# 1nc

### 1nc

#### The affirmative’s concept of violence as external from their own lives allows individuals to abdicate their responsibility and forecloses the possibility of meaningful change - violence becomes more likely.

Kappeler in 1995 [Susanne Kappeler, *The Will To Violence: The Politics of Personal Behavior,* pg 1-4]

What is striking is that the violence which is talked about is always the violence committed by someone else: women talk about the violence of men, adults about the violence of young people; the left, liberals and the centre about the violence of right extremists; the right, centre and liberals about the violence of leftist extremists; political activists talk about structural violence, police and politicians about violence in the `street', and all together about the violence in our society. Similarly, Westerners talk about violence in the Balkans, Western citizens together with their generals about the violence of the Serbian army. Violence is recognized and measured by its visible effects, the spectacular blood of wounded bodies, the material destruction of objects, the visible damage left in the world of `objects'. In its measurable damage we see the proof that violence has taken place, the violence being reduced to this damage. The violation as such, or invisible forms of violence - the non-physical violence of threat and terror, of insult and humiliation, the violation of human dignity - are hardly ever the issue except to some extent in feminist and anti-racist analyses, or under the name of psychological violence. Here violence is recognized by the victims and defined from their perspective - an important step away from the catalogue of violent acts and the exclusive evidence of material traces in the object. Yet even here the focus tends to be on the effects and experience of violence, either the objective and scientific measure of psychological damage, or the increasingly subjective definition of violence as experience. Violence is perceived as a phenomenon for science to research and for politics to get a grip on. But violence is not a phenomenon: it is the behaviour of people, human action which may be analysed. What is missing is an analysis of violence as action - not just as acts of violence, or the cause of its effects, but as the actions of people in relation to other people and beings or things. Feminist critique, as well as other political critiques, has analysed the preconditions of violence, the unequal power relations which enable it to take place. However, under the pressure of mainstream science and a sociological perspective which increasingly dominates our thinking, it is becoming standard to argue as if it were these power relations which cause the violence. Underlying is a behaviourist model which prefers to see human action as the exclusive product of circumstances, ignoring the personal decision of the agent to act, implying in turn that circumstances virtually dictate certain forms of behaviour. Even though we would probably not underwrite these propositions in their crass form, there is nevertheless a growing tendency, not just in social science, to explain violent behaviour by its circumstances. (Compare the question, `Does pornography cause violence?') The circumstances identified may differ according to the politics of the explainers, but the method of explanation remains the same. While consideration of mitigating circumstances has its rightful place in a court of law trying (and defending) an offender, this does not automatically make it an adequate or sufficient practice for political analysis. It begs the question, in particular, `What is considered to be part of the circumstances (and by whom)?' Thus in the case of sexual offenders, there is a routine search - on the part of the tabloid press or professionals of violence - for experiences of violence in the offender's own past, an understanding which is rapidly solidifying in scientific model of a `cycle of violence'. That is, the relevant factors are sought in the distant past and in other contexts of action, e a crucial factor in the present context is ignored, namely the agent's decision to act as he did. Even politically oppositional groups are not immune to this mainstream sociologizing. Some left groups have tried to explain men's sexual violence as the result of class oppression, while some Black theoreticians have explained the violence of Black men as the result of racist oppression. The ostensible aim of these arguments may be to draw attention to the pervasive and structural violence of classism and racism, yet they not only fail to combat such inequality, they actively contribute to it. Although such oppression is a very real part of an agent's life context, these `explanations' ignore the fact that not everyone experiencing the same oppression uses violence, that is, that these circumstances do not `cause' violent behaviour. They overlook, in other words, that the perpetrator has decided to violate, even if this decision was made in circumstances of limited choice. To overlook this decision, however, is itself a political decision, serving particular interests. In the first instance it serves to exonerate the perpetrators, whose responsibility is thus transferred to circumstances and a history for which other people (who remain beyond reach) are responsible. Moreover, it helps to stigmatize all those living in poverty and oppression; because they are obvious victims of violence and oppression, they are held to be potential perpetrators themselves.' This slanders all the women who have experienced sexual violence, yet do not use violence against others, and libels those experiencing racist and class oppression, yet do not necessarily act out violence. Far from supporting those oppressed by classist, racist or sexist oppression, it sells out these entire groups in the interest of exonerating individual members. It is a version of collective victim-blaming, of stigmatizing entire social strata as potential hotbeds of violence, which rests on and perpetuates the mainstream division of society into so-called marginal groups - the classic clienteles of social work and care politics (and of police repression) - and an implied `centre' to which all the speakers, explainers, researchers and careers themselves belong, and which we are to assume to be a zone of non-violence. Explaining people's violent behaviour by their circumstances also has the advantage of implying that the `solution' lies in a change to circumstances. Thus it has become fashionable among socially minded politicians and intellectuals in Germany to argue that the rising neo-Nazi violence of young people (men), especially in former East Germany, needs to be countered by combating poverty and unemployment in these areas. Likewise anti-racist groups like the Anti. Racist Alliance or the Anti-Nazi League in Britain argue that `the causes of racism, like poverty and unemployment, should be tackled and that it is `problems like unemployment and bad housing which lead to racism'.' Besides being no explanation at all of why (white poverty and unemployment should lead specifically to racist violence (and what would explain middle- and upper-class racism), it is more than questionable to combat poverty only (but precisely) when and where violence is exercised. It not only legitimates the violence (by `explaining' it), but constitutes an incentive to violence, confirming that social problems will be taken seriously when and where `they attract attention by means of violence - just as the most unruly children in schools (mostly boys) tend to get more attention from teachers than well-behaved and quiet children (mostly girls). Thus if German neo-Nazi youths and youth groups, since their murderous assaults on refugees and migrants in Hoyerswerda, Rostock, Dresden etc., are treated to special youth projects and social care measures (to the tune of DM 20 million per year), including `educative' trips to Morocco and Israel,' this is am unmistakable signal to society that racist violence does indeed 'pay off'.

#### Political violence is sustained by organized thinking that looks at violence through meta-analysis. We need to have deeper insight that realizes that each of us is culpable for violence.

Kappeler in 1995 [Susanne Kappeler, *The Will To Violence: The Politics of Personal Behavior,* pg 8-11]

Moreover, personal behaviour is no alternative to `political' action; there is no question of either/or. My concern, on the contrary, is the connection between these recognized forms of violence and the forms of everyday behaviour which we consider `normal' but which betray our own will to violence - the connection, in other words, between our own actions and those acts of violence which are normally the focus of our political critiques. Precisely because there is no choice between dedicating oneself either to `political issues' or to `personal behaviour', the question of the politics of personal behaviour has (also) to be moved into the centre of our politics and our critique. Violence - what we usually recognize as such - is no exception to the rules, no deviation from the normal and nothing out of the ordinary, in a society in which exploitation and oppression are the norm, the ordinary and the rule. It is no misbehaviour of a minority amid good behaviour by the majority, nor the deeds of inhuman monsters amid humane humans, in a society in which there is no equality, in which people divide others according to race, class, sex and many other factors in order to rule, exploit, use, objectify, enslave, sell, torture and kill them, in which millions of animals are tortured, genetically manipulated, enslaved and slaughtered daily for `harmless' consumption by humans. It is no error of judgement, no moral lapse and no transgression against the customs of a culture which is thoroughly steeped in the values of profit and desire, of self-realization, expansion and progress. Violence as we usually perceive it is `simply' a specific - and to us still visible - form of violence, the consistent and logical application of the principles of our culture and everyday life. War does not suddenly break out in a peaceful society; sexual violence is not the disturbance of otherwise equal gender relations. Racist attacks do not shoot like lightning out of a non-racist sky, and the sexual exploitation of children is no solitary problem in a world otherwise just to children. The violence of our most commonsense everyday thinking, and especially our personal will to violence, constitute the conceptual preparation, the ideological armament and the intellectual mobilization which make the `outbreak' of war, of sexual violence, of racist attacks, of murder and destruction possible at all. 'We are the war', writes Slavenka Drakulic at the end of her existential analysis of the question, `what is war?': I do not know what war is, I want to tell [my friend], but I see it everywhere. It is in the blood-soaked street in Sarajevo, after 20 people have been killed while they queued for bread. But it is also in your non-comprehension, in my unconscious cruelty towards you, in the fact that you have a yellow form [for refugees] and I don't, in the way in which it grows inside ourselves and changes our feelings, relationships, values - in short: us. We are the war ... And I am afraid that we cannot hold anyone else responsible. We make this war possible, we permit it to happen. ' `We are the war' - and we also `are' the sexual violence, the racist violence, the exploitation and the will to violence in all its manifestations in a society in so-called `peacetime', for we make them possible and we permit them to happen. `We are the war' does not mean that the responsibility for a war is shared collectively and diffusely by an entire society - which would be equivalent to exonerating warlords and politicians and profiteers or, as Ulrich Beck says, upholding the notion of `collective irresponsibility', where people are no longer held responsible for their actions, and where the conception of universal responsibility becomes the equivalent of a universal acquittal.' On the contrary, the object is precisely to analyse the specific and differential responsibility of everyone in their diverse situations. Decisions to unleash a war are indeed taken at particular levels of power by those in a position to make them and to command such collective action. We need to hold them clearly responsible for their decisions and actions without lessening theirs by any collective `assumption' of responsibility. Yet our habit of focusing on the stage where the major dramas of power take place tends to obscure our sight in relation to our own sphere of competence, our own power and our own responsibility - leading to the well-known illusion of our apparent `powerlessness' and its accompanying phenomenon, our so-called political disillusionment. Single citizens - even more so those of other nations - have come to feel secure in their obvious non-responsibility for such large-scale political events as, say, the wars in Croatia and Bosnia-Hercegovina or Somalia - since the decisions for such events are always made elsewhere. Yet our insight that indeed we are not responsible for the decisions of a Serbian general or a Croatian president tends to mislead us into thinking that therefore we have no responsibility at all, not even for forming our own judgement, and thus into underrating the responsibility we do have within our own sphere of action. In particular, it seems to absolve us from having to try to see any relation between our own actions and those events, or to recognize the connections between those political decisions and our own personal decisions. It not only shows that we participate in what Beck calls `organized irresponsibility', upholding the apparent lack of connection between bureaucratically, institutionally, nationally and also individually organized separate competences. It also proves the phenomenal and unquestioned alliance of our personal thinking with the thinking of the major powermongers. For we tend to think that we cannot `do' anything, say, about a war, because we deem ourselves to be in the wrong situation; because we are not where the major decisions are made. Which is why many of those not yet entirely disillusioned with politics tend to engage in a form of mental deputy politics, in the style of `What would I do if I were the general, the prime minister, the president, the foreign minister or the minister of defence?' Since we seem to regard their mega spheres of action as the only worthwhile and truly effective ones, and since our political analyses tend to dwell there first of all, any question of what I would do if I were indeed myself tends to peter out in the comparative insignificance of having what is perceived as `virtually no possibilities': what I could do seems petty and futile. For my own action I obviously desire the range of action of a general, a prime minister, or a General Secretary of the UN - finding expression in ever more prevalent formulations like `I want to stop this war', `I want military intervention', `I want to stop this backlash', or `I want a moral revolution.' 7 , We are this war', however, even if we do not command the troops or participate in so-called peace talks, namely as Drakulic says, in our 'non-comprehension': our willed refusal to feel responsible for our own thinking and for working out our own understanding, preferring innocently to drift along the ideological current of prefabricated arguments or less than innocently taking advantage of the advantages these offer. And we `are' the war in our `unconscious cruelty towards you', our tolerance of the `fact that you have a yellow form for refugees and I don't' - our readiness, in other words, to build identities, one for ourselves and one for refugees, one of our own and one for the `others'. We share in the responsibility for this war and its violence in the way we let them grow inside us, that is, in the way we shape `our feelings, our relationships, our values' according to the structures and the values of war and violence. So if we move beyond the usual frame of violence, towards the structures of thought employed in decisions to act, this also means making an analysis of action. This seems all the more urgent as action seems barely to be perceived any longer. There is talk of the government doing `nothing', of its `inaction', of the need for action, the time for action, the need for strategies, our inability to act as well as our desire to become `active' again. We seem to deem ourselves in a kind of action vacuum which, like the cosmic black hole, tends to consume any renewed effort only to increase its size. Hence this is also an attempt to shift the focus again to the fact that we are continually acting and doing, and that there is no such thing as not acting or doing nothing.

#### The alternative is to vote negative --- their analysis of violence is insufficient and you should punish their failure

**Kappeler in 1995** [Susanne Kappeler, *The Will To Violence: The Politics of Personal Behavior,* pg 4-5]

If we nevertheless continue to explain violence by its ‘circumstances’ and attempt to counter it by changing these circumstances, it is also because in this way we stay in command of the problem. In particular, we do not complicate the problem by any suggestions that it might be people who need to change. Instead, we turn the perpetrators of violence into the victims of circumstances, who as victims by definition, cannot act sensibly (but in changed circumstances will behave differently. ‘We,’ on the other hand, are the subjects able to take in hand the task of changing the circumstances. Even if changing the circumstance – combating poverty, unemployment, injustice, etc. – may not be easy, it nevertheless remains within ‘our’ scope at least theoretically and by means of state power. Changing people, on the other hand, is neither within our power nor, it seems, ultimately in our interest: we prefer to keep certain people under control, putting limits on their violent behavior, but we apparently have no interest in a politics that presupposes people's ability to change and aims at changing attitudes and behavior. For changing (as opposed to restricting) other people's behavior is beyond the range and in­fluence of our own power; only they themselves can change it. It requires their will to change, their will not to abuse power and not to use violence. A politics aiming at a change in people's behavior would require political work that is very much more cumbersome and very much less promising of success than is the use of state power and social control. It would require political consciousness-raising — politicizing the way we think — which cannot be imposed on others by force or compulsory educational measures. It would require a view of people which takes seriously and reckons with their will, both their will to violence and their will to change. To take seriously the will of others however would mean recognizing one's own, and putting people's will, including our own, at the centre of political reflection. A political analysis of violence needs to recognize this will, the personal decision in favour of violence - not just to describe acts of violence, or the conditions which enable them to take place, but also to capture the moment of decision which is the real impetus for violent action. For without this decision there will be no violent act, not even in circumstances which potentially permit it. It is the 3decision to violate, not just the act itself, which makes a person a perpetrator of violence - just as it is the decision not to do so which makes people not act violently and not abuse their power in a situation which would nevertheless permit it. This moment of decision, there­fore, is also the locus of potential resistance to violence. To understand the structures of thinking and the criteria, by which such decisions are reached, but above all to regard this decision as an act of choice, seems to me a necessary precondition for any political struggle against violence and for a non-violent society.

### 1nc

#### Text: the United States federal government should add every country to the list of countries governed by Section 6(j) of the Export Administration Act. The United States federal government should cease current and ban future projects of regime change, economic sanctions, military base expansion, military occupation, military assistance for strategic partners, isolation of disapproved political movements, and counterterrorism operations to countries governed by Section 6(j) of the Export Administration Act.

#### Counterplan solves – the aff takes Cuba off the list of state sponsors of terrorism, the counterplan adds every country to the list of state sponsors of terrorism but says being on the list of state sponsors of terrorism prevents the US from being able to militarily or coercively intervene in that country’s affairs. Your author concludes the only reason the list is problematic is it allows neoconservative approaches towards those countries, but we solve that better

**Jackson 7 -** Professor in International Politics at Aberystwyth University (Richard, “Critical reflection on counter-sanctuary discourse”, In: M. Innes, ed. Denial of sanctuary: understanding terrorist safe havens, p. 30-33) //RGP

A related problem for the "terrorist sanctuaries" discourse is that it has always been characterized by a certain political bias and selectivity. For example, an analysis of the mainstream terrorism literature during the Cold War demonstrates that terrorism experts regularly identified Iran, Libya, Cuba, the Soviet Union and many other mainly communist countries as "state sponsors" of "international terrorism," but failed to include countries like Israel or South Africa—despite the fact that South Africa, for example, not only engaged in numerous acts of terrorism against dissidents in neighbouring states but also sponsored movements like Unita and Renamo who engaged in extensive terrorism. The "terrorist sanctuaries" literature from this period also focused heavily on the assistance provided by states like Libya and Syria to groups like the PLO, but failed to discuss U.S. support for groups like the Afghan Mujahaddin. anti-Castro groups, and the Contras, despite the fact these groups engaged in numerous acts of terrorism, including planting car bombs in markets, kidnappings, civilian massacres, and blowing up civilian airliners.51 Many would argue that from this perspective, the "terrorist sanctuaries" discourse has functioned ideologically to distract from and deny the long history of the West's direct involvement in state terrorism and its support and sanctuary for a number of anticommunist terrorist groups. Western involvement in terrorism has a long but generally ignored history, which includes: the extensive use of official terror by Britain, France, Germany, Portugal, the United States, and other colonial powers in numerous countries throughout the colonial period; U.S. support and sanctuary for a range of right-wing insurgent groups like the Contras and the Mujahideen during the Cold War 53; U.S. tolerance of Irish Republican terrorist activity in the United States54: U.S. support for systematic state terror by numerous right-wing regimes across the world, perhaps most notoriously El Salvador, Chile, Guatemala, Indonesia. and Iran 55; British support for Loyalist terrorism in Northern Irelands 56 and various other "Islamist" groups in Libya and Bosnia, among others57; Spanish state terror during the "dirty war" against ETA58; French support for terror in Algeria and against Greenpeace in the Rainbow Warrior bombing; Italian sponsorship of right-wing terrorists; and Western support for accommodation with terrorists following the end of several high profile wars59—among many other examples. In short. there is no denying that the discourse has often been used in a highly selective manner to highlight some acts of terror whilst selectively ignoring others. Arguably, this political bias continues today: the Taliban forces in Afghanistan are more often described as terrorists than insurgents, while various warlords, including General Rashid Dostum, are rarely,' called terrorists. despite overwhelming evidence of their use of terror and intimidation against civilians. This situation is mirrored in Somalia, where the Islamist Al Itihad Al Islam iya group is typically described as a terrorist organization with links to al Qaeda, while U.S.-supported Somali warlords who also use violence against civilians arc exempted from the terrorist label.61 Similarly, Cuba remains on the State Department's list of "state sponsors of terrorism," but continued U.S. sanctuary and support of anti-Castro terrorists,62 former Latin American state terrorists63 and other assorted Asian anticommunist groups64 is completely ignored. Most glaringly, the state terror of countries like Uzbekistan, Colombia, and Indonesia—and continued tolerance and support for it from the U.S.65—is hardly ever discussed in the mainstream "terrorist sanctuaries" literature. From a discourse analytic perspective, it can further be argued that the "terrorist sanctuaries" discourse often functions to promote a set of partisan political projects. For example, the discourse describes an almost infinite number of potential "terrorist sanctuaries" or "havens," including: all failed, weak, or poor states; the widely accepted list of state sponsors of terrorism: a much longer list of passive state sponsors of terrorism; states with significant Muslim populations; Islamic charities and NGOs; informal, unregulated banking and economic systems; the media; the Internet; diasporas in Western countries; groups and regions characterized by poverty and unemployment; the criminal world; radical Islamist organizations; mosques and Islamic schools; insurgent and revolutionary movements; and "extremist" ideologies—among others. The identification of these groups and domains as "terrorist sanctuaries" or "havens" then functions to permit a range of restrictive and coercive actions against them—all in the name of counterterrorism. The point is that there may be other political reasons for taking action against such groups which the "terrorist sanctuary" label obscures. From this perspective, the "terrorist sanctuaries" discourse can be shown to support a range of discrete political projects and interests, including: limiting expressions of dissent; controlling the media; centralizing executive power; creating a surveillance society; expanding state regulation of social life; retargeting the focus of military force from dissident groups and individuals (which privileges law enforcement) to states (which privileges the powerful military-industrial complex); legitimating broader counterinsurgency programmes where the real aims lie in the maintenance of a particular political-economic order66; de-legitimizing all forms of counterhegemonic or revolutionary struggle, thereby functioning as a means of maintaining the liberal international order; and selectively justifying projects of regime change**,67** economic sanctions, military base expansion, military occupation, military assistance for strategic partners, and the isolation of disapproved political movements. In short, the discourse functions—in its present form—to permit the extension of Western state hegemony both internationally and domestically. I Ineffectual Policies A final criticism of the "terrorist sanctuaries" discourse is that it has proved in its prescriptions to be largely ineffectual and in many cases, counterproductive. In particular. the policy of employing military force against "terrorist sanctuaries" or "havens," a reasonable policy within the confines of the discourse, actually has an astonishing record of failure. For example, Israel has mounted military strikes and targeted assassination against "terrorist sanctuaries" in the Palestinian territories and surrounding states for over fifty years without any significant reduction in the overall level of terrorism. The apartheid regime in South Africa adopted a similarly futile policy against its neighbours during the 1980s. U.S. military strikes on Libya in 1986, Sudan and Afghanistan in 1998, and the use of force in the current War on Terror against Afghanistan and Iraq, have also failed to noticeably reduce the overall number of terrorist attacks against U.S. interests. More broadly, the use of military force against "terrorist sanctuaries" in Colombia, Chechnya, Kashmir, Sri Lanka. the Philippines, Turkey, and elsewhere has in every case failed to appreciably affect the level of antistate terrorist violence. It could be argued that the attempts since September 11 to eliminate "terrorist sanctuaries" in Afghanistan. Iraq, and South Lebanon in particular, have in fact, had the opposite effect. In many respects, these military interventions have solidified and greatly strengthened various Middle Eastern insurgent and "terrorist" groups, reinforced new militant movements and coalitions, provided new regions of conflict where dissident groups can gain military experience and greatly in creased overall levels of anti-Western sentiment across the region." It is probable that the price of these policies will be many more years of insurgency in Iraq and Afghanistan, and an ongoing international terrorist campaign against U.S. interests and its allies. The main problem of course, is that the discourse focuses on the symptoms and enablers of dissident terrorism, rather than its underlying drivers and poses a palliative remedy rather than a curative one. From this viewpoint, it is actually an impediment to dealing with terrorism because it functions as a closed system of discourse, preventing discussion of the political grievances which cause individuals and groups to seek out places of sanctuary from where they can launch attacks in the first place. CONCLUSION There is a need for researchers and public officials to be far more reflective and critical of the language they employ and the "knowledge" they produce, because discourse and knowledge is never neutral; it always works for someone and for something. In this case, the language and knowledge of the "terrorism sanctuaries" discourse frequently works to maintain the hegemony of certain powerful states and a particular international order which is beneficial to a few, but violent and unjust to many more. It also works to obscure the much greater violence and suffering caused by current Western counterterrorism policies (which have cost the lives of well over 40,000 civilians69 and caused incalculable material destruction since September 11. 2001), the double standards and selectivity of Western approaches to terrorism and the ongoing problem of civilian-directed state terror.

### 1nc

#### Aff frees up resources to be used for the War on Terror

**Levy 11** – Lecturer and Doctoral Candidate at the Josef Korbel School of International Affairs at the University of Denver, received the Leonard Marks Essay Award of the American Academy of Diplomacy, masters degree from Columbia in International Affairs. (Arturo, Center for International policy/Latin American Working Group, “A Call for Cuba’s Removal from the List of State Sponsers of Terrorism,” 12/1/11, [http://www.lawg.org/storage/documents/Cuba/lawg\_cip\_dec\_2011.pdf)//](http://www.lawg.org/storage/documents/Cuba/lawg_cip_dec_2011.pdf%29/) RGP

So, let me discuss the first issue, why including Cuba on the terrorist list harms American ¶ efforts and leadership in the Global War against terrorism. Cuba’s inclusion on the list is based on bogus allegations that undermine its credibility. By ¶ lumping Cuba together with Iran, Syria, and Sudan, a potentially effective foreign policy tool for ¶ warning Americans and the international community against countries that “repeatedly provide ¶ support for international terrorism” becomes a list of governments that some South Floridians ¶ don’t like. Foreign policy is not about therapy. If the goal is to provide right wing Cuban ¶ Americans a venue for catharsis, there are other ways less harmful to US national security for ¶ them to vent their frustrations.¶ The list of terrorism sponsoring nations should be a bargaining tool for dealing with, well, ¶ countries that engage in or sponsor terrorism. The misuse of a first level national security ¶ concern must give pause to responsible members of the Washington Foreign Policy community. ¶ First, it distracts efforts and resources in the wrong direction, taking eyes and dollars from ¶ where the real threats are. Second, it sends the wrong messages to other countries, diminishing ¶ the appeal of the list as a warning against countries such as Iran or Syria, in which the threat of ¶ cooperation with and sponsorship of terrorist groups such as Hamas and Hezbollah against the ¶ United States and our allies is really serious. Third, it weakens the capacity of US allies like Israel ¶ or India, who are real targets of terrorist threats, to make a case for sanctioning or monitoring ¶ of countries or entities such as Iran whose presence on the list is justified. ¶ The three Cuba Reports (2008, 09, and 10) by the State Department Office of the Coordinator ¶ for Counterterrorism written under the Obama Administration are more an argument for ¶ removing rather than for keeping the island on the list. This is particularly evident in the ¶ discussion of Cuba’s alleged links with three groups connected to international terrorist ¶ activities: The FARC and the ELN from Colombia, and the Spanish ETA. In addition to ETA’s ¶ recent announcement of its demobilization, making this a non issue, the presence of members

#### The turn is unique – War on Terror resources are being cutback now – only the aff reinscribes the spread of imperialism

**Tourangbam 13** – (Monish, Eurasia Review, 6/29/13, <http://www.eurasiareview.com/29062013-rethinking-us-counter-terrorism-policy-analysis-2/>) //RGP

Close to 12 years after the 9/11 attacks that led to the global war on terror, and defined the landscape of US foreign policy and national security strategy, President Barack Obama delivered a landmark speech, seeking to reorient US counter-terrorism policy. Speaking at the National Defense University in Washington D.C. Obama outlined a comprehensive strategy that aimed at trimming down the predominance that counter-terrorism had occupied in US policymaking. This has been timed with the continuing drawdown of US forces in Afghanistan, a process that, by the end of 2014, would transfer combat responsibilities to Afghan forces, committing the residual US forces to only a training and advisory role, albeit, stationing some special operations forces to make sure that the Al Qaeda is never again able to attack the US homeland. The speech also made public Obama’s intention to scale down the drone campaign, subject it to tighter scrutiny and oversight, and recommit his second term to finally closing the controversial Guantanamo Bay prison facility. As such, this new realignment in US counter-terrorism policy is an attempt to gauge the evolving nature of threats to the United States, and respond with a proportionate use of force. Obama acknowledged continuing threats from terrorists, both external and home-grown, but he did not consider them an existential threat, thus accounting for the reassessment necessary in how the US responded to them. He used the occasion to make it clear that the operation undertaken to kill Al Qaeda leader Osama Bin Laden in Abbottabad was one-of-a-kind and not the norm, given the risks involved and the negative repercussions it had for US-Pakistan relations.

#### Anti-terror efforts are only a symptom of a neoliberal domestic agenda

**Lafer 4** - political economist and is an Associate Professor at the University of Oregon's Labor Education and Research Center (Gordon, “Neoliberalism by other means: the “war on terror” at home and abroad,” New Political Science 26:3, 2004, Taylor and Francis) //RGP

If the war in Iraq is really about something other than weapons, what is the domestic “war on terror” about? At ﬁrst glance, the war at home appears to be more straightforward: a genuine if heavy-handed effort to prevent a repeat of anything like the attacks of September 11, 2001. But here too, the administration’s actions point to motives that are mixed at best. On the one hand, genuine security measures are often treated with a surprising degree of laxity. Whistleblowers within the federal intelligence community complain that problems identiﬁed two years ago have remained unresolved. The multicolored national security alerts have produced great public drama but, as far as the public has been told, have never had any relationship to major terrorist attacks either committed or deterred. Critical needs such as preparing the public health system to cope with potential bioterrorist attacks, or supporting the anti-terrorism work of state and local police, have gone unfunded as the monies were diverted to tax cuts.34 At the same time, a wide range of initiatives apparently unrelated to anything to do with terrorism—including the tax cuts, “fast track” authority, and deunionization of federal jobs, have all been advanced as critical components of the war on terror.35 I assume that the government is genuinely interested in preventing terrorism. Nevertheless, these facts suggest that the administration’s agenda is more complex, and much more ambitious than simply that of protecting the population from future attacks. And while any one of these items may be viewed as an individual case of cronyism or opportunism, the broader pattern points to the need for a deeper theory of what is driving the regime’s domestic agenda. I believe that the domestic agenda, too, can only be understood in the context of neoliberal globalization. One of the axioms of globalization is that capital accumulation has become disconnected from the nation-state. Before “global city” became the mantra of Chamber of Commerce boosters everywhere, it was geographer SaskiaSassen’s term for the locales that are home to the administrative headquarters of far-ﬂung corporate empires.36 As corporate production, distribution and services have grown into complex, worldwide networks, those at the top need ever greater capacity at central headquarters in order to coordinate these global empires. A handful of cities have come to serve as the central hubs of ﬁnancial, legal, accounting, marketing and telecommunicationsfunctions for global capital. These cities are “global” because their dominant industries participate in an economy that is increasingly disconnected from the fortunes of any particular nation. The functional colleagues of New York lawyers and stockbrokers are London lawyers and brokers. By contrast, both have increasingly little economic connection to normal manufacturing and service workers. The latter are stuck in a parallel economy that, while sharing the same physical and political space, has no means of participating in the growing fortunes of corporate empires. It may never have been true that what was good for GM was good for America, but over the past 20 years the connection between the success of “American” companies and the prosperity of Americans has grown threadbare.

#### Unlimited neoliberalism and imperialist conquest inevitably results in extinction, every modern war has been a byproduct of the spread of colonialism

**Harvey 6** - Distinguished Professor of Anthropology and Geography at the Graduate Center of the City University of New York (David, “Spaces of Global Capitalism: A Theory of Uneven Geographical Development,” Chapter 13, 5/7/2013) //RGP

At times of savage devaluation, interregional rivalries typically degenerate into struggles over who is to bear the burden of devaluation. The export of unemployment, of inflation, of idle productive capacity become the stakes in the game. Trade wars, dumping, interest rate wars, restrictions on capital flow and foreign exchange, immigration policies, colonial conquest, the subjugation and domination of tributary economies, the forced reorganization of the division of labour within economic empires, and, finally, the physical destruction and forced devaluation of a rival's capital through war are some of the methods at hand. Each entails the aggressive manipulation of some aspect of economic, financial or state power. The politics of imperialism, the sense that the contradictions of capitalism can be cured through world domination by some omnipotent power, surges to the forefront. The ills of capitalism cannot so easily be contained. Yet the degeneration of economic into political struggles plays its part in the long-run stabilization of capitalism, provided enough capital is destroyed en route. Patriotism and nationalism have many functions in the contemporary world and may arise for diverse reasons; but they frequently provide a most convenient cover for the devaluation of both capital and labour. We will shortly return to this aspect of matters since it is, I believe, by far the most serious threat, not only to the survival of capitalism (which matters not a jot), but to the survival of the human race. Twice in the twentieth century, the world has been plunged into global war through inter-imperialist rivalries. Twice in the space of a generation, the world experienced the massive devaluation of capital through physical destruction, the ultimate consumption of labour power as cannon fodder. Class warfare, of course, has taken its toll in life and limb, mainly through the violence daily visited by capital upon labour in the work place and through the violence of primitive accumulation (including imperialist wars fought against other social formations in the name of capitalist 'freedoms'). But the vast losses incurred in two world wars were provoked by inter-imperialist rivalries. How can this be explained on the basis of a theory that appeals to the class relation between capital and labour as fundamental to the interpretation of history? This was, of course, the problem with which Lenin wrestled in his essay on imperialism. But his argument, as we saw in chapter 10, is plagued by ambiguity. Is finance capital national or international? What is the relation, then, between the military and political deployment of state power and the undoubted trend within capitalism to create multinational forms and to forge global spatial integration? And if monopolies and finance capital were so powerful and prone in any case to collusion, then why could they not contain capitalism's contradictions short of destroying each other? What is it, then, that makes inter-imperialist wars necessary to the survival of capitalism? The 'third cut' at crisis theory suggests an interpretation of inter-imperialist wars as constitutive moments in the dynamics of accumulation, rather than as abberations, accidents or the simple product of excessive greed. Let us see how this is so. When the 'inner dialectic' at work within a region drives it to seek external resolutions to its problems, then it must search out new markets, new opportunities for capital export, cheap raw materials, low-cost labour power, etc. All such measures, if they are to be anything other than a temporary palliative, either put a claim on future labour or else directly entail an expansion of the proletariat. This expansion can be accomplished through population growth, the mobilization of latent sectors of the reserve army, or primitive accumulation. The insatiable thirst of capitalism for fresh supplies of labour accounts for the vigour with which it has pursued primitive accumulation, destroying, transforming and absorbing pre-capitalist populations wherever it finds them. When surpluses of labour are there for the taking, and capitalists have not, through competition, erroneously pinned their fates to a technological mix which cannot absorb that labour, then crises are typically of short duration, mere hiccups on a general trajectory of sustained global accumulation, and usually manifest as mild switching crises within an evolving structure of uneven geographical development. This was standard fare for nineteenth-century capitalism. The real troubles begin when capitalists, fating shortages of labour supply and as ever urged on by competition, induce unemployment through technological innovations which disturb the equilibrium between production and realization, between the productive forces and their accompanying social relations. The closing of the frontiers to primitive accumulation, through sheer exhaustion of possibilities, increasing resistance on the part of pre-capitalist populations, or monopolization by some dominant power, has, therefore, a tremendous significance for the long-run stability of capitalism. This was the sea-change that began to be felt increasingly as capitalism moved into the twentieth century. It was the sea-change that, far more than the rise of monopoly or finance forms of capitalism, played the crucial role in pushing capitalism deeper into the mire of global crises and led, inexorably, to the kinds of primitive accumulation and devaluation jointly wrought through inter-capitalist wars. The mechanisms, as always, are intricate in their details and greatly confused in actual historical conjunctures by innumerable cross-currents of conflicting forces. But we can construct a simple line of argument to illustrate the important points. Any regional alliance, if it is to continue the process of accumulation, must maintain access to reserves of labour as well as to those 'forces of nature' (such as key mineral resources) that are otherwise capable of monopolization. Few problems arise if reserves of both exist in the region wherein most local capital circulates. When internal frontiers close, capital has to look elsewhere or risk devaluation. The regional alliance feels the stress between capital embedded in place and capital that moves to create new and permanent centres of accumulation elsewhere. Conflict between different regional and national capitals over access to labour reserves and natural resources begins to be felt. The themes of internationalism and multilaterialism run hard up against the desire for autarky as the means to preserve the position of some particular region in the face of internal contradictions and external pressures - autarky of the sort that prevailed in the 193Os, as Britain sealed in its Commonwealth trade and Japan expanded into Manchuria and mainland Asia, Germany into eastern Europe and Italy into Africa, pitting different regions against each other, each pursuing its own 'spatial fix'. Only the United States found it appropriate to pursue an 'open door' policy founded on internationalism and multilateral trading. In the end the war was fought to contain autarky and to open up the whole world to the potentialities of geographical expansion and unlimited uneven development. That solution, pursued single-mindedly under United States's hegemony after 1945, had the advantage of being super-imposed upon one of the most savage bouts of devaluation and destruction ever recorded in capitalism's violent history. And signal benefits accrued not simply from the immense destruction of capital, but also from the uneven geographical distribution of that destruction. The world was saved from the terrors of the great depression not by some glorious 'new deal' or the magic touch of Keynesian economics in the treasuries of the world, but by the destruction and death of global war.

### 1nc

#### US credibility is low now – China looking to replace vacuum

**Hadas, ’12** - Analyst for Reuters (Edward, Reuters, “Soft power is priceless – and scarce,” 11/19/2012,

<http://blogs.reuters.com/breakingviews/2012/11/19/soft-power-is-priceless-and-scarce/>) //RGP

Soft power is proving to be priceless – and scarce. The United States may not have lost much power to coerce but its power to co-opt has weakened. Despite the claims of a new study, no country has taken its place. The soft power vacuum makes the world a little more risky.¶ The ancient Romans, the early Muslims, Napoleon’s France and the Britain of industry and empire were all long gone by 1990 when political scientist Joseph Nye introduced the term soft power to describe America’s ability to influence foreign countries without military or commercial pressure. All these powers had a certain something – a persuasive worldview, a sense of accomplishment, a feeling of destiny – that made the available brute force more palatable and powerful.¶ Nye thought the appeal of the U.S. way of life would help set the global and regional political-economic agendas. For a while, he was at least partly right. The Washington consensus guided economic policy in many developing countries, U.S.-style secular democracy was considered the global standard and many admired the American vision of big finance and small government.¶ The United States is still emulated, but is also now increasingly distrusted. Whether the reason is some nebulous domestic loss of spirit, foolish foreign policy, the financial crisis or something else, the country is probably held in lower esteem internationally than at any time since the isolationist and Depression-struck 1930s.¶ The Olympics and pop-music exports make the UK the world leader in soft power, or so claims Monocle magazine. That’s pretty silly. While Britain may have shed its image as a charming has-been suffering from class conflict and empire loss, it is hardly a global model. Japan is a more plausible candidate; it seemed to be doing something profoundly right in the 1980s. But few now would use that stolid economy, isolationist culture and shrinking population as a model.¶ The soft power leadership spot is open. China, with its strong economy and great hopes, is the natural candidate to fill it. For now, though, Beijing is no shining example. Pollution, corruption, cultural confusion and unresponsive government mean China suffers from what is better described as soft weakness.

#### Labeling Cuba a “state sponsor of terror” hurts US credibility – removing Cuba would free resources and increase international trust. The CP ensures US credibility remains low.

**Stephens 11** – Executive director at Center for Democracies in the Americas, panelist at George Washington University’s Elliot School of International Affairs, Cuban policy expert for the Washington Office on Latin America (Sarah, Center for International policy/Latin American Working Group, “A Call for Cuba’s Removal from the List of State Sponsers of Terrorism”, 12/1/11, [http://www.lawg.org/storage/documents/Cuba/lawg\_cip\_dec\_2011.pdf)](http://www.lawg.org/storage/documents/Cuba/lawg_cip_dec_2011.pdf%29) //RGP

My second point is that this really bad U.S. policy. When we treat Cuba as a state that sponsors ¶ terror –when it is not –we waste our tax dollars and undermine the credibility of our efforts ¶ against genuine threats.¶ We also alarm and anger our allies. They object to the reach of our sanctions across borders. ¶ This forms the basis of their complaints against the U.S. embargo when the U.N. condemns our ¶ sanctions every year. All of this is likely to get worse, not better, as our enforcement of anti-terror and anti-moneylaundering laws become more aggressive. ¶ Already, these enforcement trends are causing foreign banks with interests in the U.S. to ¶ terminate their banking relationships with Cuba. They are deciding that the risk of doing ¶ business with Cuba that could trip them up with U.S. authorities is greater than the benefit of ¶ maintaining those relationships. They are cutting ties as a matter of business discretion, not U.S. ¶ law.¶ Britain’s ambassador to Cuba told me in a meeting last June that the reach of our sanctions make ¶ it impossible for many small and medium sized businesses in the U.K. to make legal investments ¶ or legal transactions because of the risks involved. That’s a loss for Cuba and a loss for British ¶ firms and workers.¶ This is serious business, but it sometimes reveals itself in farcical ways. Clif Burns at the Export ¶ Law Blog reported recently on this incident. An obscure office inside the S.E.C. wrote the ¶ United Parcel Service and challenged the fact that they delivered packages to Cuba because it is ¶ subject to economic sanctions and export controls. UPS wrote them back explaining they were ¶ allowed to deliver packages that contained lawful deliveries. The complexity and reach of our ¶ laws, at times, exceeds the ability of our enforcement agencies to apply them rationally.¶ Cuba’s presence on the state sponsors’ list is emblematic of our political dilemma. The ¶ definition of a self-licking ice cream cone is this: it is a process or thing that offers few benefits ¶ and exists primarily to justify its own existence. Cuba’s designation is perfect for the hardliners ¶ in Congress to block otherwise rational policy changes or initiatives – because, after all, U.S. law ¶ says we’d be helping a state sponsor of terror. Let me give you three examples.¶ Congressman David Rivera uses it to justify trying to stop Repsol and Cuba from drilling ¶ together for oil. He said his legislation to block drilling was necessary to – and I quote – “ensure that Florida taxpayers are not made to pay for an environmental disaster caused by a terrorist ¶ regime.”¶ When Senators Menendez and Rubio sought to stop President Obama from increasing the ¶ number of airports allowed to serve the Cuban market, their legislation sought to prevent the ¶ expansion of direct flights to state sponsors of terrorism.

#### Lack of credibility undermines US hegemony

**Kydd 96**

’(Andrew, received his Ph. D. in Political Science from the University of Chicago in 1996 and taught at the University of California, Riverside and Harvard, In America(used to) Trust the Hegemony, the Yale Press, 7/2/1996) (<http://www.jstor.org/discover/10.2307/20202601?uid=3739728&uid=2&uid=4&uid=3739256&sid=21102552206777>)¶

Benign hegemony explains why the hegemon cooperates, but why do any of the other states cooperate? The theory of coercive hegemony provides an ¶ answer. Although the smaller states in the system may prefer to free ride, the ¶ hegemon coerces them into cooperating by offering additional incentives or ¶ threatening additional costs for noncompliance. This perspective is a favorite of ¶ Marxists and realists alike. Revisionist historians of the Cold War portrayed U.S. ¶ foreign policy as driven by its economic interests. In this view, domestic elites, ¶ eager for export markets and outlets for investment, used American power to ¶ force economic openness on an unwilling world and to suppress popular re ¶ sistance.8 Realists such as Robert Gilpin have argued that great powers establish ¶ international orders to their liking after they prevail in hegemonic wars. These ¶ orders serve the security interests of the reigning hegemon at the expense of the ¶ lesser powers, until one of them, by dint of economic growth, rises to a position ¶ where it can challenge the hegemon in a new great-power war.9 Coercive ¶ hegemony is the Mafioso view of hegemony?hegemony as an offer you cannot ¶ refuse. Credibility is important, in the sense envisioned by deterrence theory. ¶ The hegemon's threats must be credible, in that the followers believe that if ¶ the hegemon makes a threat, it will carry it out. Coercive hegemons enforce ¶ their will on reluctant followers and would rather be feared than loved. ¶ The Bush administration's view of hegemony combines ideas from both ¶ benign and coercive hegemony. In this view, most states obey the rules of the ¶ international system. Some states, however, pose grave threats to American ¶ security and to global stability. These states must be deterred or coerced into ¶ abandoning their links to terrorism, weapons of mass destruction programs, or ¶ general adversarial stance. The United States may have to provide this public ¶ good alone, because most states prefer to free ride, but this is the burden of ¶ hegemony. What is important is not what the free riders think, because their ¶ behavior is inconsequential, but what the potential threats think. They must fear ¶ the wrath of the United States. ¶ In the tipping game, the payoffs for cooperating and free riding both increase, but once past the tipping ¶ point, states prefer to cooperate rather than free ride. This means if states think that many others will ¶ cooperate, they prefer to cooperate as well. ¶ Credibility is conceived of differently in the third view of hegemony, the ¶ hegemonic assurance perspective.10 This view is based on the tipping game.11 ¶ The tipping game is like the public goods game except for one crucial assump ¶ tion: in the tipping game, the payoff for cooperation eventually exceeds the ¶ payoff for free riding if enough others are expected to cooperate. In Figure 2, ¶ this is illustrated by the fact that the payoff lines cross and the payoff for co ¶ operation ends up on top. All states think that cooperation is a good idea and ¶ would like to cooperate if they could be assured that enough others will as well. ¶ Each state fears, however, that not enough other states will cooperate to make ¶ their own cooperation worthwhile. In order to cooperate, then, each state needs ¶ to be assured that a sufficient number of other states will cooperate to get the ¶ group past the "tipping point" where the lines intersect, beyond which everyone ¶ prefers to cooperate. ¶ 10 ¶ Given that everyone wants to cooperate if everyone else is expected to, one ¶ might wonder why cooperation is not more or less automatic in the tipping game. ¶ Why would states fail to cooperate if everyone knows that everyone else wants ¶ to? One of the most important impediments to cooperation in situations such as ¶ the tipping game is mistrust. Mistrust in this context is a fear that other states ¶ may secretly prefer to free ride, as in the public goods game, or may be at ¶ tempting to hijack the cooperative effort of others to serve their own narrow ¶ interests. Hegemony promotes cooperation in the face of this kind of mistrust in ¶ two ways. First, by engaging in discussions and providing credible information, ¶ the hegemon builds a consensus that the parties have a common goal, have ¶ identified a workable strategy for attaining it, and face a tipping problem in ¶ executing the strategy.12 Second, by pledging to cooperate, the hegemon helps to ¶ get everyone to the tipping point so that they wish to cooperate as well. Given its ¶ size, if the United States is willing to cooperate, only a few other states need to ¶ cooperate as well to push past the tipping point and get cooperation from the rest ¶ of the group. Thus, hegemons are well placed to foster international cooperation ¶ by persuading the group that they face a tipping problem and then getting the ¶ group past the tipping point so that everyone wants to cooperate. ¶ However, this process only works if the hegemon is trusted by the other ¶ states. If the hegemon is seen as trustworthy, the information it provides about ¶ the nature of the problem and the appropriate response will be viewed as credi ¶ ble, so that other states will come to see the issue as a tipping problem. The ¶ hegemon's intention to cooperate will also be regarded as credible, so other states ¶ will be willing to cooperate as well. The hegemon's power is then a boon. By ¶ moving the world closer to the tipping point, the hegemon makes it that much ¶ easier for the world to cooperate. If the hegemon is untrustworthy, however, it ¶ will not only not promote cooperation, it will make other states less likely to ¶ cooperate. If the hegemon is untrustworthy, others will doubt the information ¶ it provides and question the wisdom of the proposed solution. They will also ¶ doubt whether the hegemon will abide by its side of any cooperative arrange ¶ ments. These concerns will prevent the other states from cooperating. For hegemony to promote cooperation via hegemonic assurance, therefore, the hegemon ¶ needs to be trustworthy.

#### Heg leads to disease spread– multipolarity solves

**Weber et. al, ‘7**

[Steven, professor of political science and director of the Institute of International Studies at the University of California, Berkeley, Naazneen Barma, Matthew Kroenig, and Ely Ratner, all Ph.D. candidates at U.C., Berkeley and research fellows at its New Era Foreign Policy Center, Foreign Policy, January/February, 2007, Issue 158, l/n]

The same is true for global public health. Globalization is turning the world into an enormous petri dish for the incubation of infectious disease. Humans cannot outsmart disease, because it just evolves too quickly. Bacteria can reproduce a new generation in less than 30 minutes, while it takes us decades to come up with a new generation of antibiotics. Solutions are only possible when and where we get the upper hand. Poor countries where humans live in close proximity to farm animals are the best place to breed extremely dangerous zoonotic disease. These are often the same countries, perhaps not entirely coincidentally, that feel threatened by American power. Establishing an early warning system for these diseases--exactly what we lacked in the case of SARS a few years ago and exactly what we lack for avian flu today--will require a significant level of intervention into the very places that don't want it. That will be true as long as international intervention means American interference. The most likely sources of the next ebola or HIV-like pandemic are the countries that simply won't let U.S. or other Western agencies in, including the World Health Organization. Yet the threat is too arcane and not immediate enough for the West to force the issue. What's needed is another great power to take over a piece of the work, a power that has more immediate interests in the countries where diseases incubate and one that is seen as less of a threat. As long as the United States remains the world's lone superpower, we're not likely to get any help. Even after HIV, SARS, and several years of mounting hysteria about avian flu, the world is still not ready for a viral pandemic in Southeast Asia or sub-Saharan Africa. America can't change that alone.

#### Extinction

**Yu ‘9** [Victoria, “Human Extinction: The Uncertainty of Our Fate,” Dartmouth Journal of Undergraduate Science, May 22, http://dujs.dartmouth.edu/spring-2009/human-extinction-the-uncertainty-of-our-fate]

In the past, humans have indeed fallen victim to viruses. Perhaps the best-known case was the bubonic plague that killed up to one third of the European population in the mid-14th century (7). While vaccines have been developed for the plague and some other infectious diseases, new viral strains are constantly emerging — a process that maintains the possibility of a pandemic-facilitated human extinction**.** Some surveyed students mentioned AIDS as a potential pandemic-causing virus.  It is true that scientists have been unable thus far to find a sustainable cure for AIDS, mainly due to HIV’s rapid and constant evolution. Specifically, two factors account for the virus’s abnormally high mutation rate: 1. HIV’s use of reverse transcriptase, which does not have a proof-reading mechanism, and 2. the lack of an error-correction mechanism in HIV DNA polymerase (8). Luckily, though, there are certain characteristics of HIV that make it a poor candidate for a large-scale global infection: HIV can lie dormant in the human body for years without manifesting itself, and AIDS itself does not kill directly, but rather through the weakening of the immune system.  However, for more easily transmitted viruses such as influenza, the evolution of new strains could prove far more consequential. The simultaneous occurrence of antigenic drift (point mutations that lead to new strains) and antigenic shift (the inter-species transfer of disease) in the influenza virus could produce a new version of influenza for which scientists may not immediately find a cure. Since influenza can spread quickly, this lag time could potentially lead to a “global influenza pandemic,” according to the Centers for Disease Control and Prevention (9). The most recent scare of this variety came in 1918 when bird flu managed to kill over 50 million people around the world in what is sometimes referred to as the Spanish flu pandemic. Perhaps even more frightening is the fact that only 25 mutations were required to convert the original viral strain — which could only infect birds — into a human-viable strain (10).

### 1nc

#### A. Interpretation - Economic Engagement is defined as expanding economic ties with a country to change its behavior – this means they have to be gov to gov

**Kahler, 6** - Graduate School of International Relations and Pacific Studies, University of California, San Diego (M., “Strategic Uses of Economic Interdependence: Engagement Policies on the Korean Peninsula and Across the Taiwan Strait” in Journal of Peace Research (2006), 43:5, p. 523-541, Sage Publications)

Economic engagement - a policy of deliberately expanding economic ties with an adversary in order to change the behavior of the target state and improve bilateral political relations

####  ‘Its’ is a possessive pronoun showing ownership

**Glossary of English Grammar Terms, 2005** – (“Term: Possessive Pronoun,”

http://www.usingenglish.com/glossary/possessive-pronoun.html)

Mine, yours, his, hers, its, ours, theirs are the possessive pronouns used to substitute a noun and to show possession or ownership.

EG. This is your disk and that's mine. (Mine substitutes the word disk and shows that it belongs to me.)

#### **B. Violation – the plan only repeals part of a bill – that doesn’t do anything with Mexico**

#### **C. Voting Issue**

#### **1. Limits – a government limit is the only way to keep the topic manageable – otherwise they could use any 3rd party intermediary, lift barriers to private engagement, or target civil society – it makes topic preparation impossible**

#### **2. Negative ground – formal governmental channels are key to predictable relations disads and counterplans that test ‘engagement’**

#### **3. effects topicality is a voter – the aff could claim advantages off any part of the internal link chain that makes them topical – kills predictability and limits**

### adv

#### Do not evaluate their value system without first assessing the consequences of its actual implementation. Viewing ethics in isolation is irresponsible & complicit with the evil they criticize.

**Issac** **2002**.,( Jeffery C. Professor of political science at Indiana-Bloomington & Director of the Center for the Study of Democracy and Public Life. PhD Yale University. From “Ends, Means, and Politics.” Dissent Magazine. Volume 49. Issue # 2. Available online @ subscribing institutions using Proquest. Herm

As a result, the most important political questions are simply not asked. It is assumed that U.S. military intervention is an act of "aggression," but no consideration is given to the aggression to which intervention is a response. The status quo ante in Afghanistan is not, as peace activists would have it, peace, but rather terrorist violence abetted by a regime--the Taliban--that rose to power through brutality and repression. This requires us to ask a question that most "peace" activists would prefer not to ask: What should be done to respond to the violence of a Saddam Hussein, or a Milosevic, or a Taliban regime? What means are likely to stop violence and bring criminals to justice? Calls for diplomacy and international law are well intended and important; they implicate a decent and civilized ethic of global order. But they are also vague and empty, because they are not accompanied by any account of how diplomacy or international law can work effectively to address the problem at hand. The campus left offers no such account. To do so would require it to contemplate tragic choices in which moral goodness is of limited utility. Here what matters is not purity of intention but the intelligent exercise of power. Power is not a dirty word or an unfortunate feature of the world. It is the core of politics. Power is the ability to effect outcomes in the world. Politics, in large part, involves contests over the distribution and use of power. To accomplish anything in the political world, one must attend to the means that are necessary to bring it about. And to develop such means is to develop, and to exercise, power. To say this is not to say that power is beyond morality. It is to say that power is not reducible to morality. As writers such as Niccolo Machiavelli, Max Weber, Reinhold Niebuhr, and Hannah Arendt have taught, an unyielding concern with moral goodness undercuts political responsibility. The concern may be morally laudable, reflecting a kind of personal integrity, but it suffers from three fatal flaws: (1) It fails to see that the purity of one's intention does not ensure the achievement of what one intends. Abjuring violence or refusing to make common cause with morally compromised parties may seem like the right thing; but if such tactics entail impotence, then it is hard to view them as serving any moral good beyond the clean conscience of their supporters; (2) it fails to see that in a world of real violence and injustice, moral purity is not simply a form of powerlessness; it is often a form of complicity in injustice. This is why, from the standpoint of politics--as opposed to religion--pacifism is always a potentially immoral stand. In categorically repudiating violence, it refuses in principle to oppose certain violent injustices with any effect; and (3) it fails to see that politics is as much about unintended consequences as it is about intentions; it is the effects of action, rather than the motives of action, that is most significant. Just as the alignment with "good" may engender impotence, it is often the pursuit of "good" that generates evil. This is the lesson of communism in the twentieth century: it is not enough that one's goals be sincere or idealistic; it is equally important, always, to ask about the effects of pursuing these goals and to judge these effects in pragmatic and historically contextualized ways. Moral absolutism inhibits this judgment. It alienates those who are not true believers. It promotes arrogance. And it undermines political effectiveness.

#### The 1ac’s ethical insistence on the abolition of otherization produces a universal standard that all societies must conform to – this causes exclusion to resurface as it projects enemies to humanity, justifying total war and dehumanization.

**Odysseos 08,** Dr. Louiza Odysseos, University of Sussex Department of International Relations, “Against Ethics? Iconographies of Enmity and Acts of Obligation in Carl Schmitt’s Theory of the Partisan,” Practices of Ethics: Relating/Responding to Difference in International Politics Annual Convention, International Studies Association, 2008//MC

In The Concept of the Political Schmitt had already indicted the increased usage of the terminology of ‘humanity’ by both theorists and institutional actors such as the League of Nations (1996a). His initial critique allows us to illuminate four distinct criticisms against contemporary world politics’ ethical recourse to the discourse of humanity (cf. Odysseos 2007b). The first objection arises from the location of this discourse in the liberal universe of values. By using the discourse of humanity, the project of a **universal ethics** **reverberates with** the nineteenth century ‘ringing proclamations of disinterested liberal principle’ (Gowan 2003: 53) through which ‘liberalism quite successfully conceals its politics, which is the politics of **getting rid of politics’** (Dyzenhaus 1998: 14). For Schmitt, the focus of liberal modernity on moral questions aims to ignore or surpass questions of conflict altogether: it is therefore ‘the battle against the political - as Schmitt defines the political’, in terms of the permanency of social antagonism in politics (Sax 2002: 501). The second criticism argues that ‘humanity is not a political concept, and no political entity corresponds to it. The eighteenth century humanitarian concept of humanity was a polemical denial of the then existing aristocratic feudal system and the privileges accompanying it’ (Schmitt 1996a: 55). Outside of this historical location, where does it find concrete expression but in the politics of a politically neutral ‘international community’ which acts, we are assured, in the interest of humanity? (cf. Blair 1999). The ‘international community is coextensive with humanity…[it]possesses the inherent right to impose its will…and to punish its violation, not because of a treaty, or a pact or a covenant, but because of an international need’, a need which it can only determine as the ‘secularized “church” of “common humanity”’ (Rasch 2003: 137, citing James Brown Scott).2 A third objection, still, has to do with the imposition of particular kind of monism: despite the lip-service to plurality, taken from the market (Kalyvas 1999), ‘liberal pluralism is in fact not in the least pluralist but reveals itself to be an overriding monism, the monism of humanity’ (Rasch 2003: 136). Similarly, current universalist perspectives, while praising ‘customary’ or cultural differences, think of them ‘but asethical or aesthetic material for a unified polychromatic culture – a new singularity born of a blending and merging of multiple local constituents’ (Brennan 2003: 41).One oft-discussed disciplining effect is that, politically, the ethics of a universal humanity shows little tolerance for what is regarded as ‘intolerant’ politics, which is any politics that moves in opposition to its ideals, rendering political opposition to it illegitimate (Rasch 2003: 136). This is compounded by the fact that **liberal ethical discourses are** also **defined by a claim to their own exception and superiority**. They naturalise the historical origins of liberal societies, which are no longer regarded as ‘contingently established and historically conditioned forms of organization’; rather, **they ‘become the universal standard against which other societies are judged. Those found wanting are banished, as outlaws, from the civilized world**. Ironically, one of the signs of their outlaw status is their insistence on autonomy, on sovereignty’ (ibid.:141; cf. Donnelly 1998). Most importantly, and related to this concern, there is the relation of the concept of humanity to ‘the other’, and to war and violence. In its historical location, the humanity concept had critical purchase against aristocratic prerogatives; yet its utilisation by liberal ethical discourses within **a philosophy of an ‘absolute humanity’,** Schmitt feared, could **bring about new and unimaginable modes of exclusion** (1996a,2003,2004/2007): By virtue of its universality and abstract normativity, **it has** no localizable polis, **no clear distinction between** what is **inside and** what is **outside**. Does humanity embrace all humans? Are there no gates to the city and thus no barbarians outside? If not, against whom or what does it wage its wars? (Rasch2003: 135). ‘Humanity as such’, Schmitt noted, ‘cannot wage war because it has no enemy’,(1996a: 54), indicating that humanity ‘is a polemical word that negates its opposite’ (Kennedy 1998: 94; emphasis added). In The Concept of the Political Schmitt argued that humanity ‘excludes the concept of the enemy, because the enemy does not cease to be a human being’ (1996a: 54). However, in his 1950 book with an international focus, The Nomos of the Earth, Schmitt noted how only when ‘man appeared to be the embodiment of absolute humanity, did the other side of this concept appear in the form of a new enemy: the inhuman’ (2003a: 104). It becomes apparent that, historically examined, the concept of humanity engenders a return to a ‘discriminatory concept of war’, by which Schmitt meant that it reintroduces the legitimacy and need for substantive causes of justice in war (Schmitt 2003b: 37-52). **This** in turn **disallows the notion of** justus hostis, of **a ‘just enemy’** – explored in section three – associated with the notion of non-discriminatory interstate war which took the shape of guerreen for me (Schmitt 2003a: 142-144). The concept of humanity, therefore, shatters the formal concept of justus hostis, allowing **the enemy** to **now** be **designated** substantively **as an enemy of humanity** as such. This leaves the enemy of humanity **with no value** and **open to dehumanisation** and **political and physical annihilation** (Schmitt 2004: 67). In discussing the League of Nations, Schmitt highlights that, compared to the kinds of wars that can be waged on behalf of humanity, the interstate European wars from 1815 to 1914 in reality were regulated; they were bracketed by the neutral Great Powers and were completely legal procedures in comparison with the modern and gratuitous police actions against violators of peace, which can be dreadful acts of annihilation (Schmitt2003a: 186). **Enemies of humanity cannot be considered ‘just and equal’**. Moreover, they cannot claim neutrality: one cannot remain neutral in the call to be for or against humanity or its freedom; one cannot, similarly, claim a right to resist or defend oneself, in the sense we understand this right to have existed in the international law of Europe (the jus publicum Europeaum). Such a **denial of self-defence** and resistance ‘**can presage a dreadful nihilistic destruction of all law’** (ibid.: 187). When the enemy is not accorded a procedural justice and formal equality, the notion that peace can be made with him is unacceptable, as Schmitt detailed through his study of the League of Nations, which had declared **the abolition of war**, but in rescinding the concept of neutrality **only succeeded in the ‘dissolution of “peace**”’ (ibid.: 246). It is with the dissolution of peace that **total wars of annihilation become possible, where ‘the other’ cannot be assimilated, or accommodated, let alone tolerated: the friend/enemy distinction is** not longer taking place with a justus hostis but rather between good and evil**, human and in human**, where ‘the negative pole of the distinction is to be fully and finally consumed without remainder’ (Rasch 2003: 137). Finally, the ethical discourse of a universal humanity can be discerned in the tendency to normalise diverse peoples through legalisation and individualisation. The paramount emphasis placed on legal instruments and entitlements such as human rights transforms diverse subjectivities into ‘rights-holders’. ‘[T]he other is stripped of his otherness and made to conform to the universal ideal of what it means to be human’, meaning that ‘the term “human” is not descriptive, but evaluative. To be truly human, one needs to be corrected’ (Rasch 2003: 140 and 137; cf. Young 2002;Hopgood 2000). What does this correction in its ‘multiform tactics’, which include Michel Foucault’s proper terms of discipline and training, aim to produce? The answer may well be the proper, free (masterful), equal and rational (in its self-interest)subject of rights, of capitalism and the governmentalised state (Foucault 2001a). As Gil Anidjar notes, the operation of the traditional binary ‘sovereign/enemy’ is transformed ‘in the disciplinary society (which signals, according to Foucault, the dissolution of sovereign power) into “disciplinary regime/criminality” (or, for that second term, legal subject, subject of the law, and, of course, “man”)’ (Anidjar 2004:42; emphasis added). Of equally great importance is transformation that follows in the transition from a disciplinary to a governmental economy of power: this is what we are at the moment confronting and must analyse: what are the paths towards which the other as enemy is directed by (a global) governmentality and, moreover, what forms, subjectivities, etc., is the ‘enemy’ encouraged to take in the form of an unavoidable freedom, along the lines articulated by Foucault under the heading of ‘self government’(2007b).

#### Embrace the call for ethics through the lens of enmity. This is critical to a reflexive political identity – only rejecting the obligation to the Other prevents annihilation of difference and unending violence.

**Odysseos 08,** Dr. Louiza Odysseos, University of Sussex Department of International Relations, “Against Ethics? Iconographies of Enmity and Acts of Obligation in Carl Schmitt’s Theory of the Partisan,” Practices of Ethics: Relating/Responding to Difference in International Politics Annual Convention, International Studies Association, 2008//MC

The paper ends with a discussion of obligation. Outlining the contours of a notion of political, rather, than ethical obligation, however, may require some explicit distancing from the now-familiar accounts that have oriented critical ‘ethical’ endeavours for some time. So we ask again the ethical question which has haunted us: from whence does obligation originate? Were we to be still enthralled by a Levinasian or generally any ‘other-beholden’ thought of being ‘hostage’ to the other, we might say that the face to face encounter installs obligation before representation, knowledge and other ‘Greek’ relationalities (Levinas 1989: 76–77; Odysseos 2007a: 132-151).Caputo, however, warns us off this kind of commitment to a notion of perfectible or total obligation. He asks that we recognise that ‘one is always inside/outside obligation, on its margins. On the threshold of foolishness. Almost a perfect fool for the Other. But not quite; nothing is perfect’ (1993: 126). The laudable but impossible perfectibility of ethics and ethical obligation to the other must be rethought. This is because ‘one is hostage of the Other, but one also keeps an army, just in case’ (ibid.).Caputo is not speaking as a political realist in this apparently funny comment. He is pointing, I suggest, to the centrality of politics and enmity. Obligation is not to the other alone; it is also to the radical possibility of openness of political order, which allows self and other to be ‘determined otherwise’ (Prozorov 2007a). Analytically, we also want to know the tactics and subjective effects of being directed towards enforced freedom. In this way, we might articulate a political and concrete act obligation that is inextricably tied to freedom that is not ‘enforced’, that is not produced for us, or as ‘us’.With Schmitt, one might say that obligation points practically (i.e. politically) to the‘relativisation of enmity’. Obligation may not, however, be towards the enemy as such, for the enemy is the pulse of the political – so long as the enemy is relative (yet can be killed) in the order, the openness of the order can be vouched safe in the disruption of the absolutism of its immanence (Ojakangas 2007; Schmitt 1995a). We might, then, recast Schmitt’s conception of the political (which he regards as coming into being in the decision which distinguishes between friend and enemy) through his later emphasis in Theory of the Partisan on the politically normative significance of the relativisation of enmity. In other words, we might say that what needs to remain possible is the constant struggle ‘between constituent and constituted power’(Beasley-Murray 2005: 221) in both society and also world order.It is important to identify the ethical and governmental project of enforced freedom because doing so allows us to think of obligation as related to a different freedom: freedom as resistance (not freedom as an attribute). Prozorov suggests that an ‘ontology of concrete freedom’ relies on ‘freedom of potentiality of being other wise’,of being able to ‘to assert one’s power as a living being against the power, whose paradigm consists in the “care of the living”’ (2007a: 210-211). This assumes, however, first, that resistance lies in the ‘refusal of biopolitical care that affirms the sovereign power of bare life’ ((Prozorov 2007a: 20) and, second, that there is a sort of ‘radical freedom of the human being that precedes governmental care’ (Prozorov2007a: 110). I argue in conclusion, however, that freedom as resistance is still too limited; it may still be, despite all attempts, lured back to a thinking of an essence: of that prior state of pre-governmental production of subjectivity, which in actuality does not exist. Rather, Foucault’s brief intervention on the issue of obligation (2001b) through the International Committee against Piracy points to ‘a radically interdependent relationship with practices of governmentality’ (Campbell 1998: 516) to which we are all subjected, here understood in the proper Greek sense of our subjectivity being predicated on governmental practice (cf. Odysseos 2007a: 4). ‘We are all members of the community of the governed and thereby obliged to show mutual solidarity’, Foucault had argued, as against obligation understood within modern humanism (Foucault 2001b: 474; emphasis added). This obligation which he invokes simply exists (es gibt), as Heidegger might say. We would add that Schmitt’s account of the transition from ‘real’ to ‘absolute’ enmity in the twentieth century and his demand that ‘the enemy is not something to be eliminated out of a particular reason, something to be annihilated as worthless..’ must be read in this way (Schmitt2004: 61): as speaking for the need to ward off the shutting down of politics. That is why Schmitt’s two iconographies rest precisely on two extremes: the mythic narratives of an order open to enmity as its exteriority, which guarantees pluriversal openness, on the one hand, and the absolute immanence of order where ‘absolute enmity driv[es] the political universe’ on the other hand (Goodson 2004b: 151).This is a notion of a world-political obligation that ‘is a kind of *skandalon* for ethics, which makes ethics blush, which it must reject or expel in order to maintain its good name…’ (Caputo 1993: 5). This obligation is articulated for the openness that enmity brings; it attends to the other as enemy by allowing, against ethics, for the continued but changeable structurations of the field of politics, of politics as pluriverse.

#### There’s no one root cause of war—so many alternate explanations.

**Goldstein 3** — (Joshua S., Professor of International Relations at American University, 2003 War and Gender: How Gender Shapes the War System and Vice Versa, pp.411-412)DF

I began this book hoping to contribute in some way to a deeper understanding of war – an understanding that would improve the chances of someday achieving real peace, by deleting war from our human repertoire. In following the thread of gender running through war, I found the deeper understanding I had hoped for – a multidisciplinary and multilevel engagement with the subject. Yet I became somewhat more pessimistic about how quickly or easily war may end. The war system emerges, from the evidence in this book, as relatively ubiquitous and robust. Efforts to change this system must overcome several dilemmas mentioned in this book. First, peace activists face a dilemma in thinking about causes of war and working for peace. Many peace scholars and activists support the approach, “if you want peace, work for justice.” Then, if one believes that sexism contributes to war, one can work for gender justice specifically (perhaps among others) in order to pursue peace. This approach brings strategic allies to the peace movement (women, labor, minorities), but rests on the assumption that injustices cause war. The evidence in this book suggests that causality runs at least as strongly the other way. War is not a product of capitalism, imperialism, gender, innate aggression, or any other single cause, although all of these influence wars’ outbreaks and outcomes. Rather, war has in part fueled and sustained these and other injustices. So, “if you want peace, work for peace.” Indeed, if you want justice (gender and others), work for peace. Causality does not run just upward through the levels of analysis, from types of individuals, societies, and governments up to war. It runs downward too. Enloe suggests that changes in attitudes towards war and the military may be the most important way to “reverse women’s oppression.” The dilemma is that peace work focused on justice brings to the peace movement energy, allies, and moral grounding, yet, in light of this book’s evidence, the emphasis on injustice as the main cause of war seems to be empirically inadequate.¶

#### Extinction outweighs all even a one percent risk - O/W moral imperatives.

**Bostrom** 20**05** (Professor of Philosophy @ Oxford (Nick, <http://www.ted.com/index.php/talks/view/id/44> I had to translate this by listening and typing (4:30-5:52) and I know it’s annoying so if you email me I’ll send you the unformatted text, MT)

**Now if we think about what just reducing the probability of human extinction by just one percent point**, not very much, **that’s equivalent to sixty million lives saves if we just count the current generation living generation, so thats a large number if we were to take into account future generations that will never come into existence if we blow ourselves up then the figure becomes astronomical**, if we could eventually colonize a chunk of the universe, the virgo supercluster, maybe it will take us a hundred million years to get there but if we go extinct we never will then even **a one percentage point reduction in extinction risk could be equivalent to this astronomical number 10^32. So if you take into account future generations as much as our own, every other moral imperative, philanthropic cost just becomes irrelevant the only thing you should focus on would be to reduce existential risk because even the tiniest decrease in existential risk would just overwhelm any other benefit you could hope to achieve.** Even if you just look at the current people and ignore the potential that would be lost if we went extinct it should still be a high priority.

### Adv

#### Discourse doesn’t shape reality – 4 reasons.

**Peabody and Roskoski ’91** - joe and matthew, fsu, “a linguistic and philosophical critique of language ‘arguments’”, http://debate.uvm.edu/library/debatetheorylibrary/roskoski&peabody-langcritiques)

One reason for the hypothesis being taken for granted is that on first glance it seems intuitively valid to some. However, after research is conducted it becomes clear that this intuition is no longer true. Rosch notes that the hypothesis "not only does not appear to be empirically true in any major respect, but it no longer even seems profoundly and ineffably true" (Rosch 276). The implication for language "arguments" is clear: a debater must do more than simply read cards from feminist or critical scholars that say language creates reality. Instead, the debater must support this claim with empirical studies or other forms of scientifically valid research. Mere intuition is not enough, and it is our belief that valid empirical studies do not support the hypothesis. After assessing the studies up to and including 1989, Takano claimed that the hypothesis "has no empirical support" (Takano 142). Further, Miller & McNeill claim that "nearly all" of the studies performed on the Whorfian hypothesis "are best regarded as efforts to substantiate the weak version of the hypothesis" (Miller & McNeill 734). We additionally will offer four reasons the hypothesis is not valid. The first reason is that it is impossible to generate empirical validation for the hypothesis. Because the hypothesis is so metaphysical and because it relies so heavily on intuition it is difficult if not impossible to operationalize.

Rosch asserts that "profound and ineffable truths are not, in that form, subject to scientific investigation" (Rosch 259). We concur for two reasons. The first is that the hypothesis is phrased as a philosophical first principle and hence would not have an objective referent. The second is there would be intrinsic problems in any such test. The independent variable would be the language used by the subject. The dependent variable would be the subject's subjective reality. The problem is that the dependent variable can only be measured through self- reporting, which - naturally - entails the use of language. Hence, it is impossible to separate the dependent and independent variables. In other words, we have no way of knowing if the effects on "reality" are actual or merely artifacts of the language being used as a measuring tool. The second reason that the hypothesis is flawed is that there are problems with the causal relationship it describes. Simply put, it is just as plausible (in fact infinitely more so) that reality shapes language. Again we echo the words of Dr. Rosch, who says: {C}ovariation does not determine the direction of causality. On the simplest level, cultures are very likely to have names for physical objects which exist in their culture and not to have names for objects outside of their experience. Where television sets exists, there are words to refer to them. However, it would be difficult to argue that the objects are caused by the words. The same reasoning probably holds in the case of institutions and other, more abstract, entities and their names. (Rosch 264). The color studies reported by Cole & Means tend to support this claim (Cole & Means 75). Even in the best case scenario for the Whorfians, one could only claim that there are causal operations working both ways - i.e. reality shapes language and language shapes reality. If that was found to be true, which at this point it still has not, the hypothesis would still be scientifically problematic because "we would have difficulty calculating the extent to which the language we use determines our thought" (Schultz 134). The third objection is that the hypothesis self- implodes. If language creates reality, then different cultures with different languages would have different realities. Were that the case, then meaningful cross- cultural communication would be difficult if not impossible. In Au's words: "it is never the case that something expressed in Zuni or Hopi or Latin cannot be expressed at all in English. Were it the case, Whorf could not have written his articles as he did entirely in English" (Au 156). The fourth and final objection is that the hypothesis cannot account for single words with multiple meanings. For example, as Takano notes, the word "bank" has multiple meanings (Takano 149). If language truly created reality then this would not be possible. Further, most if not all language "arguments" in debate are accompanied by the claim that intent is irrelevant because the actual rhetoric exists apart from the rhetor's intent. If this is so, then the Whorfian advocate cannot claim that the intent of the speaker distinguishes what reality the rhetoric creates. The prevalence of such multiple meanings in a debate context is demonstrated with every new topicality debate, where debaters spend entire rounds quibbling over multiple interpretations of a few words.1

# 2nc

#### Cuba means the state

**The Free Dictionary – No Date**. The Free Dictionary is an online compilation of print dictionaries. “Cuba” http://www.thefreedictionary.com/Cuba

Cuba - a communist state in the Caribbean on the island of Cuba

#### Engagement towards a government must be conditional, the plan isn’t.

**Haass and O’Sullivan, 2k** - \*Vice President and Director of Foreign Policy Studies at the Brookings Institution AND \*\*a Fellow with the Foreign Policy Studies Program at the Brookings Institution (Richard and Meghan, “Terms of Engagement: Alternatives to Punitive Policies” Survival,, vol. 42, no. 2, Summer 2000, <http://www.brookings.edu/~/media/research/files/articles/2000/6/summer%20haass/2000survival.pdf>

Many different types of engagement strategies exist, depending on who is engaged, the kind of incentives employed and the sorts of objectives pursued. Engagement may be conditional when it entails a negotiated series of exchanges, such as where the US extends positive inducements for changes undertaken by the target country. Or engagement may be unconditional if it offers modifications in US policy towards a country without the explicit expectation that a reciprocal act will follow. Generally, conditional engagement is geared towards a government; unconditional engagement works with a country’s civil society or private sector in the hopes of promoting forces that will eventually facilitate cooperation.

#### Turn—rejecting strategic predictions of threats makes them inevitable—decision makers will rely on preconceived conceptions of threat rather than the more qualified predictions of analysts

**Fitzsimmons, 2007** [Michael, Washington DC defense analyst, “The Problem of Uncertainty in Strategic Planning”, Survival, Winter 06-07, online]

But handling even this weaker form of uncertainty is still quite challeng- ing. If not sufficiently bounded, a high degree of variability in planning factors can exact a significant price on planning. The complexity presented by great variability strains the cognitive abilities of even the most sophisticated decision- makers.15 And even a robust decision-making process sensitive to cognitive limitations necessarily sacrifices depth of analysis for breadth as variability and complexity grows. It should follow, then, that in planning under conditions of risk, variability in strategic calculation should be carefully tailored to available analytic and decision processes. Why is this important? What harm can an imbalance between complexity and cognitive or analytic capacity in strategic planning bring? Stated simply, where analysis is silent or inadequate, the personal beliefs of decision-makers fill the void. As political scientist Richard Betts found in a study of strategic sur- prise, in ‘an environment that lacks clarity, abounds with conflicting data, and allows no time for rigorous assessment of sources and validity, ambiguity allows intuition or wishfulness to drive interpretation ... The greater the ambiguity, the greater the impact of preconceptions.’16 The decision-making environment that Betts describes here is one of political-military crisis, not long-term strategic planning. But a strategist who sees uncertainty as the central fact of his environ- ment brings upon himself some of the pathologies of crisis decision-making. He invites ambiguity, takes conflicting data for granted and substitutes a priori scepticism about the validity of prediction for time pressure as a rationale for discounting the importance of analytic rigour. It is important not to exaggerate the extent to which data and ‘rigorous assessment’ can illuminate strategic choices. Ambiguity is a fact of life, and scepticism of analysis is necessary. Accordingly, the intuition and judgement of decision-makers will always be vital to strategy, and attempting to subordinate those factors to some formulaic, deterministic decision-making model would be both undesirable and unrealistic. All the same, there is danger in the opposite extreme as well. Without careful analysis of what is relatively likely and what is relatively unlikely, what will be the possible bases for strategic choices? A decision-maker with no faith in prediction is left with little more than a set of worst-case scenarios and his existing beliefs about the world to confront the choices before him. Those beliefs may be more or less well founded, but if they are not made explicit and subject to analysis and debate regarding their application to particular strategic contexts, they remain only beliefs and premises, rather than rational judgements. Even at their best, such decisions are likely to be poorly understood by the organisations charged with their implementation. At their worst, such decisions may be poorly understood by the decision-makers themselves.

environment specific

#### The inclusion of hypothetical impact scenarios supercharges the deliberative process by providing a normative means of assessing environmental consequences

**Larsen and Ostling 9** ([Katarina Larsen](http://www.sciencedirect.com.proxy.lib.umich.edu/science?_ob=RedirectURL&_method=outwardLink&_partnerName=27983&_origin=article&_zone=art_page&_linkType=scopusAuthorDocuments&_targetURL=http%3A%2F%2Fwww.scopus.com%2Fscopus%2Finward%2Fauthor.url%3FpartnerID%3D10%26rel%3D3.0.0%26sortField%3Dcited%26sortOrder%3Dasc%26author%3DLarsen,%2520Katarina%26authorID%3D8530067600%26md5%3D803d61c0f6edf0f22764881c1d5c4815&_acct=C000007678&_version=1&_userid=99318&md5=769a48548565b8a587aa911831b3e3dc), a KTH – Royal Institute of Technology, Department of Philosophy and History of Technology, Division of History of Science and Technology, Teknikringen 76, SE-100 44 Stockholm, Sweden, [Ulrika Gunnarsson-Östling](http://www.sciencedirect.com.proxy.lib.umich.edu/science?_ob=RedirectURL&_method=outwardLink&_partnerName=27983&_origin=article&_zone=art_page&_linkType=scopusAuthorDocuments&_targetURL=http%3A%2F%2Fwww.scopus.com%2Fscopus%2Finward%2Fauthor.url%3FpartnerID%3D10%26rel%3D3.0.0%26sortField%3Dcited%26sortOrder%3Dasc%26author%3DGunnarsson-%25C3%2596stling,%2520Ulrika%26authorID%3D25651733400%26md5%3D68be8a4d6c64737f5374da365b28631e&_acct=C000007678&_version=1&_userid=99318&md5=437ee99ba2fd8dbf33ad1021018b7a09), KTH – Royal Institute of Technology, Department of Urban Planning and Environment, Division of Environmental Strategies Research, Drottning Kristinas väg 30, SE-100 44 Stockholm, Sweden, “Climate change scenarios and citizen-participation: Mitigation and adaptation perspectives in constructing sustainable futures,” Volume 33, Issue 3, July 2009, Pages 260–266, Science Direct)

In constructing normative scenarios a set of images are generated illustrating future ways of living, travelling and consuming products and services where certain goal such as a reduced climate impact is fulfilled. These are not predictions of the future, but can be used as a way to act in accordance to achieving a desired future development. They can also be a contribution to the general debate or foundations for policy decisions. These scenarios also often include an account of changes in terms of consumption patterns and behavioural change. In this sense, these scenarios are extended beyond socio-economic predictions and relations to environmental load dealt within other field, such as climate change predictions in the work of IPCC. The scenarios in focus here build on some predictive elements, but in addition the sustainability focus when including behavioural change also includes some normative elements as how to achieve a sustainable society in the future. In essence, this also means that images of behavioural change are included, but not necessary including explanations on how these changes came about ([Larsen & Höjer, 2007](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib24)). The behavioural change is there formulated by describing level of acceptance (of introducing a new environmental tax) or new behaviour in daily travel patterns (new modes of transport). However, even though scenario construction is often a creative process including a range of participants demanding change, trust is built and ideas exchanged, these processes are seldom analyzed as deliberative processes. Deliberation takes places in communicative processes where participants with diverse opinions, but open to preference shifts, are seen as equal (see [Hendriks, Dryzek, & Hunold, 2007](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib20)). Process values such as learning and mutual understanding are created in addition to outputs such as policies. Experiences from exploring transition pathways towards sustainability distinguish between process management aspects of learning (learns how?), learning about policy options and the context in which decisions take place (learns what?), the subjects of learning (who learns?), and the results of learning ([Van de Kerkhof & Wieczorek, 2005](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib38): 735). Especially questions such as who takes part in the process and whom these participants are to represent become important since the scenarios often expect great behavioural changes. Is it legitimate to expect all people to change even if they did not feel as they were represented? It is important to keep in mind that scenario making processes are not set up only to share ideas and create mutual understanding, they aim at solving specific targets such as minimizing climate change. Some writers (e.g. [Hendriks et al., 2007](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib20)) underline the importance of deliberative processes being open and diverse and do not put as much attention to the outcome. Understanding the importance of legitimacy we see the process as crucial, but aiming for goals such as minimized climate change both the content and the impact of the output are also critical. Thus, we agree with [Connelly and Richardson (in press)](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib13) seeing effective deliberation as a process where stakeholders are engaged and the primary assessment should be regarding the process' “effectiveness in delivering an intended policy”. They also underline that governance as a whole should be assessed regarding its possibilities to take action and achieve legitimacy, where legitimacy is understood as “the recognised right to make policy” ([Connelly & Richardson, in press](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib13)). There are thus three dimensions [Connelly and Richardson (in press)](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib13) find important: content sustainability, capacity to act and legitimacy. We believe those dimensions are also important for participatory processes generating scenarios aiming at mitigation as well as adaptation to climate change, otherwise they will not have any strong (and legitimate) impact on development. [Hendriks et al. (2007)](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib20) make an important distinction between partisan and non-partisan forums. We believe this distinction is important also when analysing scenario generating processes since it affects the legitimacy of the outcome. Partisans can be activists or belong to interest groups, organisations or associations, which strive for particular matters. Partisans are thus committed to certain agendas and are therefore often seen as poor deliberators ([Hendriks et al., 2007](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672%22%20%5Cl%20%22bib20): 362). However, from a democracy perspective they are seen as important since they legitimate processes by making sure that particular stakes are represented. While partisan forums are made up to represent interest groups in society, non-partisan forums consist of randomly selected citizens, which ideally have rather open preferences. When exploring one partisan and one non-partisan process [Hendriks et al. (2007)](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib20) found that contrary to common expectations, partisan forums can have substantial legitimacy and impact problems. They also found that non-partisan forums might be favourable in deliberative capacity but they might fall short in external legitimacy and policy impact. The fact was that partisan participants accepted that deliberation means that you must be willing to adjust preferences, but they failed to do so ([Hendriks et al., 2007](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672%22%20%5Cl%20%22bib20): 370). Both the partisan and non-partisan forums included participants who stuck to their positions, but non-partisan participants had greater autonomy “so their deliberative capacity can be judged superior to that of partisan forums” ([Hendriks et al., 2007](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672%22%20%5Cl%20%22bib20): 371). In the study by [Hendriks et al. (2007: 372)](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib20) legitimacy is defined and operationalized as: “the extent to which key-actors, decision-makers and the media accept and support the procedure and its outcomes.” In other words, the legitimacy (as defined in that study) is grounded on actors largely outside the forums active in the deliberation processes. This study also showed (by interviews of experts themselves) that the deliberation by citizens and capacity of lay people was questioned by some experts ([Hendriks et al., 2007](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672%22%20%5Cl%20%22bib20): 373–374). In addition to this distinction of external legitimacy, the concept of legitimacy is in the literature largely divided in strategic and institutional legitimacy ([Suchman, 1995](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672%22%20%5Cl%20%22bib34): 572). The strategic tradition stresses the managerial standpoint in how organisations making legitimate strategies resulting in manipulating to gain societal support. Hence, rather than emphasising participatory processes (and the inherent process values), these values and the participatory process can be by-passed by e.g. “astroturfing”[1](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#fn1) or other strategic options adopted. The branch of institutional studies of legitimacy, instead, emphasizes the “normative and cognitive forces that constrain, construct, and empower the organizational actors” as described in [Suchman (1995: 571)](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib34) examining the two approaches. The conclusion of this examination of the two parallel domains of research on legitimacy concludes three categories: pragmatic (based on audience self-interest), moral (based on normative approval) and cognitive (based on comprehensibility and taken-for-grantedness). In practical cases one of these categories can be more protruding or legitimacy being a blend of these three. The external legitimacy category, discussed previously, share some common traits with the audience self-interest category (labelled pragmatic) in the sense that actors external to the deliberative process (the audience consisting of experts and media) has a strong saying in the legitimate value of the outcome. The constellations of forums and involvement of stakeholders in governance processes is also featured in studies recognised as communicative planning theory ([Healey, 1996](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib18)) and the question also becomes relevant when implementing future-oriented development in European metropolitan regions ([Healey, 2000](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib19)).[Campbell (2006)](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib5) underlines that conceptualization of justice in contemporary planning theory is much about procedural concerns. However, individual liberties may be in conflict or as [Campbell (2006: 95)](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib5) puts it: “In relation to planning matters, the nature of interests is often complex and problematic; for example, individuals generally both desire clean air and to be able to drive their car(s) freely. Our preferences are therefore often inconsistent and overlapping.” Also the previous work with Swedish futures studies construction in the 1960–1970s having aims at democratic scenario construction by proposing a “particular responsibility to society's weakest groups” ([Andersson, 2006](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672%22%20%5Cl%20%22bib2): 288). At that time these groups were discussed in terms of the “weakest groups” (including the poor, elderly, unemployed and the disabled). Other examples of relevance when discussing communication among actors can be found in game theory ([Sally, 1995](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib30)). Conditions where reciprocity and trust can help overcome self-interests are built by “cheap talk”. As we will see, content sustainability, capacity to act and legitimacy are intimately connected. Findings from studies of collective actions frequently find that “when the users of a common-pool resource organize themselves to devise and enforce some of their own basic rules, they tend to manage local resources more sustainably than when rules are externally imposed on them” ([Ostrom, 2000](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672%22%20%5Cl%20%22bib29): 148). Common-pool resources are in this case understood as “natural or humanly created systems that generate a finite flow of benefits where it is costly to exclude beneficiaries and one person's consumption subtracts from the amount of benefits available to others” ([Ostrom, 2000](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672%22%20%5Cl%20%22bib29): 148). The explanation from game theory is that individuals obtain results that are “better than rational” when they are allowed to communicate, or do “cheap talk” as some economists call it (see e.g. [Ostrom, 1998](http://www.sciencedirect.com.proxy.lib.umich.edu/science/article/pii/S0197397508000672#bib28)). In other words, communicative approaches can make collaboration work better since people have the possibility to bond with each other. From this reasoning we conclude that in a process where participants are active, open to preference shifts and are allowed to actually influence the result, both the content sustainability and the capacity to act might increase. However, similar reasoning about legitimacy of these processes suggests that people who are not allowed (by some reason) to take part in the process might not experience the result as legitimate. Thus, the external legitimacy might be low.

# 1nr

#### cant find the speech doc, but kappeler cards are in our other open source files