two critical questions that cut to the heart of these imperial asymmetries of¶ power: ‘What difference is there between killing with a missile helicopter or a tank¶ and killing with one’s body? Does the distinction between the arms used to inflict¶ death prevent the establishment of a system of general exchange between the¶ manner of killing and the manner of dying?’ 94 In his essay, Mbembe does not¶ discuss the use of drones in war, however, his latter question can be effectively¶ transposed to the imperial use of this technology: precisely what the necropolitical¶ use of drones precludes is ‘a general system of exchange’ between the prosthetic¶ tele- techno ensemble of the US imperial state and its anonymous and unsuspecting¶ victims who have neither a right of reply nor recourse to judicial procedure.¶ The necropolitical dimensions of drones are graphically underscored by the¶ thanatological terminology that is used by the military to describe the vampiric¶ death and resurrection of the drones in their everyday operations: ‘When not¶ being used, the Predators are disassembled and stored at Indian Springs in crates¶ that are called “coffins.” In turn, these are packed in what airmen refer to, naturally,¶ as the “morgue.” At the time of deployment, the coffins are pulled from the¶ morgue and airlifted to the forward operating base for reassembly.’ 95 Once they¶ are resurrected from their coffins and deployed from their morgue depositories,¶ drones become the bearers of anomic violence and airborne death. The type of¶ automated execution that US drone warfare enables is tantamount to a type of¶ international terrorism. Reflecting on the legality of these automated executions¶ with specific reference to the US killing of so- called ‘enemy combatants,’ Armin¶ Krishnan argues that ‘Killing them abroad without giving them the opportunity to be arrested and receiving a fair trial would fall under the definition of international¶ terrorism [as defined by U.N. Resolution 1556 (2004)].’ 96 The US’s drone attacks must be seen as instantiating Agamben’s concept of the ‘inexecution’ of¶ law. ‘Every fiction of a nexus between violence and law disappears here: there is¶ nothing but a zone of anomie, in which violence without any juridical form acts.’ 97¶ Agamben’s ‘zone of anomie’ perfectly captures the zone of violence that designates the anonymous ‘patterns of life’ that can be killed by drones with impunity.¶ Enframed by cameras and monitors, the victims of drone strikes become themselves¶ mere ‘drones’ to the drones; scurrying insects that are dismembered and¶ incinerated by the airborne fire that is unleashed by the weaponized drones. In¶ tropological terms, there is a complex process of prosopopoeia operative in the¶ figuration of drone technologies. On the one hand, as cyborg, the drone is brought¶ to ‘life’ through the ruse of an animating logic that invests it with animal qualities of predatory agency. For example, following its successful strike on a target, the¶ Predator drone is described in the literature in this manner: ‘The eyes of its Lynx¶ side aperture have seen , and the talons of the AGM-114 Hellfire missile on the¶ starboard talon have struck .’ 98 On the other hand, there is operative a tropic¶ transposition of the technology’s entomological nomenclature to the actual victims¶ of the technology; the consequent process of animalization renders its human targets disposable. This view of the drone victims is evidenced by one drone¶ commentator who likens the drone attacks to ‘going into a beehive, one bee at a¶ time,’ with the resultant problem that ‘the hive will always produce more bees.’ 99¶ Drone crews talk about how they need ‘to kill bugs.’ 100 The CIA, in fact, terms a¶ successful drone hit as ‘bugsplatAMRKED.’ 101 The term ‘bugsplat’ caricatures its victims by¶ inserting them within the field of cartoon pop culture where, as disposable figures¶ executed via what drone operators call ‘Kill TV,’ their deaths are scripted as mere¶ comic mishap. ‘Bugsplat’ articulates the effective genealogical connections¶ between video games and drone war games, as it is the actual name of a children’s¶ interactive video game, now transposed to the killing operations of war. ‘Bugsplat’¶ reduces the human victims of drones to nothing more than liquefied entomological waste generated via a technology driven by a more highly evolved species –¶ qua the human as opposed to the insect. Operative here is that foundational¶ biopolitical caesura that effectively separates select humans from animals and¶ that, simultaneously, enables the coding of certain other humans as animals that¶ can be killed, as non- human animals are, with impunity.¶

### 1NC

#### Trading autobiographical narrative for the ballot commodifies one’s identity and has limited impact on the culture that one attempt’s to reform – when autobiographical narrative “wins,” it subverts its own most radical intentions by becoming an exemplar of the very culture under indictment

Coughlin 95—associate Professor of Law, Vanderbilt Law School. (Anne, REGULATING THE SELF: AUTOBIOGRAPHICAL PERFORMANCES IN OUTSIDER SCHOLARSHIP, 81 Va. L. Rev. 1229)

Although Williams is quick to detect insensitivity and bigotry in remarks made by strangers, colleagues, and friends, her taste for irony fails her when it comes to reflection on her relationship with her readers and the material benefits that her autobiographical performances have earned for her. n196 Perhaps Williams should be more inclined to thank, rather than reprimand, her editors for behaving as readers of autobiography invariably do. When we examine this literary faux pas - the incongruity between Williams's condemnation of her editors and the professional benefits their publication secured her - we detect yet another contradiction between the outsiders' use of autobiography and their desire to transform culture radically. Lejeune's characterization of autobiography as a "contract" reminds us that autobiography is a lucrative commodity. In our culture, members of the reading public avidly consume personal stories, n197 which surely explains why first-rate law journals and academic presses have been eager to market outsider narratives. No matter how unruly the self that it records, an autobiographical performance transforms that self into a form of "property in a moneyed economy" n198 and into a valuable intellectual [\*1283] asset in an academy that requires its members to publish. n199 Accordingly, we must be skeptical of the assertion that the outsiders' splendid publication record is itself sufficient evidence of the success of their endeavor. n200

Certainly, publication of a best seller may transform its author's life, with the resulting commercial success and academic renown. n201 As one critic of autobiography puts it, "failures do not get published." n202 While writing a successful autobiography may be momentous for the individual author, this success has a limited impact on culture. Indeed, the transformation of outsider authors into "success stories" subverts outsiders' radical intentions by constituting them as exemplary participants within contemporary culture, willing to market even themselves to literary and academic consumers. n203 What good does this transformation do for outsiders who are less fortunate and less articulate than middle-class law professors? n204 Although they style themselves cultural critics, the [\*1284] storytellers generally do not reflect on the meaning of their own commercial success, nor ponder its entanglement with the cultural values they claim to resist. Rather, for the most part, they seem content simply to take advantage of the peculiarly American license, identified by Professor Sacvan Bercovitch, "to have your dissent and make it too." n205

#### Performance is not a mode of resistance - it gives too much power to the audience because the performer is structurally blocked from controlling the (re)presentation of their representations. Appealing to the ballot is a way of turning over one’s identity to the same reproductive economy that underwrites liberalism

Phelan 96—chair of New York University's Department of Performance Studies (Peggy, Unmarked: the politics of performance, ed published in the Taylor & Francis e-Library, 2005, 146

Performance’s only life is in the present. Performance cannot be saved, recorded, documented, or otherwise participate in the circulation of representations of representations: once it does so, it becomes something other than performance. To the degree that performance attempts to enter the economy of reproduction it betrays and lessens the promise of its own ontology. Performance’s being, like the ontology of subjectivity proposed here, becomes itself through disappearance.

The pressures brought to bear on performance to succumb to the laws of the reproductive economy are enormous. For only rarely in this culture is the “now” to which performance addresses its deepest questions valued. (This is why the now is supplemented and buttressed by the documenting camera, the video archive.) Performance occurs over a time which will not be repeated. It can be performed again, but this repetition itself marks it as “different.” The document of a performance then is only a spur to memory, an encouragement of memory to become present.

#### Our alternative is to recognize debate as a site of contingent commonality in which we can forge bonds of argumentation beyond identity---the affirmative’s focus on subjectivity abdicates the flux of politics and debate for the incontestable truth of identity

Brown 95—prof at UC Berkely (Wendy, States of Injury, 47-51)

The postmodern exposure of the imposed and created rather than dis- covered character of all knowledges—of the power-surtuscd, struggle-¶48¶produced quality of all truths, including reigning political and scientific ones—simultaneously exposes the groundlessness of discovered norms or visions. It also reveals the exclusionary and regulatory function of these norms: white women who cannot locate themselves in Nancy Hartsock’s account of women’s experience or women s desires, African American women who do not identify with Patricia Hill Collinss account of black women’s ways of knowing, are once again excluded from the Party of Humanism—this time in its feminist variant. ¶Our alternative to reliance upon such normative claims would seem to be engagement in political struggles in which there are no trump cards such as “morality” or “truth."Our alternative, in other words, is to struggle within an amoral political habitat for temporally bound and fully contestable visions of who we are and how we ought to live. Put still another way, postmodernity unnerves feminist theory not merely because it deprives us of uncomplicated subject standing, as Christine Di Stefano suggests, or of settled ground for knowledge and norms, as Nancy Hartsock argues, or of "centered selves and “emancipatory knowledge," as Seyla Bcnhabib avers. Postmodernity unsettles feminism because it erodes the moral ground that the subject, truth, and nor- mativity coproduce in modernity. When contemporary feminist political theorists or analysts complain about the antipolitical or unpolitical nature of postmodern thought—thought that apprehends and responds to this erosion—they arc protesting, inter' aha, a Nictzschcan analysis of truth and morality as fully implicated in and by power, and thereby dplegiti- mated qua Truth and Morality Politics, including politics with passion- ate purpose and vision, can thrive without a strong theory of the subject, without Truth, and without scientifically derived norms—one only need reread Machiavelli, Gramsci, or Emma Goldman to see such a politics flourish without these things. The question is whether fnninist politics can prosper without a moral apparatus, whether feminist theorists and activists will give up substituting Truth and Morality for politics. Are we willing to engage in struggle rather than recrimination, to develop our faculties rather than avenge our subordination with moral and epistemological gestures, to fight for a world rather than conduct process on the existing one? Nictzschc insisted that extraordinary strengths of character and mind would be necessary to operate in thce domain of epistemological and religious nakedness he heralded. But in this heexcessively individualized a challenge that more importantly requires the deliberate development of postmoral and antirelativist political spaces, practices of deliberation, and modes of adjudication.¶49¶The only way through a crisis of space is to invent a new space —Fredric Jameson. “Postmodernism"¶Precisely because of its incessant revelation of settled practices and identi- ties as contingent, its acceleration of the tendency to melt all that is solid into air. what is called postmodernity poses the opportunity to radically sever the problem of the good from the problem of the true, to decide “what we want” rather than derive it from assumptions or arguments about “who we are.”Our capacity to exploit this opportunity positively will be hinged to our success in developing new modes and criteria for political judgment. It will also depend upon our willingness to break certain modernist radical attachments, particularly to Marxism’s promise (however failed) of meticulously articulated connections betwreen a com- prehensive critique of the present and norms for a transformed future—a science of revolution rather than a politics of oneResistance, the practice most widely associated with postmodern polit- ical discourse, responds to without fully meeting the normativity chal- lenge of postmodernity. A vital tactic in much political w’ork as wrcll as for mere survival, resistance by itself does not contain a critique, a vision, or grounds for organized collective efforts to enact either. Contemporary affection for the politics of resistance issues from postmodern criticism’s perennial authority problem: our heightened consciousncss of the will to power in all political “positions” and our wrariness about totalizing an- alyses and visions. Insofar as it eschew’s rather than revisesthese problematic practices, resistance-as-politics does not raise the dilemmas of responsibility and justification entailed in “affirming” political projects and norms. In this respect, like identity politics, and indeed sharing with identity politics an excessively local viewpoint and tendency toward positioning without mapping, the contemporary vogue of resistance is more a symptom of postmodernity’s crisis of political space than a coherent response to it.Resistance goes nowhere in particular, has no inherent attachments, and hails no particular vision; as Foucault makes clear, resistance is an effect of and reaction to power, not an arrogation of it.¶What postmodernity disperses and postmodern feminist politics requires are cultivated political spaces for posing and questioning feminist political norms, for discussing the nature of “the good” for women. Democratic political space is quite undcrtheonzed in contemporary femi- nist thinking, as it is everywhere in latc-twentieth-ccntury political the- ory, primarily bccausc it is so little in evidence. Dissipated by the increasing tcchnologizing of would-be political conversations and pro- cesses, by the erosion of boundaries around specifically political domains¶50¶and activities, and by the decline of movement politics, political spaces are scarcer and thinner today than even in most immediately prior epochs of Western history. In this regard, their condition mirrors the splayed and centrifuged characteristics of postmodern political power. Yet precisely because of postmodernity’s disarming tendencies toward political disori- entation, fragmentation, and technologizing, the creation of spaces where political analyses and norms can be proffered and contested is su- premely important.¶Political space is an old theme in Western political theory, incarnated by the polis practices of Socrates, harshly opposed by Plato in the Repub- lic, redeemed and elaborated as metaphysics by Aristotle, resuscitated as salvation for modernity by Hannah Arendt. jnd given contemporary spin in Jurgen Habermas's theories of ideal speech situations and com- municative rationality. The project of developing feminist postmodern political spaces, while enriched by pieces of this tradition, necessarily also departs from it. In contrast with Aristotle’s formulation, feminist politi- cal spaces cannot define themselves against the private sphere, bodies, reproduction and production, mortality, and all the populations and is- sues implicated in these categories. Unlike Arendt’s, these spaces cannot be pristine, ratified, and policed at their boundaries but are necessarily cluttered, attuned to earthly concerns and visions, incessantly disrupted, invaded, and reconfigured. Unlike Habermas, wc can harbor no dreams of nondistorted communication unsullied by power, or even of a ‘com- mon language,’\* but wc recognize as a permanent political condition par- tiality of understanding and expression, cultural chasms whose nature may be vigilantly identified but rarely “resolved,” and the powers of words and images that evoke, suggest, and connote rather than transmit meanings.42 Our spaces, while requiring some definition and protection, cannot be clean, sharply bounded, disembodied, or permanent: to engage postmodern modes of power and honor specifically feminist knowledges, they must be heterogenous, roving, relatively noninstitutionalized, and democratic to the point of exhaustion.¶Such spaces are crucial for developing the skills and practices of post- modern judgment, addressing the problem of “how to produce a discourse on justicc . . . when one no longer relies on ontology or epistemology.”43 Postmodemity’s dismantling of metaphysical foundations for justice renders us quite vulnerable to domination by technical reason ¶51¶unless we seize the opportunity this erosion also creates to develop democratic processes for formulating postepistemelogical and postontological judgments. Such judgements require learning how to have public conversations with each other, arguing from a vision about the common (“what I want for us") rather than from identity (“who I am”),and from explicitly postulated norms and potential common values rather than false essentialism or unreconstructed private interest.44 Paradoxically, such public and comparatively impersonal arguments carry potential for greater accountability than arguments from identity or interest. While the former may be interrogated to the ground by others, the latter are insulated from such inquiry with the mantle of truth worn by identity-based speech. Moreover, postidentitypolitical positions and conversations potentially replace a politics of difference with a politics of diversity—differences grasped from a perspective larger than simply one point in an ensemble.Postidentity public positioning requires an outlook that discerns structures of dominance within diffused and disorienting orders of power, thereby stretching toward a more politically potent analysis than that which our individuated and fragmented existences can generate. In contrast to Di Stefano's claim that 'shared identity” may constitute a more psychologically and politically reliable basis for “attachment and motivation on the part of potential activists,” I am suggesting that political conversation oriented toward diversity and the common, toward world rather than self, and involving a conversion of ones knowledge of the world from a situated (subject) position into a public idiom,offers us the greatest possibility of countering postmodern social fragmentations and political disintegrations.¶Feminists have learned well to identify and articulate our "subject positions —we have become experts at politicizing the “I”that is produced through multiple sites ofpower and subordination. But the very practice so crucial to making these elements of power visible and subjectivity political may be partly at odds with the requisites for developing political conversation among a complex and diverse “we.” We may need to learn public speaking and the pleasures of public argument not to overcome our situatedness, but in order to assume responsibility for our situations and to mobilize a collective discourse that will expand them. For the political making of a feminist future that does not reproach the history on which it is borne, we may need to loosen our attachments to subjectivity, identity, and morality and to redress our underdeveloped taste for political argument.

### Case

#### Preventing extinction is the highest ethical priority – we should take action to prevent the Other from dying FIRST, only THEN can we consider questions of value to life

Paul Wapner, associate professor and director of the Global Environmental Policy Program at American University, Winter 2003, Dissent, online: http://www.dissentmagazine.org/menutest/archives/2003/wi03/wapner.htm

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

#### Realism is inevitable—states will always seek to maximize power

John Mearsheimer, Professor, University of Chicago, THE TRAGEDY OF GREAT POWER POLITICS, 2001, p. 2.

The sad fact is that international politics has always been a ruthless and dangerous business, and it is likely to remain that way. Although the intensity of their competition waxes and wanes, great powers fear each other and always compete with each other for power. The overriding goal of each state is to maximize its share of world power, which means gaining power at the expense of other states. But great powers do not merely strive to be the strongest of all the great powers, although that is a welcome outcome. Their ultimate aim is to be the hegemon-that is, the only great power in the system.

#### Discourse doesn’t solve- need to address material conditions

Porter ‘94 (Bevond Positivism: Critical Reflections on International Relations, eds. Claire Sjolander and Wayne Cox; Department of Political Science @ McMaster University, Tony, p. 118-119)

A sensitivity to the role of text and rhetoric in constituting reality can provide important insights into the functioning of the international system. If extratextual dimensions of human practice are ignored, however, such approaches risk becoming nothing more than interesting stories without relevence for the lives of those billions of people who do not read them. Of the postmodernist international theorists, Ashley has done the most to theorize the constitution of the duality of international anarchy and domestic order. The usefulness of this analysis is undermined by the inflation of the role of theory and theorist, however. Ashley has claimed that on the one hand realist power politics is a specific form of political community whose global power and practical autonomy depends, not upon a system of multiple states per se, but upon the simultaneous empowerment and practical delimiting of the rationalist understandings of community in multiple local settings; on the other hand, realist power politics should be grasped as a community whose normalized practices and rituals of power mobilize global resources/ discipline practices/ and thereby clear and delimit spaces of domestic politics wherein recognizably capitalist subjects can secure their dominance and the modernist narrative can establish its hegemony. (Ashley/1987:423) Ashley thus makes clear that in his view it is realism as a discourse and not individual realist subjects, that constitute the international system. Where does this political realism come from? A postmodernist answer would be that it writes itself, that there is not subject and that it emerges from a decentered play of discourses. This is disingenuous, however, because it would be clear to most people whatever their stand on the ontological status of the individual, that flesh and blood intellectuals and statesmen are heavily implicated in this activity relative to other humans. This is something that is tacitly acknowledged by those postmodernists who choose to deconstruct specific realist such as Machiavelli, Morgenthau, and brzezinkski. Ashley’s conception of the international system is therefore extremely elitist, for its rests on the view that statesmens and intellectuals create not only an ideology with specific, limited effect, but equally create the state structures their foreign policies, and the sense of community and xenophobia that citizens experience. Even Morgenthau, with his enthusiasm for the aristocratic tradition of statecraft, was more willing to acknowledge the impact of the citizens with his stress on the mass character of “nationalistic universalism and his acknowledgement of the difficulty statesmen have in obtaining needed popular support.

#### , US Imperialism Inevitable- History shows

Khodaee ‘11

[Esfandiar, American Studies at Tehran University, “Is imperialism Inevitable for America?” July 19, 2011, <http://peace.blog.com/2011/07/19/imperialism/>>//wyo-hdm]

Imperialism takes root from human nature. In history we see whenever a country had the power to expand its domination, it never hesitated. Historical examples are: Roman, Persian, Ottoman, Japanese, Chinese, French, Spanish, English, Portugal and Mongol Empires. Today American Empire is a live example having all the common features of previous Empires. Some common features of all Empires are: All these Empires have a clear date for emergence and a final date of weakness or even vanishing. For Example the Soviet Union Empire was born in the beginning of the twentieth century and collapsed in the end of the same century in 1991. All above mentioned Empires expanded to the point they could afford, and then declined. The “balance of power” theory presents a good perception. It reveals the fact that an imperialist power goes forward to the point that domestic and foreign pressure stops or remove it. Some of these Imperialist powers like the Soviet Union and America besides their realistic interests in Imperialism, have also ideological bases. The Soviet Union tried to expand Communism; America is trying to expand Capitalism. Today the United States of America both in realistic and idealistic point of view has chosen an Imperialistic way of dealing other countries. From the realistic point of view, America needs new markets to help its economy proceed, also for the sake of security America resorts to intervention in four corners of the world. In idealistic point of view American decision makers believe Capitalism through democracy is the best way for governing human societies. They sometimes use this ideology as a pretext for their realistic benefits. They know that any capitalist democracy in any corner of the world meets their interest and they have fewer problems with democracies around the world. For example Japan, Germany and Italy are no longer a threat to American security. So are India, Pakistan and South Africa. But countries like Iran, Venezuela and Sudan which are not in the realm of their alleged democracy will never meet their security standards. After the terrorist attack of 11 September 2001, US found concrete security excuses to militarily intervening Afghanistan and Iraq. Imperialism is inevitable for America because it roots in American history and culture. From its early days of being English colonies America has never stopped expanding. The first victims were native Indians who lost their lands. Then the French colonies in America, then the Britain Kingdom and then the Mexico which lost Texas, Arizona and New Mexico. From 1850s to 1890s because of civil war between the two systems of Capitalism and Slavery and then the Reconstruction, American expansion came to a halt. In 1898 America emerged in a full imperialistic appearance to defeat the frustrated Spain and gain Filipinas in Far East Asia. During the twentieth century the United States in an average of less than a year (nearly every 10 month) has intervened a country. You can’t find a country in the world which America hasn’t attacked, intervened or at least performed a quota. Imagine an Iraqi citizen living in 1607 in Baghdad accidently learns about the establishment of a new English colony in thousands of kilometers far west. He never could believe four hundred years later (in 2003) the same colony as a superpower would change the fate of his country and remove his president (Saddam). America will never give up its Imperialism nature, unless the balance of power blocks it. Today, after the cold war and at the advent of globalization the A twinkle of hope is the multinational treaties between groups of countries. Through these treaties may be in the future they can defend themselves.

#### American imperialism is not monolithic- has defeated the evils of Nazism

Boot, 2003 (Max, Olin senior fellow at the Council on Foreign Relations, "American Imperialism? No Need to Run Away from Label," 5-18-2003, www.attacberlin.de/fileadmin/Sommerakademie/Boot\_Imperialim\_fine.pdf)

The greatest danger is that we won't use all of our power for fear of the ''I'' word -- imperialism. When asked on April 28 on al-Jazeera whether the United States was ''empire building,'' Secretary of Defense Donald Rumsfeld reacted as if he'd been asked whether he wears women's underwear. ''We don't seek empires,'' he replied huffily. ''We're not imperialistic. We never have been.'' That's a fine answer for public consumption. The problem is that it isn't true. The United States has been an empire since at least 1803, when Thomas Jefferson purchased the Louisiana Territory. Throughout the 19th century, what Jefferson called the ''empire of liberty'' expanded across the continent. When U.S. power stretched from ''sea to shining sea,'' the American empire moved abroad, acquiring colonies ranging from Puerto Rico and the Philippines to Hawaii and Alaska. While the formal empire mostly disappeared after World War II, the United States set out on another bout of imperialism in Germany and Japan. Oh, sorry -- that wasn't imperialism; it was ''occupation.'' But when Americans are running foreign governments, it's a distinction without a difference. Likewise, recent ''nation-building'' experiments in Somalia, Haiti, Bosnia, Kosovo and Afghanistan (news - web sites) are imperialism under another name. Mind you, this is not meant as a condemnation. The history of American imperialism is hardly one of unadorned good doing; there have been plenty of shameful episodes, such as the mistreatment of the Indians. But, on the whole, U.S. imperialism has been the greatest force for good in the world during the past century. It has defeated the monstrous evils of communism and Nazism and lesser evils such as the Taliban and Serbian ethnic cleansing. Along the way, it has helped spread liberal institutions to countries as diverse as South Korea (news - web sites) and Panama. Yet, while generally successful as imperialists, Americans have been loath to confirm that's what they were doing. That's OK. Given the historical baggage that ''imperialism'' carries, there's no need for the U.S. government to embrace the term. But it should definitely embrace the practice. That doesn't mean looting Iraq of its natural resources; nothing could be more destructive of our goal of building a stable government in Baghdad. It means imposing the rule of law, property rights, free speech and other guarantees, at gunpoint if need be. This will require selecting a new ruler who is committed to pluralism and then backing him or her to the hilt. Iran and other neighboring states won't hesitate to impose their despotic views on Iraq; we shouldn't hesitate to impose our democratic views. The indications are mixed as to whether the United States is prepared to embrace its imperial role unapologetically. Rumsfeld has said that an Iranian-style theocracy ''isn't going to happen,'' and President Bush (news - web sites) has pledged to keep U.S. troops in Iraq as long as necessary to ''build a peaceful and representative government.'' After allowing a temporary power vacuum to develop, U.S. troops now are moving aggressively to put down challenges to their authority by, for example, arresting the self-declared ''mayor'' of Baghdad. That's all for the good. But there are also some worrisome signs. Bush asked for only $2.5 billion from Congress for rebuilding Iraq, even though a study from the Council on Foreign Relations and the James A. Baker III Institute for Public Policy estimates that $25 billion to $100 billion will be needed.  Iraq's oil revenues and contributions from allies won't cover the entire shortfall. The president should be doing more to prepare the U.S. public and Congress for a costly commitment. Otherwise, Iraqis quickly could become disillusioned about the benefits of liberation. The cost of our commitment will be measured not only in money but also in troops. While Bush and Rumsfeld have wisely eschewed any talk of an early ''exit strategy,'' they still seem to think that U.S. forces won't need to stay more than two years. Rumsfeld even denied a report that the U.S. armed forces are planning to open permanent bases in Iraq. If they're not, they should be. That's the only way to ensure the security of a nascent democracy in such a rough neighborhood. Does the administration really imagine that Iraq will have turned into Switzerland in two years' time? Allied rule lasted four years in Germany and seven years in Japan. American troops remain stationed in both places more than 50 years later. That's why these two countries have become paragons of liberal democracy. It is crazy to think that Iraq -- which has less of a democratic tradition than either Germany or Japan had in 1945 -- could make the leap overnight. The record of nation-building during the past decade is clear: The United States failed in Somalia and Haiti, where it pulled out troops prematurely. Bosnia, Kosovo and Afghanistan show more promise because U.S. troops remain stationed there. Afghanistan would be making even more progress if the United States and its allies had made a bigger commitment to secure the countryside, not just Kabul. If we want Iraq to avoid becoming a Somalia on steroids, we'd better get used to U.S. troops being deployed there for years, possibly decades, to come. If that raises hackles about American imperialism, so be it. We're going to be called an empire whatever we do. We might as well be a successful empire.

#### Their refusal to defend the consequences of the plan replicates a totalitarian disregard for life – they sacrifice political responsibility on the altar of morality, which turns the case.

Jeffrey C. Isaac, James H. Rudy Professor of Political Science and Director of the Center for the Study of Democracy and Public Life at Indiana University, Summer 2002, Social Research, “Hannah Arendt on human rights and the limits of exposure, or why Noam Chomsky is wrong about the meaning of Kosovo”

What does Arendt mean here? She does not attribute primary responsibility, either causal or moral, for the rise of totalitarianism to these intellectuals, who were basically without power. But she does imply that they were guilty of a serious intellectual and indeed ethical failure, connected to the fact that while brilliant they were also cynical. Disgusted with bourgeois hypocrisy and its double standards, they abandoned standards altogether. Revolted by the impoverishment of social relationships, they abandoned all sense of genuine solidarity with fellow citizens or human beings. It was not simply that they lacked any clear sense of the actual consequences of their rage against liberalism. They also failed to offer, or to stand by, any moral values. They were enemies of hypocrisy rather than partisans of liberty. They lacked any "sense of reality"--any sense of their responsibility for the common world inhabited by men and women, and any sense of the role of their own ideas as potential sources of human good or evil. The theme of the conjunction of intellect and evil recurs again in the concluding sections of Origins, this time in connection not with the irresponsibility of intellectuals as such, but with the relentless logic of totalitarian ideologies. There is, she argues, not simply a dogmatism but a cruelty inherent in the totalistic explanations furnished by such ideologies. Such cruelty derives from the complete independence of totalitarian ideologies from "all experience." Totalitarian thinking reduces all that is unique, novel, or contingent to the simple terms of its own purported truth. All experience becomes reducible to the terms of that truth, and is forced, not simply politically but also intellectually, to conform to these terms. This accounts for what Arendt considers the most terrifying feature of totalitarian thought, its "stringent logicality." Ideological thinking, she argues, "orders facts into an absolutely logical procedure which starts from an axiomatically accepted premise, deducing everything else from it; that is, it proceeds with a consistency that exists nowhere in the realm of reality" (Arendt, 1973: 471). The ideologue, Arendt maintains, demands a consistency that is inconsistent with "the realm of reality." She does not deny that logic is a method of ordering concepts, or that consistency may be an intellectual virtue. But she maintains that such consistency is not and cannot be a defining quality of the world. The world is too complex, too pluralistic, to admit such consistency. It consists of the disparate experiences, beliefs, and convictions of diverse individuals and groups. And it consists of complex situations that admit of difficult and often tragic choices. The demand for consistency in such a world is too monistic. It is an intellectual conceit--and a conceit specific to intellectuals--to imagine that inconsistency or contradiction is the world's most profound problem, and that the resolution of such inconsistency by logical methods is the most important intellectual-cum-political task. For the elimination of inconsistency may well threaten the elimination of situational ambiguities and differences of opinion that are endemic to the human condition. And, more to the point, the world's most profound problem is not inconsistency or ambiguity or even hypocrisy. It is the infliction of harm and suffering on humans by other humans, and the consequent denial of elemental human dignity to the vulnerable and dispossessed. It is, in short, the denial of freedom to human beings. The "stringent logicality" of ideological thinking not only fails to make this suffering a primary concern; it actually exacerbates this suffering, through its own cruel lack of political responsibility, and through its tendency to gravitate toward cruel and unsavory causes that seem noble because of their relentless ideological consistency (see Shklar, 1984). I want to be clear about this. Arendt is talking about totalitarian ideologies, principally Nazism and Stalinism. She is not arguing that all of those who turn "logicality" into a supreme virtue are quasi totalitarians. But in criticizing totalitarian modes of thinking, she also makes a more general point: that "strict logicality," whatever its intellectual merits, can be hostile to other and more important human values. Intellectuals, she believes, are peculiarly liable to ignore this, for they often inhabit an imaginary world of pure ideality, in which ideas, especially their own ideas, predominate. This is the peculiar unworldliness of the intellectual. It is the source of much brilliance. But if intellectuals want to be social critics then they must become worldly, They must appreciate the irreducible complexity and plurality of the world (see Arendt, 1971: 50-54).

#### Scenario planning is good. In a catastrophe-ridden world—it’s vital to make predictions about the future.

Kurasawa, 2004

[Fuyuki, Professor of Sociology at York University, “Cautionary Tales: The Global Culture of Prevention

and the Work of Foresight.” 2004, Constellations, Vol. 11, No. 4]

Independently of this room for maneuver and the chances of success. Humanitarian, environmental, and techno-scientific activists have convincingly shown that we cannot afford not to engage in preventive labor. contractualist justification, global civil society actors are putting forth a number of arguments countering temporal myopia on rational grounds. They make the case that no generation, and no part of the world, is immune from catastrophe. Complacency and parochialism are deeply flawed in that even if we earn a temporary reprieve, our children and grandchildren will likely not be so fortunate unless steps are taken today. Similarly, though it might be possible to minimize or contain the risks and harms of actions to faraway places over the short-term, parrying the eventual blowback or spillover effect is improbable. In fact, as I argued in the previous section, all but the smallest and most isolated of crises are rapidly becoming globalized due to the existence of transnational circuits of ideas, images, people, and commodities. Regardless of where they live, our descendants will increasingly be subjected to the impact of environmental degradation, the spread of epidemics, gross North-South socioeconomic inequalities, refugee flows, civil wars, and genocides. What may have previously appeared to be temporally and spatially remote risks are ‘coming home to roost’ in ever faster cycles. In a word, then, procrastination makes little sense for three principal reasons: it exponentially raises the costs of eventual future action; it reduces preventive options; and it erodes their effectiveness. With the foreclosing of long-range alternatives, later generations may be left with a single course of action, namely, that of merely reacting to large-scale emergencies as they arise. We need only think of how it gradually becomes more difficult to control climate change, let alone reverse it, or to halt mass atrocities once they are underway. Preventive foresight is grounded in the opposite logic,MARKED whereby the decision to work through perils today greatly enhances both the subsequent Moreover, I would contend that farsighted cosmopolitanism is not as remote or idealistic a prospect as it appears to some, for as Falk writes, “[g]lobal justice between temporal communities, however, actually seems to be increasing, as evidenced by various expressions of greater sensitivity to past injustices and future dangers.”36 Global civil society may well be helping a new generational self-conception take root, according to which we view ourselves as the provisional caretakers of our planetary commons. Out of our sense of responsibility for the well-being of those who will follow us, we come to be more concerned about the here and now.

#### There is always value to life, it is subjective—can’t determine for others

Schwartz 2004

[“A Value to Life: Who Decides and How?” www.fleshandbones.com/readingroom/pdf/399.pdf]

Those who choose to reason on this basis hope that if the quality of a life can be measured then the answer to whether that life has value to the individual can be determined easily. This raises special problems, however, because the idea of quality involves a value judgement, and value judgements are, by their essence, subject to indeterminate relative factors such as preferences and dislikes. Hence, quality of life is difficult to measure and will vary according to individual tastes, preferences and aspirations. As a result, no general rules or principles can be asserted that would simplify decisions about the value of a life based on its quality. Nevertheless, quality is still an essential criterion in making such decisions because it gives legitimacy to the possibility that rational, autonomous persons can decide for themselves that their own lives either are worth, or are no longer worth, living. To disregard this possibility would be to imply that no individuals can legitimately make such value judgements about their own lives and, if nothing else, that would be counterintuitive. 2 In our case, Katherine Lewis had spent 10 months considering her decision before concluding that her life was no longer of a tolerable quality. She put a great deal of effort into the decision and she was competent when she made it. Who would be better placed to make this judgement for her than Katherine herself? And yet, a doctor faced with her request would most likely be uncertain about whether Katherine’s choice is truly in her best interest, and feel trepidation about assisting her. We need to know which considerations can be used to protect the patient’s interests. The quality of life criterion asserts that there is a difference between the type of life and the fact of life. This is the primary difference between it and the sanctity criterion discussed on page 115. Among quality of life considerations rest three assertions: 1. there is relative value to life 2. the value of a life is determined subjectively 3. not all lives are of equal value. Relative value The first assertion, that life is of relative value, could be taken in two ways. In one sense, it could mean that the value of a given life can be placed on a scale and measured against other lives. The scale could be a social scale, for example, where the contributions or potential for contribution of individuals are measured against those of fellow citizens. Critics of quality of life criteria frequently name this as a potential slippery slope where lives would be deemed worthy of saving, or even not saving, based on the relative social value of the individual concerned. So, for example, a mother of four children who is a practising doctor could be regarded of greater value to the community than an unmarried accountant. The concern is that the potential for discrimination is too high. Because of the possibility of prejudice and injustice, supporters of the quality of life criterion reject this interpersonal construction in favour of a second, more personalized, option. According to this interpretation, the notion of relative value is relevant not between individuals but within the context of one person’s life and is measured against that person’s needs and aspirations. So Katherine would base her decision on a comparison between her life before and after her illness. The value placed on the quality of a life would be determined by the individual depending on whether he or she believes the current state to be relatively preferable to previous or future states and whether he or she can foresee controlling the circumstances that make it that way. Thus, the life of an athlete who aspires to participate in the Olympics can be changed in relative value by an accident that leaves that person a quadriplegic. The athlete might decide that the relative value of her life is diminished after the accident, because she perceives her desires and aspirations to be reduced or beyond her capacity to control. However, if she receives treatment and counselling her aspirations could change and, with the adjustment, she could learn to value her life as a quadriplegic as much or more than her previous life. This illustrates how it is possible for a person to adjust the values by which they appraise their lives. For Katherine Lewis, the decision went the opposite way and she decided that a life of incapacity and constant pain was of relatively low value to her. It is not surprising that the most vociferous protesters against permitting people in Katherine’s position to be assisted in terminating their lives are people who themselves are disabled. Organizations run by, and that represent, persons with disabilities make two assertions in this light. First, they claim that accepting that Katherine Lewis has a right to die based on her determination that her life is of relatively little value is demeaning to all disabled people, and implies that any life with a severe disability is not worth Write a list of three things that make living. Their second assertion is that with proper help, over time Katherine would be able to transform her personal outlook and find satisfaction in her life that would increase its relative value for her. The first assertion can be addressed by clarifying that the case of Katherine Lewis must not be taken as a general rule. Deontologists, who are interested in knowing general principles and duties that can be applied across all cases would not be very satisfied with this; they would prefer to be able to look to duties that would apply in all cases. Here, a case-based, context-sensitive approach is better suited. Contextualizing would permit freedom to act within a particular context, without the implication that the decision must hold in general. So, in this case, Katherine might decide that her life is relatively valueless. In another case, for example that of actor Christopher Reeve, the decision to seek other ways of valuing this major life change led to him perceiving his life as highly valuable, even if different in value from before the accident that made him a paraplegic. This invokes the second assertion, that Katherine could change her view over time. Although we recognize this is possible in some cases, it is not clear how it applies to Katherine. Here we have a case in which a rational and competent person has had time to consider her options and has chosen to end her life of suffering beyond what she believes she can endure. Ten months is a long time and it will have given her plenty of opportunity to consult with family and professionals about the possibilities open to her in the future. Given all this, it is reasonable to assume that Katherine has made a well-reasoned decision. It might not be a decision that everyone can agree with but if her reasoning process can be called into question then at what point can we say that a decision is sound? She meets all the criteria for competence and she is aware of the consequences of her decision. It would be very difficult to determine what arguments could truly justify interfering with her choice. The second assertion made by supporters of the quality of life as a criterion for decisionmaking is closely related to the first, but with an added dimension. This assertion suggests that the determination of the value of the quality of a given life is a subjective determination to be made by the person experiencing that life. The important addition here is that the decision is a personal one that, ideally, ought not to be made externally by another person but internally by the individual involved. Katherine Lewis made this decision for herself based on a comparison between two stages of her life. So did James Brady. Without this element, decisions based on quality of life criteria lack salient information and the patients concerned cannot give informed consent. Patients must be given the opportunity to decide for themselves whether they think their lives are worth living or not. To ignore or overlook patients’ judgement in this matter is to violate their autonomy and their freedom to decide for themselves on the basis of relevant information about their future, and comparative consideration of their past. As the deontological position puts it so well, to do so is to violate the imperative that we must treat persons as rational and as ends in themselves.