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## Off

A. Interpretation – Removing sanctions is a form of appeasement

Stern 6 (Martin, University of Maryland Graduate, Debunking detente, 11/27/06, http://www.diamondbackonline.com/article\_56223e79-7009-56a3-8afe-5d08bfff6e08.html)

Appeasement is defined as "granting concessions to potential enemies to maintain peace." Giving Iran international legitimacy and removing sanctions would have maintained peace with a potential enemy without changing the undemocratic practices of the enemy. If this isn't appeasement, I don't know how better to define the word.

Engagement and appeasement are distinct

Resnick 1 (Evan, Assistant Professor and coordinator of the United States Programme at RSIS, “Defining Engagement,” Journal of International Affairs, 0022197X, Spring2001, Vol. 54, Issue 2, <http://web.ebscohost.com.turing.library.northwestern.edu/ehost/detail?sid=1b56e6b4-ade2-4052-9114-7d107fdbd019%40sessionmgr12&vid=2&hid=24&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#db=mth&AN=4437301>)

Thus, a rigid conceptual distinction can be drawn between engagement and appeasement. Whereas both policies are positive sanctions--insofar as they add to the power and prestige of the target state--engagement does so in a less direct and less militarized fashion than appeasement. In addition, engagement differs from appeasement by establishing an increasingly interdependent relationship between the sender and the target state. At any juncture, the sender state can, in theory, abrogate such a relationship at some (ideally prohibitive) cost to the target state.(n34) Appeasement, on the other hand, does not involve the establishment of contacts or interdependence between the appeaser and the appeased. Territory and/or a sphere of influence are merely transferred by one party to the other either unconditionally or in exchange for certain concessions on the part of the target state.

## Off

Their rhetoric of peaceful cooperation is mere Bush-style whitewashing of mass violence

Porotsky 13 (Sophia Porotsky, MA honors candidate in international relations at the University of St Andrews, April 26th, 2013, “Pax Americana: The Successful Securitization of the Triple Threat of Terrorism, “Outlaw” Regimes, and Weapons of Mass Destruction,” http://www.academia.edu/3482477/Pax\_Americana\_The\_Successful\_Securitization\_of\_the\_Triple\_Threat\_of\_Terrorism\_Outlaw\_Regimes\_and\_Weapons\_of\_Mass\_Destruction) gz

Transforming the semantics of an act involves “replacing unpleasant reality with desirable rhetoric, gilding the frame so that the real picture is disguised” (Zimbardo, 2009: 273). The use of sanitizing or euphemistic language is ubiquitous in the government texts. For example, Bush declares: ¶ “We will use our position of unparalleled strength and influence to build an atmosphere of international order and openness in which progress and liberty can flourish in many nations. A peaceful world of growing freedom serves American long-term interests, reflects enduring American ideals, and unites America’s allies. We defend this peace by opposing and preventing violence by terrorists and outlaw regimes” (Bush, 2002d).¶ In this excerpt Bush cloaks military action with euphemistic statements such as ‘building an atmosphere of international order and openness’ and ‘defending the peace,’ he sanitizes the means by accentuating the morally justifiable ends of ‘peace’, ‘order’, and ‘openness’. Tapping into the political myth of American Exceptionalism, Bush justifies the end goal by framing it as a cause for the greater good of the world. Bandura expands on the effects of sanitizing language and euphemistic labeling stating:¶ “Language shapes thought patterns on which actions are based. Activities can take on very different appearances depending on what they are called…euphemistic language is widely used to make harmful conduct respectable and to reduce personal responsibility for it…people behave much more cruelly when assaultive actions are verbally sanitized than when they are called aggression” (Bandura, 1999: 195). ¶ This statement substantiates the claim that adopting a particular discourse when describing violent action disguises the true meaning of the act, while simultaneously reinforcing the justifications from the War on Terrorism narrative. A further example can be found in Bush’s Address to the Nation where he asserts:¶ “These carefully targeted actions are designed to disrupt the use of Afghanistan as a terrorist base of operations…Our military action is also designed to clear the way for sustained, comprehensive and relentless operations to drive them out and bring them to justice…As we strike military targets, we’ll also drop food, medicine and supplies to the starving and suffering men and women and children of Afghanistan” (Bush, 2001k).¶ Describing military actions as ‘carefully targeted’ implies that the army is striking only military targets with surgical precision; it encourages people to overlook any ‘collateral damage,’ a euphemism for civilian casualties, in the process. Additionally, Bush excuses the implicit collateral damage by demonstrating the benevolence of the United States. Dropping humanitarian aid compensates for the consequences of military action. Bush then reinforces the benevolent image of the United States by tapping into discourses of women and children and suffering, assigning the role of savior of the Afghan people to the United States. The altered semantics of this act is revealed upon a comparison of the reality on the ground versus the narrative Bush was constructing. While Bush claimed that the military campaign in Afghanistan was ‘carefully targeted’ and ‘precise,’ in reality the military was carpet bombing Afghanistan using cluster bombs (Lee, 2005: 279). Carpet bombing can be understood as “the progressive distribution of a mass bomb load upon an area…in such a manner as to inflict damage to all portions within the boundaries” (Keane, 2005: 30). Thus, carpet bombing by definition is indiscriminate, the polar opposite of ‘carefully targeted’ or ‘precise.’ Moreover, cluster bombs “disperse large numbers of explosive submunitions over wide areas and often fail to explode immediately, leaving a long-term legacy of explosive contamination” (International Committee of the Red Cross, 2009). Cluster bombs in particular have provoked international criticism due to their “unique characteristics that make them a grave danger to civilian men, women and children… causing high civilian casualties especially when they are used in populated areas… Many thousands of civilians have been tragically killed and injured by coming into contact with unexploded submunitions” (International Committee of the Red Cross, 2009). Thus, the narrative Bush was constructing could not be further from the reality. While Bush was highlighting the benevolence and good will of the US, the US military was inflicting the maximum amount of indiscriminate damage. Ironically, the humanitarian aid packages Bush was referring to were the same bright yellow color as the unexploded cluster bomblets (Lee, 2005: 279), further endangering civilians who could easily mistake the submunitions for food or medicine. Bush obscuring the sordid realities and stressing the good will of the US contributes to moral justification, which is essential for the American public acceptance of securitization. Moral justifications are a requisite of moral disengagement, since these justifications are the basis on which morally reprehensible acts are perpetrated.

This manifests itself in a drive for certainty which causes endless violence

Burke, 7 (Senior Lecturer in International Relations at the University of New South Wales at Sydney, Anthony, Johns Hopkins University Press, Ontologies of War: Violence, Existence and Reason, Project Muse)

This essay develops a theory about the causes of war -- and thus aims to generate lines of action and critique for peace -- that cuts beneath analyses based either on a given sequence of events, threats, insecurities and political manipulation, or the play of institutional, economic or political interests (the 'military-industrial complex'). Such factors are important to be sure, and should not be discounted, but they flow over a deeper bedrock of modern reason that has not only come to form a powerful structure of common sense but the apparently solid ground of the real itself. In this light, the two 'existential' and 'rationalist' discourses of war-making and justification mobilised in the Lebanon war are more than merely arguments, rhetorics or even discourses. Certainly they mobilise forms of knowledge and power together; providing political leaderships, media, citizens, bureaucracies and military forces with organising systems of belief, action, analysis and rationale. But they run deeper than that. They are truth-systems of the most powerful and fundamental kind that we have in modernity: ontologies, statements about truth and being which claim a rarefied privilege to state what is and how it must be maintained as it is. I am thinking of ontology in both its senses: ontology as both a statement about the nature and ideality of being (in this case political being, that of the nation-state), and as a statement of epistemological truth and certainty, of methods and processes of arriving at certainty (in this case, the development and application of strategic knowledge for the use of armed force, and the creation and maintenance of geopolitical order, security and national survival). These derive from the classical idea of ontology as a speculative or positivistic inquiry into the fundamental nature of truth, of being, or of some phenomenon; the desire for a solid metaphysical account of things inaugurated by Aristotle, an account of 'being qua being and its essential attributes'.17 In contrast, drawing on Foucauldian theorising about truth and power, I see ontology as a particularly powerful claim to truth itself: a claim to the status of an underlying systemic foundation for truth, identity, existence and action; one that is not essential or timeless, but is thoroughly historical and contingent, that is deployed and mobilised in a fraught and conflictual socio-political context of some kind. In short, ontology is the 'politics of truth'18 in its most sweeping and powerful form. I see such a drive for ontological certainty and completion as particularly problematic for a number of reasons. Firstly, when it takes the form of the existential and rationalist ontologies of war, it amounts to a hard and exclusivist claim: a drive for ideational hegemony and closure that limits debate and questioning, that confines it within the boundaries of a particular, closed system of logic, one that is grounded in the truth of being, in the truth of truth as such. The second is its intimate relation with violence: the dual ontologies represent a simultaneously social and conceptual structure that generates violence. Here we are witness to an epistemology of violence (strategy) joined to an ontology of violence (the national security state). When we consider their relation to war, the two ontologies are especially dangerous because each alone (and doubly in combination) tends both to quicken the resort to war and to lead to its escalation either in scale and duration, or in unintended effects. In such a context violence is not so much a tool that can be picked up and used on occasion, at limited cost and with limited impact -- it permeates being. This essay describes firstly the ontology of the national security state (by way of the political philosophy of Thomas Hobbes, Carl Schmitt and G. W. F. Hegel) and secondly the rationalist ontology of strategy (by way of the geopolitical thought of Henry Kissinger), showing how they crystallise into a mutually reinforcing system of support and justification, especially in the thought of Clausewitz. This creates both a profound ethical and pragmatic problem. The ethical problem arises because of their militaristic force -- they embody and reinforce a norm of war -- and because they enact what Martin Heidegger calls an 'enframing' image of technology and being in which humans are merely utilitarian instruments for use, control and destruction, and force -- in the words of one famous Cold War strategist -- can be thought of as a 'power to hurt'.19 The pragmatic problem arises because force so often produces neither the linear system of effects imagined in strategic theory nor anything we could meaningfully call security, but rather turns in upon itself in a nihilistic spiral of pain and destruction. In the era of a 'war on terror' dominantly conceived in Schmittian and Clausewitzian terms,20 the arguments of Hannah Arendt (that violence collapses ends into means) and Emmanuel Levinas (that 'every war employs arms that turn against those that wield them') take on added significance. Neither, however, explored what occurs when war and being are made to coincide, other than Levinas' intriguing comment that in war persons 'play roles in which they no longer recognises themselves, making them betray not only commitments but their own substance'. 21 What I am trying to describe in this essay is a complex relation between, and interweaving of, epistemology and ontology. But it is not my view that these are distinct modes of knowledge or levels of truth, because in the social field named by security, statecraft and violence they are made to blur together, continually referring back on each other, like charges darting between electrodes. Rather they are related systems of knowledge with particular systemic roles and intensities of claim about truth, political being and political necessity. Positivistic or scientific claims to epistemological truth supply an air of predictability and reliability to policy and political action, which in turn support larger ontological claims to national being and purpose, drawing them into a common horizon of certainty that is one of the central features of past-Cartesian modernity. Here it may be useful to see ontology as a more totalising and metaphysical set of claims about truth, and epistemology as more pragmatic and instrumental; but while a distinction between epistemology (knowledge as technique) and ontology (knowledge as being) has analytical value, it tends to break down in action. The epistemology of violence I describe here (strategic science and foreign policy doctrine) claims positivistic clarity about techniques of military and geopolitical action which use force and coercion to achieve a desired end, an end that is supplied by the ontological claim to national existence, security, or order. However in practice, technique quickly passes into ontology. This it does in two ways. First, instrumental violence is married to an ontology of insecure national existence which itself admits no questioning. The nation and its identity are known and essential, prior to any conflict, and the resort to violence becomes an equally essential predicate of its perpetuation. In this way knowledge-as-strategy claims, in a positivistic fashion, to achieve a calculability of effects (power) for an ultimate purpose (securing being) that it must always assume. Second, strategy as a technique not merely becomes an instrument of state power but ontologises itself in a technological image of 'man' as a maker and user of things, including other humans, which have no essence or integrity outside their value as objects. In Heidegger's terms, technology becomes being; epistemology immediately becomes technique, immediately being. This combination could be seen in the aftermath of the 2006 Lebanon war, whose obvious strategic failure for Israelis generated fierce attacks on the army and political leadership and forced the resignation of the IDF chief of staff. Yet in its wake neither ontology was rethought. Consider how a reserve soldier, while on brigade-sized manoeuvres in the Golan Heights in early 2007, was quoted as saying: 'we are ready for the next war'. Uri Avnery quoted Israeli commentators explaining the rationale for such a war as being to 'eradicate the shame and restore to the army the "deterrent power" that was lost on the battlefields of that unfortunate war'. In 'Israeli public discourse', he remarked, 'the next war is seen as a natural phenomenon, like tomorrow's sunrise.' The danger obviously raised here is that these dual ontologies of war link being, means, events and decisions into a single, unbroken chain whose very process of construction cannot be examined. As is clear in the work of Carl Schmitt, being implies action, the action that is war. This chain is also obviously at work in the U.S. neoconservative doctrine that argues, as Bush did in his 2002 West Point speech, that 'the only path to safety is the path of action', which begs the question of whether strategic practice and theory can be detached from strong ontologies of the insecure nation-state. This is the direction taken by much realist analysis critical of Israel and the Bush administration's 'war on terror' Reframing such concerns in Foucauldian terms, we could argue that obsessive ontological commitments have led to especially disturbing 'problematizations' of truth. However such rationalist critiques rely on a one-sided interpretation of Clausewitz that seeks to disentangle strategic from existential reason, and to open up choice in that way. However without interrogating more deeply how they form a conceptual harmony in Clausewitz's thought -- and thus in our dominant understandings of politics and war -- tragically violent 'choices' will continue to be made The essay concludes by pondering a normative problem that arises out of its analysis: if the divisive ontology of the national security state and the violent and instrumental vision of 'enframing' have, as Heidegger suggests, come to define being and drive 'out every other possibility of revealing being', how can they be escaped? How can other choices and alternatives be found and enacted? How is there any scope for agency and resistance in the face of them? Their social and discursive power -- one that aims to take up the entire space of the political -- needs to be respected and understood. However, we are far from powerless in the face of them. The need is to critique dominant images of political being and dominant ways of securing that being at the same time, and to act and choose such that we bring into the world a more sustainable, peaceful and non-violent global rule of the political.

The alternative is to deterritorialize the 1AC through a historical and critical lens – rather than objectively approaching their threat discourse, we choose more diverse forms of analysis

Krause and Williams 97 (Keith Krause, professor of political science at the Graduate Institute on International and Development Studies, Michael C Williams, professor of international relations at the Graduate School of Public and International Affairs, “From Strategy to Security: Foundations of Critical Security Studies,” chapter 2 of Critical Security Studies, p 49-50)

The challenges to the conventional understanding of security and the object to be secured also necessitate an epistemological shift in the way security is to be understood and studied. What is involved is a shift in focus from abstract individualism and contractual sovereignty to a stress on culture, civilization, and identity; the role of ideas, norms, and values in the constitution of that which is to be secured; and the historical context within which this process takes place. Epistemologically, this involves moving away from the objectivist, rationalist approach of both neorealism and neoliberalism, and toward more interpretive modes of analysis. While these issues have gained some prominence in debates over the nature of regime theory and the study of international organizations, they have made little impact on security studies.51 This is clearly illustrated by Helga Haftendorn’s attempts to broaden the ambit of security studies. On method, she concludes that the goal of security studies is “to construct an empirically testable paradigm,” which involves defining the “set of observational hypotheses,” the “hard core of irrefutable assumptions,” and the “‘set of scope conditions’ that…are required for a ‘progressive’ research program.” Although she admits that “we might do well to follow [Robert] Keohane’s counsel to apply somewhat ‘softer,’ more interpretive standards,” there is little room in this approach for studying norm change and the role of ideational elements in *constituting* the historical context within which actors take specific decisions.52 Despite Haftendorn’s goal of incorporating new issues that are normatively driven, the subordination of normative and reflexive conceptions of agency to objectivist visions of method remains largely undisturbed, and she remains committed to the fact value distinction. To understand security from a broader perspective means to look at the ways in which the objects to be secured, the perceptions of threats to them, and the available means of securing them (both intellectual and material) have shifted over time.53 New threats emerge; new enemies are created; erstwhile fellow citizens become objects of hatred and violence; former enemies can be transformed into members of the same community. The status of Others is uncertain, needing to be deciphered and determined.54 To comprehend these processes requires an understanding of the problematics of security as constituted by self-reflexive historical practices. The knightly code of honor, for example, was both a central structuring practice of latemedieval conflict and a central object that was to be secured. Honor was an integral part of conflict in its genesis as well as its practice. To view the military conflict of the late-medieval world as a competition between instrumentally rational actors in the modern sense is to misunderstand it in both form and content.55 The shift to interpretive models of understanding (broadly conceived) also yields a different vision of the transformation of practices. As historically grounded, the practices of security become capable of conscious transformation through the process of critical reflection. No longer objective in the sense of a fixed reality that the analyst can only mirror, reality as the realm of subjective practices and structures becomes self-reflexive. This is most emphatically not to say that security studies needs to move away from studying the role of ideas, institutions, and instruments of organized violence in political life. In this respect, the continuing defenders of traditional strategic/security studies are correct (although this formulation will probably leave them uncomfortable). But if we are to understand these realities, we must take them more seriously than the abstractions of neorealism allow. We must grasp the genesis and structure of particular security problems as grounded in concrete historical conditions and practices, rather than in abstract assertions of transcendental rational actors and scientific methods. We must understand the genesis of conflicts and the creation of the dilemmas of security as grounded in reflexive practices rather than as the outcome of timeless structures.56

## Multilat

**Attempts to impose a rational world order on the international system produces a system of naturalized violence and warfare**

Burke 7, Senior Lecturer in International Relations at the University of New South Wales, Sydney [Anthony, Johns Hopkins University Press, Ontologies of War: Violence, Existence and Reason, page @ http://muse.jhu.edu/journals/theory\_and\_event/v010/10.2burke.html]

The epistemology of violence I describe here (strategic science and foreign policy doctrine) claims positivistic clarity about techniques of military and geopolitical action which use force and coercion to achieve a desired end, an end that is supplied by the ontological claim to national existence, security, or order. However in practice, technique quickly passes into ontology. This it does in two ways. First, instrumental violence is married to an ontology of insecure national existence which itself admits no questioning. The nation and its identity are known and essential, prior to any conflict, and the resort to violence becomes an equally essential predicate of its perpetuation. In this way knowledge-as-strategy claims, in a positivistic fashion, to achieve a calculability of effects (power) for an ultimate purpose (securing being) that it must always assume. Second, strategy as a technique not merely becomes an instrument of state power but ontologises itself in a technological image of 'man' as a maker and user of things, including other humans, which have no essence or integrity outside their value as objects. In Heidegger's terms, technology becomes being; epistemology immediately becomes technique, immediately being. This combination could be seen in the aftermath of the 2006 Lebanon war, whose obvious strategic failure for Israelis generated fierce attacks on the army and political leadership and forced the resignation of the IDF chief of staff. Yet in its wake neither ontology was rethought. Consider how a reserve soldier, while on brigade-sized manoeuvres in the Golan Heights in early 2007, was quoted as saying: 'we are ready for the next war'. Uri Avnery quoted Israeli commentators explaining the rationale for such a war as being to 'eradicate the shame and restore to the army the "deterrent power" that was lost on the battlefields of that unfortunate war'. In 'Israeli public discourse', he remarked, 'the next war is seen as a natural phenomenon, like tomorrow's sunrise.' The danger obviously raised here is that these dual ontologies of war link being, means, events and decisions into a single, unbroken chain whose very process of construction cannot be examined. As is clear in the work of Carl Schmitt, being implies action, the action that is war. This chain is also obviously at work in the U.S. neoconservative doctrine that argues, as Bush did in his 2002 West Point speech, that 'the only path to safety is the path of action', which begs the question of whether strategic practice and theory can be detached from strong ontologies of the insecure nation-state. This is the direction taken by much realist analysis critical of Israel and the Bush administration's 'war on terror' Reframing such concerns in Foucauldian terms, we could argue that obsessive ontological commitments have led to especially disturbing 'problematizations' of truth. However such rationalist critiques rely on a one-sided interpretation of Clausewitz that seeks to disentangle strategic from existential reason, and to open up choice in that way. However without interrogating more deeply how they form a conceptual harmony in Clausewitz's thought -- and thus in our dominant understandings of politics and war -- tragically violent 'choices' will continue to be made The essay concludes by pondering a normative problem that arises out of its analysis: if the divisive ontology of the national security state and the violent and instrumental vision of 'enframing' have, as Heidegger suggests, come to define being and drive 'out every other possibility of revealing being', how can they be escaped? How can other choices and alternatives be found and enacted? How is there any scope for agency and resistance in the face of them? Their social and discursive power -- one that aims to take up the entire space of the political -- needs to be respected and understood. However, we are far from powerless in the face of them. The need is to critique dominant images of political being and dominant ways of securing that being at the same time, and to act and choose such that we bring into the world a more sustainable, peaceful and non-violent global rule of the political.

**No nuclear escalation and outside powers will stay out**

Roger **Cliff,** Ph.D. in international relations, Princeton, M.A. in history (Chinese studies), University of California, San Diego, Assistant for Strategy Development, Office of the Secretary of Defense, and David A. **Shlapak**, Ph.D., senior international policy analyst, RAND Project Air Force Report, 200**7**

This situation would occur if China attempted to use force to achieve unification, the United States intervened, and China’s efforts were defeated, but Beijing refused to accept Taiwan’s independence.10 Analysis at RAND has found that a conflict between the United States and China over Taiwan would likely be confined to the use of conventional weapons, even though both the United States and China possess nuclear weapons, and that it would not likely escalate into a broader war between the United States and China. That is, the war would be contained in the area around Taiwan; the main combatants would probably be limited to the United States, China, and Japan; and active hostilities would probably end after a relatively short time. Nonetheless, such a war would probably result in a bitter relationship between the United States and China, comparable in some ways to that between the United States and the Soviet Union during the Cold War. China might well accelerate the buildup of its military capabilities with an eye toward waging a second, this time successful, campaign to claim Taiwan. This military competition would likely also be accompanied by a broader deterioration in Sino-U.S. relations, with mutual trade and investment falling dramatically or even ceasing, and each country demanding that its allies not cooperate with its rival. Countries in Asia might find themselves under pressure to choose between good relations with the United States and good relations with China. Nonetheless, even under these circumstances, the relationship between the United States and China after an inconclusive war over Taiwan would have important differences from the one between the United States and the Soviet Union during the Cold War. Unlike the Soviet Union, China is closely integrated into the world economy. With the exception of Japan, most countries in Asia would likely regard the importance of maintaining good relations with Beijing as outweighing any concerns about China having used force against Taiwan. They would resist U.S. pressure to choose between Washington and Beijing, preferring to maintain good relations with both. This logic would apply even more strongly to countries outside the region, which would be even less concerned about China’s use of force.

No risk of China War – mutual cooperation

**Friedberg 2005**, Professor of Politics and International Affairs at Princeton University, Deputy Assistant for National Security Affairs and Director of Policy Planning in the Office of the Vice President, International Security, Vol. 30, No. 2 (Fall 2005), pp. 7–45

Fortunately, a number of the factors to which the optimists point seem likely to continue to act as a brake on what might otherwise be an unchecked slide toward mounting competition and increasingly open confrontation. Assuming that they persist and grow, the mutual gains from an expanding economic relationship will remain the single most important peace-inducing force at work in U.S.-China relations. The potential costs of a conflict between the two powers, especially given that both possess nuclear weapons, should also help to keep competitive impulses within bounds and to make both sides very wary of embarking on any course that could risk direct conflict. The emergence of a group of Chinese “new thinkers” could also contribute to a less zero-sum, hard realpolitik approach to relations with the United States. As with the Soviet Union during the era of perestroika, so also in this case changes in high-level thinking could have a calming effect on bilateral relations, even if they were not accompanied immediately by more profound and far-reaching domestic political reforms.

**The characterization of China has a threat robs it of subjectivity and entrenches its role as antithesis to the US**

**Pan 04** – PhD in Political Science and International Relations and member of the International Studies Association ISA (Chengxin Pan: Alternatives: Global, Local, Political, Vol. 29 Pg. 305 -307)

By now, it seems clear thatneither China's capabilities nor intentions really matter. Rather, almost by its mere geographical existence, China has been qualified as an absolute strategic "other," a discursive construct from which it cannot escape. Because of this, "China" in U.S. IR discourse has been objectified and deprived of its own subjectivity and exists mainly in and for the U.S.self. Little wonder that for many U.S. China specialists,China becomes merely a "national security concern" for the United States, with the "severe disproportion between the keen attention to China as a security concern and the intractable neglect of China's [own] security con­cerns in the current debate."62 At this point, at issue here is no longer whether the "China threat" argument is true or false, but is rather its reflection of a shared positivist mentality among mainstream China expertsthat they know China better than do the Chinese themselves. "We" alone can know for sure that they consider "us" their enemy and thus pose a menace to "us." Such an account of China, in many ways, strongly seems to resemble Orientalists' problematic distinc­tionbetween the West and the Orient. Like orientalism, theU.S. construction of the Chinese "other" does not require that China acknowledge the validity of that dichotomous construction. Indeed, as Edward Said points out, "It is enough for 'us' to set up these distinctions in our own minds; [and] 'they' become 'they' accordingly. "64

**No risk of Russia war – no threats and status-quo cooperation**

**Graham, 7**

Thomas Graham, senior advisor on Russia in the US National Security Council staff 2002-2007, September 2007, Russia in Global Affairs “The Dialectics of Strength and Weakness”  
An astute historian of Russia, AND long-term relations with Russia.

An astute historian of Russia, Martin Malia, wrote several years ago that “Russia has at different times been demonized or divinized by Western opinion less because of her real role in Europe than because of the fears and frustrations, or hopes and aspirations, generated within European society by its own domestic problems.” Such is the case today. To be sure, mounting Western concerns about Russia are a consequence of Russian policies that appear to undermine Western interests, but they are also a reflection of declining confidence in our own abilities and the efficacy of our own policies. Ironically, this growing fear and distrust of Russia come at a time when Russia is arguably less threatening to the West, and the United States in particular, than it has been at any time since the end of the Second World War. Russia does not champion a totalitarian ideology intent on our destruction, its military poses no threat to sweep across Europe, its economic growth depends on constructive commercial relations with Europe, and its strategic arsenal – while still capable of annihilating the United States – is under more reliable control than it has been in the past fifteen years and the threat of a strategic strike approaches zero probability. Political gridlock in key Western countries, however, precludes the creativity, risk-taking, and subtlety needed to advance our interests on issues over which we are at odds with Russia while laying the basis for more constructive long-term relations with Russia. 7. To rebuild relations, we need to focus on common interests, but we can’t ignore values. To a great extent, this is already happening in U.S.-Russian relations. Because of an overlap in interests, the two countries are working together effectively on a number of nuclear security, counterterrorism, and non-proliferation issues, including Iran and North Korea. But we cannot avoid the issue of values, because they shape the way we think about our interests and are critical to the trust needed to deal with sensitive issues, even when outside observers would posit a common interest.

Discourse of Russian threats Otherize Russia and actualizes itself

JÆGER 2000 (Øyvind, Norwegian Institute of International Affairs and the Copenhagen Peace Research Institute, “Securitizing Russia: Discursive Practices of the Baltic States,” Peace and Conflict Studies, November, http://shss.nova.edu/pcs/journalsPDF/V7N2.pdf)

Security is a field of practice into which subject matters can be inserted as well as exempted. Security is a code for going about a particular business in very particular ways. By labelling an issue a security issue, that is, a threat to security, one legitimises the employment of extraordinary measures to counter the threat, because it threatens security. In other words, security is a self-referential practice that carries its own legitimisation and justification. Security issues are allotted priority above everything else because everything else is irrelevant if sovereignty is lost, the state loses independence and ceases to exist. This makes for the point that it is not security as an objective or a state of affairs that is the crux of understanding security, but rather the typical operations and modalities by which security comes into play, Wæver (1995) notes.15 The typical operations are speech-acts and the modality threatdefence sequences. That is, perceiving and conveying threats and calling upon defence hold back the alleged threat. This is also a self-referential practice with the dynamic of a security dilemma: Defensive measures taken with reference to a perceived threat cause increased sense of insecurity and new calls for defence, and so forth. Wæver’s argument is that this logic is at work also in other fields than those busying themselves with military defence of sovereignty. Moreover, viewing security as a speech act not only makes it possible to include different sectors in a study of security, and thus open up the concept. It also clears the way for resolving security concerns by desecuritising issues which through securitisation have raised the concern in the first place. Knowing the logic of securitisation and pinning it down when it is at work carries the possibility of reversing the process by advocating other modalities for dealing with a given issue unluckily cast as a matter of security. What is perceived as a threat and therefore invoking defence, triggering the spiral, might be perceived of otherwise, namely as a matter of political discord to be resolved by means of ordinary political conduct, (i.e. not by rallying in defence of sovereignty). A call for more security will not eliminate threats and dangers. It is a call for more insecurity as it will reproduce threats and perpetuate a security problem. As Wæver (1994: 8)16 puts it: "Transcending a security problem, politicizing a problem can therefore not happen through thematization in terms of security, only away from it." That is what de-securitisation is about. David Campbell (1992) has taken the discursive approach to security one step further. He demonstrates that security is pretty much the business of (state) identity. His argument is developed from the claim that foreign policy is a discourse of danger that came to replace Christianity’s evangelism of fear in the wake of the Westphalian peace. But the effects of a "evangelism of fear" and a discourse of danger are similar – namely to produce a certitude of identity by depicting difference as otherness. As the Peace of Westphalia signified the replacement of church by state, faith by reason, religion by science, intuition by experience and tradition by modernity, the religious identity of salvation by othering evil ("think continually about death in order to avoid sin, because sin plus death will land you in hell"17 – so better beware of Jews, heretics, witches and temptations of the flesh) was replaced by a hidden ambiguity of the state. Since modernity’s privileging of reason erased the possibility of grounding social organisation in faith, it had to be propped up by reason and the sovereign state as a anthropomorphic representation of sovereign Man was offered as a resolution. But state identity cannot easily be produced by reason alone. The problem was, however, that once the "death of God" had been proclaimed, the link between the world, "man" and certitude had been broken (Campbell 1992: 53). Thus ambiguity prevailed in the modernist imperative that every presumption grounded in faith be revealed by reason, and on the other hand, that the privileging of modernity, the state, and reason itself is not possible without an element of faith. In Campbell’s (1992: 54) words: In this context of incipient ambiguity brought upon by an insistence that can no longer be grounded, securing identity in the form of the state requires an emphasis on the unfinished and endangered nature of the world. In other words, discourses of "danger" are central to the discourses of the "state" and the discourses of "man". In place of the spiritual certitude that provided the vertical intensity to support the horizontal extenciveness of Christendom, the state requires discourses of "danger" to provide a new theology of truth about who and what "we" are by highlighting who and what "we" are not, and what "we" have to fear. The mode through which the Campbellian discourse of danger is employed in foreign (and security) policy, can then be seen as practices of Wæverian securitisation. Securitisation is the mode of discourse and the discourse is a "discourse of danger" identifying and naming threats, thereby delineating Self from Other and thus making it clear what it is "we" are protecting, (i.e. what is "us", what is our identity and therefore – as representation – what is state identity). This is done by pointing out danger, threats and enemies, internal and external alike, and – by linking the two (Campbell 1992: 239): For the state, identity can be understood as the outcome of exclusionary practices in which resistant elements to a secure identity on the "inside" are linked through a discourse of danger (such as Foreign Policy) with threats identified and located on the "outside". To speak security is then to employ a discourse of danger inter-subjectively depicting that which is different from Self as an existential threat – and therefore as Other to Self. Securitisation is about the identity of that which is securitised on behalf of, a discursive practice to (re)produce the identity of the state. Securitising implies "othering" difference – making difference the Other in a binary opposition constituting Self (Neumann 1996b: 167). Turning to the Baltic Sea Region, one cannot help noting the rather loose fitting between the undeniable – indeed underscored – state focus in the works of both David Campbell and the Copenhagen School on the one hand, and the somewhat wishful speculations of regionality beyond the state – transcending sovereignty – on the other. Coupling the two is not necessarily an analytical problem. It only makes a rather weak case for regionality. But exactly that becomes a theoretical problem in undermining the very theoretical substance, and by implication – empirical viability – of regionality. There are of course indications that the role of states are relativised in late modern (or postmodern) politics. And there is reason to expect current developments in the security problematique of the Baltic states – firmly connected to the dynamic of NATO’s enlargement – to exert an impact on regional co-operation in the Baltic Sea Region, possibly even on regionality. NATO moving east, engaging Russia and carrying elements of the post-modernist security agenda with it in the process, is likely to narrow the gap between the two agendas. Moreover, since the Baltic states are not included in a first round of expansion, they might in this very fact (failure, some would say) find an incentive for shifting focus from international to regional levels. Involving Poland and engaging Russia, the enlargement of NATO will in fact bring the Alliance as such (not only individual NATO countries as the case has been) to bear increasingly on the regional setting as well as on regional activity. That might add significance to the regional level. It does not, however, necessarily imply that the state as actor and state centric approaches will succumb to regionality. Neither does it do away with the state as the prime referent for, and producer of, collective identity, so central to the approaches of both Wæver and Campbell. But it might spur a parallel to sovereignty. A way out of this theoretical impasse would then be not to stress the either or of regionality/sovereignty, but to see the two as organising principles at work side by side, complementing each other in parallelity rather than excluding one another in contrariety. The Discourse of Danger The Russian war on Chechnya is one event that was widely interpreted in the Baltic as a ominous sign of what Russia has in store for the Baltic states (see Rebas 1996: 27; Nekrasas 1996: 58; Tarand 1996: 24; cf. Haab 1997). The constitutional ban in all three states on any kind of association with post-Soviet political structures is indicative of a threat perception that confuses Soviet and post- Soviet, conflating Russia with the USSR and casting everything Russian as a threat through what Ernesto Laclau and Chantal Mouffe (1985) call a discursive "chain of equivalence". In this the value of one side in a binary opposition is reiterated in other denotations of the same binary opposition. Thus, the value "Russia" in a Russia/Europe-opposition is also denoted by "instability", "Asia", "invasion", "chaos", "incitement of ethnic minorities", "unpredictability", "imperialism", "slander campaign", "migration", and so forth. The opposite value of these markers ("stability", "Europe", "defence", "order", and so on) would then denote the Self and thus conjure up an identity. When identity is precarious, this discursive practice intensifies by shifting onto a security mode, treating the oppositions as if they were questions of political existence, sovereignty, and survival. Identity is (re)produced more effectively when the oppositions are employed in a discourse of in-security and danger, that is, made into questions of national security and thus securitised in the Wæverian sense. In the Baltic cases, especially the Lithuanian National Security Concept is knitting a chain of equivalence in a ferocious discourse of danger. Not only does it establish "[t]hat the defence of Lithuania is total and unconditional," and that "[s]hould there be no higher command, self-controlled combat actions of armed units and citizens shall be considered legal." (National Security Concept, Lithuania, Ch. 7, Sc. 1, 2) It also posits that [t]he power of civic resistance is constituted of the Nation’s Will and self-determination to fight for own freedom, of everyone citizen’s resolution to resist to [an] assailant or invader by all possible ways, despite citizen’s age and [or] profession, of taking part in Lithuania’s defence (National Security Concept, Lithuania, Ch. 7, Sc. 4). When this is added to the identifying of the objects of national security as "human and citizen rights, fundamental freedoms and personal security; state sovereignty; rights of the nation, prerequisites for a free development; the state independence; the constitutional order; state territory and its integrity, and; cultural heritage," and the subjects as "the state, the armed forces and other institutions thereof; the citizens and their associations, and; non governmental organisations,"(National Security Concept, Lithuania, Ch. 2, Sc. 1, 2) one approaches a conception of security in which the distinction between state and nation has disappeared in all-encompassing securitisation. Everyone is expected to defend everything with every possible means. And when the list of identified threats to national security that follows range from "overt (military) aggression", via "personal insecurity", to "ignoring of national values,"(National Security Concept, Lithuania, Ch. 10) the National Security Concept of Lithuania has become a totalising one taking everything to be a question of national security. The chain of equivalence is established when the very introduction of the National Security Concept is devoted to a denotation of Lithuania’s century-old sameness to "Europe" and resistance to "occupation and subjugation" (see quotation below), whereby Russia is depicted and installed as the first link in the discursive chain that follows.

There is no uniqueness to this advantage—no evidence that multilat is declining now—here’s evidence that says the opposite

Walt 11 (Stephen, Professor of International Relations – Harvard University, “Does the U.S. still need to reassure its allies?” Foreign Policy, 12-5, http://walt.foreignpolicy.com/posts/2011/12/05/us\_credibility\_is\_not\_our\_problem, GDI File)

--threats to our cred are always exaggerated

--nobody can overtake us

A perennial preoccupation of U.S. diplomacy has been the perceived need to reassure allies of our reliability. Throughout the Cold War, U.S. leaders worried that any loss of credibility might cause dominoes to fall, lead key allies to "bandwagon" with the Soviet Union, or result in some form of "Finlandization." Such concerns justified fighting so-called "credibility wars" (including Vietnam), where the main concern was not the direct stakes of the contest but rather the need to retain a reputation for resolve and capability. Similar fears also led the United States to deploy thousands of nuclear weapons in Europe, as a supposed counter to Soviet missiles targeted against our NATO allies. The possibility that key allies would abandon us was almost always exaggerated, but U.S. leaders remain overly sensitive to the possibility. So Vice President Joe Biden has been out on the road this past week, telling various U.S. allies that "the United States isn't going anywhere." (He wasn't suggesting we're stuck in a rut, of course, but saying that the imminent withdrawal from Iraq doesn't mean a retreat to isolationism or anything like that.) There's nothing really wrong with offering up this sort of comforting rhetoric, but I've never really understood whyleaders were so worried about the credibility of our commitments to others. For starters, given our remarkably secure geopolitical position, whether U.S. pledges are credible is first and foremost a problem for those who are dependent on U.S. help. We should therefore take our allies' occasional hints about realignment or neutrality with some skepticism; they have every incentive to try to make us worry about it, but in most cases little incentive to actually do it.

Multilateralism empirically doesn’t solve anything – four reasons

Harvey, 4 – University Research Professor of International Relations, professor in the Department of Political Science, and the director of the Centre for Foreign Policy Studies at Dalhousie University (Frank, Smoke And Mirrors: Globalized Terrorism And The Illusion Of Multilateral Security, p. 43-45) // bghs-ms

The typical argument favouring multilateralism is a simple one, sum- marized by Ramesh Thakur: ‘Because the world is essentially anarchi- cal, it is fundamentally insecure, characterized by strategic uncertainty and complexity because of too many actors with multiple goals and interests and variable capabilities and convictions. Collective action embedded in international institutions that mirror mainly U.S. value preferences and interests enhances predictability, reduces uncertainty, and cuts the transaction costs of intemational action.’" With respect to peacekeeping, for example, Thakur argues that if ‘the UN helps to mute the costs and spread the risks of the terms of intemational engagement to maximise these benefits, the United States will need to instill in others, as well as itself embrace, the principle of multilateralism as a norm in its own right: states must do X because the United Nations has called for X, and good states do what the United Nations asks them to do.’l2 But there are several problems with Thakur's defence of collective action and associated policy recommendations, particularly in relation to multilateral approaches to security in a post-9/11 setting. First, and foremost, state leaders often refuse to do what the UN asks of them, are often more than prepared to have their publics suffer the consequences of whatever sanctions the UN can mount, and are rarely directly affected by the sanctions that are implemented – assuming the permanent members of the Security Council find it in their collective interest to implement a sanctions regime in the first place. The lessons from UN intervention and sanction efforts over the past decade are not at all encouraging in this regard. Second, many state and non-state actors fall outside the institutional constraints imposed on the system through global norms and regimes. As the capacity spreads for smaller and smaller groups to inflict increasingly devastating levels of damage on larger states, international institutions will lose the capacity to force or coerce compliance with international law. Consequently, leaders of major powers, such as the United States, will be compelled to respond to security threats through unilateral initiatives. This compulsion will force other powers to push that much harder to control American impulses by demanding that multilateral consensus remain the sole guarantor of legitimacy. These tensions will be exacerbated by the prevailing perception in the United States that these same multilateral institutions are constraining the power and capacity of the U.S. government to protect American citizens from emerging threats of terrorism and proliferation. Third, the collective-action argument put forward by Thai-cur typically (and erroneously) assumes that most states are governed by a similar set of political priorities, share common concerns about similar combinations of security threats, are stimulated into action (or inaction) by the same set of economic imperatives, are inspired by a common set of interests and overarching values (such as peace, security, stability), and are encouraged by their respective publics to meet their demands for a common set of public goods. But the differences, tensions, and overall level of competition among states in the system are far greater than proponents of multilateralism acknowledge. Some states are more threatened by terrorism and proliferation than others, have more substantial and direct economic interest in particular regions, are less interested in securing peace, and experience pressure from their respective publics to pursue very distinct foreign and security policies. Consequently, there is no guarantee that a collection of states will have the same motivation to change the status quo, or experience the same imperative to address the same security threats with the same level of resolve, commitment, or resources (relative to their size). In sum, multi- lateral organizations are less likely today to act with the same level of urgency to address security threats that Washington considers imperative. The costs of inaction (derived from exclusive reliance on multilateral consensus) are now perceived as being higher than the costs of unilateralism. Although similar threats may have guided collective action through multilateral alliances for much of the cold war, these imperatives were a product of a common Soviet threat. But threats today are many and varied, and few states share the same concerns or face the same obligations to respond. No case more clearly illustrates the growing divisions among former allies than the 2003 Iraq war. Fourth, decreasing transaction costs may be a valid argument in favour of multilateral cooperation in some cases (e. g., to facilitate post- conflict reconstruction, political reforms, democratization, elections run by the Organization for Security and Cooperation in Europe, food aid, water distribution, and the provision of medical supplies and facilities), but this is not true for all security challenges. In a post-9/11 environment, the transaction costs that are saved through joint efforts will always be compared with the costs of depending exclusively on collective-action mechanisms that ultimately may fail - multilateralism is not free of costs or risks. For example, one of the many important lessons of the 2003 Iraq war, at least for American officials, is that there are no collective-security guarantees any longer, even from traditional allies. The UN Security Council did not function as a separate entity committed to facilitating and coordinating diplomatic exchanges towards a common good. The UN functions in a highly competitive environment in which traditional power politics plays out. Proponents of multilateralism through the UNSC do not espouse that doctrine in the interest of global security; their efforts are typically designed to use the institution to limit the capacity of the U.S. to act unilaterally to protect American interests. That level of competition, itself driven by competing interpretations of interests, values, and threats, does not lend itself well to the kind of multilateralism its proponents aspire to achieve. Of course, if France shared the same concerns about terrorism, or if leaders in Paris were equally motivated to address the potential for WMD proliferation in and through Iraq, the transaction costs incurred by responding through the UN would be more acceptable. But as threat perceptions continue to diverge, the risks associated with waiting for multilateral consensus are simply too high. The complex nature of contemporary security threats virtually guarantees that similar conflicts will plague multilateral institutions in the future.

1ac lake evidence concludes the plan fails and that public backlash takes out solvency

Lake 10 (Professor of Social Sciences, distinguished professor of political science at UC San Diego, David A., “Making America Safe for the World: Multilateralism and the Rehabilitation of US authority”, http://dss.ucsd.edu/~dlake/documents/LakeMakingAmericaSafe.pdf)//NG

At the same time, if any organization is to be an effective restraint on the United States, other countries will have to make serious and integral contributions to the collective effort. Both sides to this new multilateral bargain will need to recognize and appreciate the benefits of a stable international order to their own security and prosperity and contribute to its success - 480 Making America Safe for the World. The United States will need to continue to play a disproportionate role in providing international order, even as it accepts new restraints on its freedom of action. Other countries, however, must also contribute to the provision of this political order so that they can provide a meaningful check on US authority. ¶ Americans are likely to resist the idea of tying their hands more tightly in a new multilateral compact.

## Sugar

No impact food insecurity and it’s inevitable

OECD, 11 ("Price Volatility in Food and Agricultural Markets: Policy Responses", Organization for Economic Cooperation and Development, Collaborative report undertaken by the FAO, IFAD, IMF, OECD, UNCTAD, WFP, the World Bank, WTO, IFPRI and UN HLTF, June, www.oecd.org/trade/agricultural-trade/48152638.pdf)

Most agricultural commodity markets are characterized by a high degree of volatility. Three major market fundamentals explain why that is the case. First, agricultural output varies from period to period because of natural shocks such as weather and pests. Second, demand elasticities are relatively small with respect to price and supply elasticities are also low, at least in the short run. In order to get supply and demand back into balance after a supply shock, prices therefore have to vary rather strongly, especially if stocks are low. Third, because production takes considerable time in agriculture, supply cannot respond much to price changes in the short term, though it can do so much more once the production cycle is completed. The resulting lagged supply response to price changes can cause cyclical adjustments (such as the often referenced „hog cycle‟) that add an extra degree of variability to the markets concerned. Business cycle fluctuations in demand for agricultural non-food commodities (such as cotton) from rapidly growing, industrializing economies may also be contributing to increased volatility.

Alt causes to insecurity

Smith, 98 (“FOOD SECURITY AND POLITICAL STABILITY

IN THE ASIA-PACIFIC REGION” Paul is a Research Fellow of the Asia-Pacific Center for Security Studies,

, 9/11, http://www.apcss.org/Publications/Report\_Food\_Security\_98.html)

The third session of the seminar looked toward the future. Presenters were asked to identify potential future challenges to food security in the Asia-Pacific region. Once again, the responses fell into two basic categories: challenges related to the availability of food and challenges related to access to food.

Challenges to Availability of Food Several seminar participants noted that population growth in Asia will continue to be a major challenge to food security. Although growth rates are slowing down, the region’s population is expected to continue rising well into the 21st Century. For instance, by the year 2010, China’s population is expected to rise to 1.347 billion from 1.200 billion (in 1995); India’s will rise to 1.127 billion from 929 million; and Indonesia’s will rise to 235 million from 193 million.[24](http://www.apcss.org/Publications/food-ftnt-16-30.htm) Simultaneously, Asia’s population is expected to become increasingly urban. By the year 2000, the world will have 20 cities with a population of 10 million or more and Asia will be the home of 12 of these cities. For this reason, some international agencies are concerned that growing urbanization may lead to greater food insecurity, as the millions of people who flock to cities fail to find jobs or other resources that would enable them to purchase adequate food.[25](http://www.apcss.org/Publications/food-ftnt-16-30.htm) Another future challenge to food security in the Asia-Pacific region is the ratio of the region’s population to its amount of arable land. As one seminar participant noted, "Asia has a much larger fraction of the world’s population than of its arable land." China has 22 percent of the world’s population but only nine percent of its arable land.[26](http://www.apcss.org/Publications/food-ftnt-16-30.htm) China’s arable land decreased from .10 hectares per capita in 1980 to .08 hectares per capita in 1994. Arable land in other Asian countries is also disappearing at an alarming pace. In India, for instance, arable land decreased from .25 hectares per capita in 1980 to .19 hectares per capita in 1994; Indonesia had .18 hectares per capita in 1980 compared with .16 hectares in 1994. Other Asian countries that have experienced proportional declines in the amount of arable land within the past 18 years include: North Korea, South Korea, Laos, Pakistan, Sri Lanka, Thailand, Vietnam, Mongolia, Myanmar, Nepal, Philippines, and Bangladesh.[27](http://www.apcss.org/Publications/food-ftnt-16-30.htm) Cropland is also being lost to erosion or other forms of degradation or conversion to non-farm uses.[28](http://www.apcss.org/Publications/food-ftnt-16-30.htm) By the year 2030, Asia is expected to have eight or nine times as many people per acre of cropland as North America.[29](http://www.apcss.org/Publications/food-ftnt-16-30.htm) This limitation is likely to place more pressure on Asian farmers to increase crop yields substantially. Water shortages were also identified as a potential food security challenge. Water is a key determinant of crop yields. In Asia, there are serious questions about the future availability of water. Many countries in the region are already facing significant water scarcity issues. One study that examined the availability of water from a global perspective concluded that "water availability will be a serious constraint to achieving the food requirements projected for 2025. The need for irrigation water is likely to be greater than currently anticipated, and the available supply of it less than anticipated."[30](http://www.apcss.org/Publications/food-ftnt-16-30.htm) Other studies have suggested that a larger proportion of water supplies in the future will be devoted to domestic and industrial uses—at the expense of agriculture. Thus, "rapid growth in water demand, coupled with escalating costs of development of new water sources, could be a serious threat to future growth in food production, especially if it requires meeting household and industrial water demand through water savings from irrigated agriculture."[31](http://www.apcss.org/Publications/food-ftnt-30-45.htm)In China, water constraints seriously threaten food security; more than 70 of China’s grain is produced on irrigated land. But the water intended for irrigation is increasingly being depleted by three major trends: the diversion of water from rivers and reservoirs to cities, the depletion of underground water supplies in aquifers, and the impact of growing pollution caused by industrialization.[32](http://www.apcss.org/Publications/food-ftnt-30-45.htm) Another challenge for the Asia-Pacific region in the future is likely to be the climate. Several participants noted that the climate—and particularly climate stability—is a key determinant of future food security. In recent years, the importance of climate stability has become more apparent in the wake of the devastating effects of the recent El Nino weather phenomenon. Agricultural experts generally agree that food security and climate change are inextricably linked. Consequently, there is great concern about the potential effects of climate change. The most immediate effects of climate change on food production will involve changes in temperature, precipitation, length of the growing season, and changes in C02 concentration. Viewing climate change from a global perspective, one study has suggested that "climate change will not pose a serious threat to global food production by 2020, but longer term implications for world agriculture, and even more so for individual regions, are highly uncertain."[33](http://www.apcss.org/Publications/food-ftnt-30-45.htm) Most studies regarding the Asia-Pacific region suggest that the impact of climate change on food production will be mixed. Indeed, in some cases production increases can be expected. However, climate change may also result in negative changes, such as increased or new strains of diseases, pests, and weeds. One international study indicates that climate change impacts on rice yield, wheat yield, and sorghum yield "suggest that any increase in production associated with CO2 fertilization will be more than offset by reductions in yield from temperature or moisture changes."[34](http://www.apcss.org/Publications/food-ftnt-30-45.htm) An effective policy response to climate change might include research into heat-resistant and low-water-using crops.[35](http://www.apcss.org/Publications/food-ftnt-30-45.htm) Ironically, Asia-Pacific countries might contribute to climate change if they seek to increase food production by expanding areas of land under cultivation. One of the most harmful collateral effects of such an initiative may be deforestation. As one writer has observed: "the fact remains that poor people in developing countries will continue to chop down forests and kill wildlife to consume the calories they need to survive and prosper."[36](http://www.apcss.org/Publications/food-ftnt-30-45.htm) Deforestation has been identified as a contributor to global warming because growing trees sequester carbon from the CO2 in the air, a major greenhouse gas. Increasing quantities of greenhouse gases have been identified as factors in climate change. Throughout Asia, deforestation is a major problem. For example, in Thailand, forest cover has shrunk from 55% to 28% during the period from 1961 to 1988.[37](http://www.apcss.org/Publications/food-ftnt-30-45.htm) Similarly, in Cambodia roughly half of the forests have been felled within the past twenty years.[38](http://www.apcss.org/Publications/food-ftnt-30-45.htm) The same trends, unfortunately, can be seen throughout the region. Apart from climate change, other environmental influences on crop production are uncertain. Currently, many East Asian countries suffer from moderate to serious environmental degradation. Some analysts have suggested that such environmental degradation could negatively influence food production. In China, for instance, some have speculated that widespread air pollution might have a negative impact on crop production. But as Vaclav Smil has observed, "particulates and sulfur dioxide cause relatively little damage to crops. Most of the yield losses are seen in suburban vegetable farms."[39](http://www.apcss.org/Publications/food-ftnt-30-45.htm) The impact of water pollution on food production and cultivation seems to be more clear and negative, however. A relatively recent survey of more than 900 major rivers in China found that more than 80% were polluted to some degree, and 20% were so badly polluted that their water could not be used for irrigation.[40](http://www.apcss.org/Publications/food-ftnt-30-45.htm) Water pollution in China has also negatively affected fish catches and the shrimp aquaculture industry.[41](http://www.apcss.org/Publications/food-ftnt-30-45.htm) Challenges to Food Access As discussed earlier, availability of adequate food is one matter; access to this food is quite another. Due to the presence of international markets as a "food provider of last resort," some participants believed that the real challenge to food security lies not in food availability, but rather on access to food. Participants described several challenges to food accessibility, the most important of which dealt with relative purchasing power and the role of international markets. Many seminar participants listed poverty as a major threat to food security in the Asia-Pacific region. As one participant noted, "when people don’t have incomes, they can’t buy enough food." Undernutrition in many of Asia’s low-income countries has been attributed to insufficient purchasing power among the poorer segments of the population.[42](http://www.apcss.org/Publications/food-ftnt-30-45.htm) Many poor countries do not grow enough food to be self-sufficient and given their poverty, they are unable to import food to make up for the deficit. Related to this phenomenon is the observation, made during the seminar, that agriculture is more important as an employer (and hence provider of income) than it is as a supplier of food. Given the strong link between poverty and food insecurity, Asia’s dynamic economic growth—prior to July 1997—was probably a major factor in mitigating food security problems. In contrast, the economic crisis that has spread throughout the region since July 1997 has resulted in greater poverty and has, in many areas, undermined food security.

# 2NC

## Framework

Situatedness determines political efficacy

Dillon 99 (Michael Dillon, professor of politics at the University of Lancaster, 1999, “Moral Spaces: Rethinking Ethics and World Politics,” pp 97-8)

Heirs to all this, we find ourselves in the turbulent and now globalized wake of its confluence. As Heidegger-himself an especially revealing figure of the deep and mutual implication of the philosophical and the political4-never tired of pointing out, the relevance of ontology to all other kinds of thinking is fundamental and inescapable. For one cannot say anything about anything that is, without always already having made assumptions about the is as such. Any mode of thought, in short, always already carries an ontology sequestered within it. What this ontological turn does to other regional modes of thought is to challenge the ontology within which they operate. The implications of that review reverberate throughout the entire mode of thought, demanding a reappraisal as fundamental as the reappraisal ontology has demanded of philosophy. With ontology at issue, the entire foundations or underpinnings of any mode of thought are rendered problematic. This applies as much to any modern discipline of thought as it does to the question of modernity as such, with the exception, it seems, of science, which, having long ago given up the ontological questioning of when it called itself natural philosophy, appears now, in its industrialized and corporatized form, to be invulnerable to ontological perturbation. With its foundations at issue, the very authority of a mode of thought and the ways in which it characterizes the critical issues of freedom and judgment (of what kind of universe human beings inhabit, how they inhabit it, and what counts as reliable knowledge for them in it) is also put in question. The very ways in which Nietzsche, Heidegger, and other continental philosophers challenged Western ontology, simultaneously, therefore reposed the fundamental and inescapable difficulty, or aporia, for human being of decision and judgment. In other words, whatever ontology you subscribe to, knowingly or unknowingly, as a human being you still have to act. Whether or not you know or acknowledge it, the ontology you subscribe to will construe the problem of action for you in one way rather than another. You may think ontology is some arcane question of philosophy, but Nietzsche and Heidegger showed that it intimately shapes not only a way of thinking, but a way of being, a form of life. Decision, a fortiori political decision, in short, is no mere technique. It is instead a way of being that bears an understanding of Being, and of the fundaments of the human way of being within it. This applies, indeed applies most, to those mock innocent political slaves who claim only to be technocrats of decision making.

4. Their framework causes passivity

Antonio 95 (Robert J Antonio, PhD in sociology, professor of sociology at the University of Kansas, July 1995, “Nietzsche’s Antisociology: Subjectified Culture and the End of History,” *American Journal of Sociology* Volume 101 Number 1, GENDER MODIFIED)

According to Nietzsche, the "subject" is Socratic culture's most central, durable foundation. This prototypic expression of ressentiment, master reification, and ultimate justification for slave morality and mass disci- pline "separates strength from expressions of strength, as if there were a neutral substratum . . . free to express strength or not to do so. But there is no such substratum; there is no 'being' behind the doing, ef- fecting, becoming; 'the doer' is merely a fiction added to the deed" (Nietzsche 1969b, pp. 45-46). Leveling of Socratic culture's "objective" foundations makes its "subjective" features all the more important. For example, the subject is a central focus of the new human sciences, ap- pearing prominently in its emphases on neutral standpoints, motives as causes, and selves as entities, objects of inquiry, problems, and targets of care (Nietzsche 1966, pp. 19-21; 1968a, pp. 47-54). Arguing that subjectified culture weakens the personality, Nietzsche spoke of a "re- markable antithesis between an interior which fails to correspond to any exterior and an exterior which fails to correspond to any interior" (Nietzsche 1983, pp. 78-79, 83).¶ The "problem of the actor," Nietzsche said, "troubled me for the longest time."'12 He considered "roles" as "external," "surface," or "foreground" phenomena and viewed close personal identification with them as symptomatic of estrangement. While modern theorists saw dif- ferentiated roles and professions as a matrix of autonomy and reflexivity, Nietzsche held that persons (especially male professionals) in specialized occupations overidentify with their positions and engage in gross fabrica- tions to obtain advancement. They look hesitantly to the opinion of oth- ers, asking themselves, "How ought I feel about this?" They are so thoroughly absorbed in simulating effective role players that they have trouble being anything but actors-"The role has actually become the character." This highly subjectified social self or simulator suffers devas- tating inauthenticity. The powerful authority given the social greatly amplifies Socratic culture's already self-indulgent "inwardness." Integ- rity, decisiveness, spontaneity, and pleasure are undone by paralyzing overconcern about possible causes, meanings, and consequences of acts and unending internal dialogue about what others might think, expect, say, or do (Nietzsche 1983, pp. 83-86; 1986, pp. 39-40; 1974, pp. 302-4, 316-17). Nervous rotation of socially appropriate "masks" reduces persons to hypostatized "shadows," "abstracts," or simulacra. One adopts "many roles," playing them "badly and superficially" in the fashion of a stiff "puppet play." Nietzsche asked, "Are you genuine? Or only an actor?¶ A representative or that which is represented? . . . [Or] no more than an imitation of an actor?" Simulation is so pervasive that it is hard to tell the copy from the genuine article; social selves "prefer the copies to the originals" (Nietzsche 1983, pp. 84-86; 1986, p. 136; 1974, pp. 232- 33, 259; 1969b, pp. 268, 300, 302; 1968a, pp. 26-27). Their inwardness and aleatory scripts foreclose genuine attachment to others. This type of actor cannot plan for the long term or participate in enduring net- works of interdependence; such a person is neither willing nor able to be a "stone" in the societal "edifice" (Nietzsche 1974, pp. 302-4; 1986a, pp. 93-94). Superficiality rules in the arid subjectivized landscape. Neitzsche (1974, p. 259) stated, "One thinks with a watch in one's hand, even as one eats one's midday meal while reading the latest news of the stock market; one lives as if one always 'might miss out on something. ''Rather do anything than nothing': this principle, too, is merely a string to throttle all culture. . . . Living in a constant chase after gain compels people to expend their spirit to the point of exhaustion in continual pretense and overreaching and anticipating others."¶ Pervasive leveling, improvising, and faking foster an inflated sense of ability and an oblivious attitude about the fortuitous circumstances that contribute to role attainment (e.g., class or ethnicity). The most medio- cre people believe they can fill any position, even cultural leadership. Nietzsche respected the self-mastery of genuine ascetic priests, like Socra- tes, and praised their ability to redirect ressentiment creatively and to render the "sick" harmless. But he deeply feared the new simulated versions. Lacking the "born physician's" capacities, these impostors am- plify the worst inclinations of the herd; they are "violent, envious, ex- ploitative, scheming, fawning, cringing, arrogant, all according to cir- cumstances. " Social selves are fodder for the "great ~~man~~ [person] of the masses." Nietzsche held that "the less one knows how to command, the more ur- gently one covets someone who commands, who commands severely- a god, prince, class, physician, father confessor, dogma, or party conscience. The deadly combination of desperate conforming and overreaching and untrammeled ressentiment paves the way for a new type of tyrant (Nietzsche 1986, pp. 137, 168; 1974, pp. 117-18, 213, 288-89, 303-4).

**Framing determines the outcomes of policy – uniquely true in the context of security**

**Calkivik 10** (Emine Asli Calkivik, PhD in political science from the University of Minnesota, October 2010, “Dismantling Security,” <http://purl.umn.edu/99479>) gz

In contrast to traditional approaches to security, which assume an objective¶ world that operates according to ahistorical formal models and rely on a statist¶ political ontology that naturalizes the meaning of what security is and how it can be¶ achieved,120 critical approaches attend to the relations of power that structure the¶ production of in/securities and expose the processes by which national identities and¶ what are deemed as a danger to those identities are constructed. A common point¶ shared by these engagements is their emphasis on the ethical dimension of scholarly¶ inquiry as well as the recognition that knowledge claims are always embedded in¶ relations of power. Their emphasis on the “ought” rather than the “is” reflects less a¶ reworking of the hierarchy between material and ideational power than an emphasis¶ on the social nature of global politics and an understanding that all phenomenon¶ pertaining to international relations exists through the cultural and ideological¶ structures through which they are given meaning and legitimated.121¶ Definition and construction of threats and the way in which states respond to¶ those threats constitutes one of the primary items on the agenda of critical scholars.122¶ While conventional analyses of security conceive threats as arising from material¶ capabilities of sovereign states located in a self-help system, critical approaches point¶ to the ways in which threats and intentions are not objectively given but socially¶ constructed: they involve history, culture, and power relations that cannot be reduced¶ to an objective measure of military capabilities. They investigate the ways in which¶ systems of signification and normative structures constrain or regulate collective¶ security practices or transform conduct in war. All of these studies reveal the¶ historically situated dynamics underlying practices that shape the desire to secure¶ bodies, nations, and states.¶ Primary examples of these engagements come from scholars working under¶ the broad banner of Constructivism.123 These scholars take as their premise the¶ proposition that interests and actions of states are socially constructed and therefore¶ subject to change. While leaving intact the traditional assumptions about military and¶ state-centric understandings of security, some of these studies nevertheless challenge¶ the traditional frameworks by explaining security practices through a recourse to¶ ideational elements such as norms and identities rather than relying on material¶ factors.124 In particular, these works challenge Neorealist and Neoliberal approaches,¶ which assume that states are rational, self-help actors in an anarchic environment. For¶ instance, Alexander Wendt in his seminal study shows how different (Hobbesian or¶ Kantian) anarchical cultures can play a role in channeling the security practices of¶ states on different paths.125 Focusing on international norms, such as the prohibitions¶ against the use of chemical and nuclear weapons or norms of humanitarian¶ intervention, other scholars argue that questions about international security cannot be¶ answered by Realist materialist explanations alone.126 An example to these¶ investigations is provided by Risse-Kappen, who argues that NATO’s post-Cold War¶ survival can only be explained with reference to ideational factors such as values and¶ identity—in this case, democratic, liberal values—that guarantee the institution’s¶ survival in the absence of a distinct threat.127¶ The post-Cold War security environment and proliferating threat discourses in¶ the absence of the “Soviet enemy” provide ample resource for scholars who focus on¶ the representational practices that played role in the construction of threats to state¶ security. For instance, Mutimer examines in detail the linguistic and metaphorical¶ construction of threats to the United States and its allies through the “image of¶ proliferation.”128 He points out the way in which a particular discursive framing of a¶ problem—in this case, the construction of the use of chemical or biological weapons¶ as a problem of proliferation as opposed to a problem of disarmament—shapes the¶ constitution of identities and interests of the actors in question and gives way to¶ particular patterns of foreign policy.¶ The discourse of threats and their social production—as well as the¶ construction of the objects of security as an inextricable aspect of security¶ discourses—constitutes an important item on the agenda of critical investigations.129¶ In conventional analyses, the purported state of nature populated by instrumentally¶ rational actors is taken as the departure point of analysis. Within this framework, the¶ state acts as the primary source of authority, the guarantor of order, and the primary¶ protector of the values and interests of these individuals. While the state is rendered¶ the locus of security, security of the state gets equated to the security of the citizen. In¶ contrast to the positing of the state as the locus of security with a neutrally given¶ interest of survival, critical scholars argue that a concept like national security needs to¶ be understood as a social construction rather than an objectively given fact. For¶ instance, in her case study of the Cuban missile crisis, Jutta Weldes shows how a core¶ concept such as the national interest is discursively constituted through¶ representational practices and linguistic elements.130 Other investigations explore the¶ working of security as a political practice, or the processes of construction of threats¶ through institutional mobilization and knowledge production. Some of these scholars¶ use “speech-act theory” to study how utterances of security constitute certain issues as¶ security problems.131¶ A related line of analysis, conducted mostly from post-structural and postcolonial¶ perspectives, is to trace the operation of power in its various guises and to¶ map the hierarchical relations, highlighting the gaps and silences of hegemonic¶ security narratives. In his Writing Security, David Campbell investigates how certain¶ risks are interpreted as dangers, what power effects these interpretative articulations¶ produce, and how they police the boundaries of the political community and produce¶ obedient subjects.132 Going against the grain of state-centric, strategic accounts of war,¶ scholars such as Michael Shapiro bring to focus the role of political violence in the¶ construction of the geopolitical imaginary and the production/ affirmation of collective¶ identity.133 Others focus on the international interventions that took place during the¶ 1990s and discuss the ways in which these imperial investments are legitimated by the¶ West through a moral discourse based on universal values.134¶ Other studies lay bare the historical biases, Eurocentric assumptions, and¶ racialized or gendered content of conceptions, analyses, theories, and practices of¶ security. Attending to the power of representation, they expose the links between¶ economies of power and “truth” in the re/production of international hierarchies and¶ in/securities. Problematizing the representation of post-colonial states as “failed” or¶ lacking, and hence as a major threat to international security, some of these scholars¶ demonstrate how these so-called failures were precisely the products of unequal¶ encounters with Western colonialism, pointing out the ways in which these¶ hierarchical relations were being reproduced through ongoing unequal economic,¶ social, and military relations.135 They analyze the construction of the non-Western¶ subject as the inferior other—“the Southern” or “the Oriental”—and attend to the¶ ways in which these representations are mobilized to legitimate certain security¶ practices and policies such as nuclear proliferation in the Third World.136 Introducing¶ feminist perspectives into their analyses, other scholars expose the gender biases¶ imbued in security practices, problematizing state security for rendering violence and¶ insecurity from the perspective of women.137

## A2: Perm

**Their so called benign hegemonic strategy legitimizes a series of self-fulfilling prophecies in which any nation that steps outside of the globalized order is destroyed**

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28. The hegemonic strategy of the United States is articulated on the collective character of new imperialism and to the profit of the insufficiencies and weaknesses of the “antineoliberal” social and political movements. 29. This strategy, barely recognized by the “proAmerican” defenders, is, in the dominant discourse, the object of two “soft” propositions, not quite real, but operational, from the point of view of our opponent. The first is that this hegemony belongs to a “gentle” leadership, sometimes knows as “benign hegemony” by the democratic fraction of the American establishment. Through this mix of false naivety and real hypocrisy, this discourse pretends that the United States only acts in the interests of the peoples who are associated with the triad, motivated by the same “democratic” pulses, and even the interests of the rest of the world, to whom globalization offers the chance of “development”, reinforced by the benefits of democracy that American powers promote everywhere, as we know. The second is that, in all domains, the Unites States benefit from enormous advantages  whether it be economic, scientific, political, military or cultural that legitimize their hegemony. In fact, American hegemony works from logic, and a system, that has little to do with the discourse it envelops. 30. The objectives of this hegemony have been proclaimed, and adhered to in innumerable productions from the US leaders (unfortunately, little read by its victims). After the fall of the USSR  their only potential military adversary  the US establishment evaluates that it has a period of about 20 years to put into place its global hegemony and reduce to nothingness the possibilities of its potential “rivals”, not that they are necessarily capable of an alternative hegemony, just capable of affirming their autonomy in a global system that would be “nonhegemonic”  in my language, a multicentric system. These “rivals” are of course Europe (we no longer hear talks about a Japan hegemony !), but also Russia and most of all China, the principal designated adversary that Washington may have to envision destroying (militarily) if she continues to persist in her “development” and a certain independent will. Other rivals have also been noted, in fact, all Southern countries that may develop a resistance to the exigencies of globalized neoliberalism  India or Brazil, Iran or South Africa. 31. The objectives are therefore to vassalize the allies in the triad, to make them incapable of effective global initiatives, and to destroy the “large countries”, always by nature too “big” (the United States being the only one with right to be so). Dismantle Russia after the USSR, dismantle China, India, even Brazil; instrumentalising the weaknesses of each country’s power systems, manipulate the former States of the USSR, and stroke the centrifugal forces in the Russian Federation, support the Muslims of Xinjiang and the Tibetan monks, feeding the conflict with the Muslims of the Indian subcontinent, intervening in the Amazon (Plan Colombia), etc.

**Footnoting DA**

**Der Derian 95** (James, Professor of Political Science – University of Massachusetts, International Theory: Critical Investigations, p. 374)

But what happens - as seems to be the case to this observer - when the 'we' fragments, 'realism' takes on prefixes and goes plural, the meaning of meaning itself is up for grabs? A stop-gap solution is to supplement the definitional gambit with a facile gesture. The IR theorist, mindful of a creeping pluralism, will note the 'essentially contested' nature of realism - duly backed up with a footnote to W. B. Gallie or W E. Connolly - and then get down to business as usual, that is, using realism as the best language to reflect a self-same phenomenon. This amounts to an intellectual plea of nolo-contendere: in exchange for not contesting the charge that the meaning of realism is contestable, the IR 'perp' gets off easy, to then turn around and commit worse epistemological crimes. In honor of the most notorious benefactor of nolo-contendere in recent American legal history, we might call this the 'Spiro-ette effect' in International Relations.

## A2: Owen

**The next paragraph concludes that status quo international relations not philosophy is the problem**

**Owen 2** (professor of social and political philosophy at the University of Southampton, PhD from Durham University, 2002, “Reorienting International Relations: On Pragmatism, Pluralism, and Practical Reasoning,” published in the Millennium Journal of International Studies, Volume 31, Number 3) GZ

It should be noted that I am not claiming that such a vicious circle has been established in IR by virtue of the philosophical turn, nor am I claiming that IR is alone in its current exposure to this threat; on the contrary, Shapiro’s remarks are directed at (primarily North American) political science. I am simply concerned to point out that the philosophical turn in IR increases its exposure to these dangers and, hence, its vulnerability to the kind of vicious circle that they can, collectively, generate. Having specified these dangers, however, I want to turn to a confusion within much of IR that has, I will argue, acted to encourage this philosophical turn and so increase its exposure to these risks. As a preface to this task, though, it is useful to sketch out two main lines of debate within the IR theory wars; these are not the only lines of debate, but they are important ones.

**And he also thinks that focus on political relevance causes bad epistemology which must be questioned**

**Owen 2** (professor of social and political philosophy at the University of Southampton, PhD from Durham University, 2002, “Reorienting International Relations: On Pragmatism, Pluralism, and Practical Reasoning,” published in the Millennium Journal of International Studies, Volume 31, Number 3) GZ

The first dimension concerns the relationship between positivist IR theory and postmodernist IR ‘theory’ (and the examples illustrate the claims concerning pluralism and factionalism made in the introduction to this section). It is exhibited when we read Walt warning of the danger of postmodernism as a kind of theoretical decadence since ‘issues of peace and war are too important for the field [of IR] to be diverted into a prolix and self-indulgent discourse that is divorced from the real world’,12 or find Keohane asserting sniffily that Neither neorealist nor neoliberal institutionalists are content with interpreting texts: both sets of theorists believe that there is an international political reality that can be partly understood, even if it will always remain to some extent veiled.13 We should be wary of such denunciations precisely because the issue at stake for the practitioners of this ‘prolix and self-indulgent discourse’ is the picturing of international politics and the implications of this picturing for the epistemic and ethical framing of the discipline, namely, the constitution of what phenomena are appropriate objects of theoretical or other forms of enquiry. The kind of accounts provided by practitioners of this type are not competing theories (hence Keohane’s complaint) but conceptual reproblematisations of the background that informs theory construction, namely, the distinctions, concepts, assumptions, inferences and assertability warrants that are taken for granted in the course of the debate between, for example, neorealists and neoliberal institutionalists (hence the point-missing character of Keohane’s complaint). Thus, for example, Michael Shapiro writes: The global system of sovereign states has been familiar both structurally and symbolically in the daily acts of imagination through which space and human identity are construed. The persistence of this international imaginary has helped to support the political privilege of sovereignty affiliations and territorialities. In recent years, however, a variety of disciplines have offered conceptualizations that challenge the familiar, bordered world of the discourse of international relations.14 The point of these remarks is to call critically into question the background picture (or, to use another term of art, the horizon) against which the disciplinary discourse and practices of IR are conducted in order to make this background itself an object of reflection and evaluation. In a similar vein, Rob Walker argues: Under the present circumstances the question ‘What is to be done?’ invites a degree of arrogance that is all too visible in the behaviour of the dominant political forces of our time. . . . The most pressing questions of the age call not only for concrete policy options to be offered to existing elites and institutions, but also, and more crucially, for a serious rethinking

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of the ways in which it is possible for human beings to live together.15 The aim of these comments is to draw to our attention the easily forgotten fact that our existing ways of picturing international politics emerge from, and in relation to, the very practices of international politics with which they are engaged and it is entirely plausible (on standard Humean grounds) that, under changing conditions of political activity, these ways of guiding reflection and action may lose their epistemic and/or ethical value such that a deeper interrogation of the terms of international politics is required. Whether or not one agrees with Walker that this is currently required, it is a perfectly reasonable issue to raise. After all, as Quentin Skinner has recently reminded us, it is remarkably difficult to avoid falling under the spell of our own intellectual heritage. . . . As we analyse and reflect on our normative concepts, it is easy to become bewitched into believing that the ways of thinking about them bequeathed to us by the mainstream of our intellectual traditions must be the ways of thinking about them.16 In this respect, one effect of the kind of challenge posed by postmodernists like Michael Shapiro and Rob Walker is to prevent us from becoming too readily bewitched.

## A2: Trade

**Economic threat predictions will cause the US to manipulate regimes in a non-democratic fashion---link turns the whole case and empirically kills millions**

**Neocleous**, Prof of Gov, **08** [Mark Neocleous, Prof. of Government @ Brunel, *Critique of Security*, p95-]

In other words, the new international order moved very quickly to reassert the connection between economic and national security: the commitment to the former was simultaneously a commitment to the latter, and vice versa. As the doctrine of national security was being born, the major player on the international stage would aim to use perhaps its most important power of all – its

economic strength – in order to re-order the world. And this re-ordering was conducted through the idea of ‘economic security’.99 Despite the fact that ‘econ omic security’ would never be formally deﬁned beyond ‘economic order’ or ‘economic well-being’,100 the signiﬁcant conceptual con sistency between economic security and liberal order-building also had a strategic ideological role. By playing on notions of ‘economic well-being’, economic security seemed to emphasise economic and thus‘human’ needs over military ones. The reshaping of global capital, international order and the exercise of state power could thus look decidedly liberal and ‘humanitarian’. This appearance helped co-opt the liberal Left into the process and, of course, played on individual desire for personal security by using notions such as ‘personal freedom’ and‘social equality’.101

Marx and Engels once highlighted the historical role of the bour geoisie in shaping the world according to its own interests. The need of a constantly expanding market for its products chases the bourgeoisie over the whole surface of the globe. It must nestle everywhere, settle everywhere, establish connections everywhere . . . It compels all nations, on pain of extinction, to adopt the bourgeois mode of production; it compels them . . . to become bourgeois in themselves. In one word, it creates a world after its own image.102

In the second half of the twentieth century this ability to ‘batter down all Chinese walls’ would still rest heavily on the logic of capital, but would also come about in part under the guise of security. The whole worldbecame a garden to be cultivated – to be recast according to the logic of security. In the space of ﬁfteen years the concept ‘economic security’ had moved from connoting insurance policies for working people to the desire to shape the world in a capitalist fashion – and back again. In fact, it has constantly shifted between these registers ever since, being used for the constant reshaping of world order and resulting in a comprehensive level of intervention and policing all over the globe. Global order has come to be fabricated and administered according to a security doctrine underpinned by the logic of capitalaccumulation and a bourgeois conception of order. By incorporating within it a particular vision of economic order, the concept of national security implies the interrelatedness of so many different social, econ omic, political and military factors that more or less any development anywhere can be said to impact on liberal order in general and America’s core interests in particular. Not only could bourgeois Europe be recast around the regime of capital, but so too could the whole international order as capital not only nestled, settled and established connections, but also‘secured’ everywhere.

Security politics thereby became the basis of a distinctly liberal philosophy of global ‘intervention’, fusing global issues of economic management with domestic policy formations in an ambitious and frequently violent strategy. Here lies the Janus-faced character of American foreign policy.103 One face is the ‘good liberal cop’: friendly, prosperous and democratic, sending money and help around the globe when problems emerge, so that the world’s nations are shown how they can alleviate their misery and perhaps even enjoy some prosperity. The other face is the ‘bad liberal cop’: should one of these nations decide, either through parliamentary procedure, demands for self-determination or violent revolution to address its own social problems in ways that conﬂict with the interests of capital and the bourgeois concept of liberty, then the authoritarian dimension of liberalism shows its face; the ‘liberal moment’ becomes the moment of violence. This Janus-faced character has meant that through the mandate of security the US, as the national security state par excellence, has seen ﬁt to either overtly or covertly re-order the affairs of myriads of nations – those ‘rogue’ or ‘outlaw’ states on the ‘wrong side of history’.104

‘Extrapolating the ﬁgures as best we can’, one CIA agent commented in 1991,‘there have been about 3,000 major covert operations and over 10,000 minor operations

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– all illegal, and all designed to disrupt, destabilize, or modify the activities of other countries’, adding that ‘every covert operation has been rationalized in terms of U.S. national security’.105 These would include ‘interventions’ in Greece, Italy, France, Turkey, Macedonia, the Ukraine, Cambodia, Indonesia, China, Korea, Burma, Vietnam, Thailand, Ecuador, Chile, Argentina, Brazil, Guatemala, Costa Rica, Cuba, the Dominican Republic, Uruguay, Bolivia, Grenada, Paraguay, Nicaragua, El Salvador, the Philippines, Honduras, Haiti, Venezuela, Panama, Angola, Ghana, Congo, South Africa, Albania, Lebanon, Grenada, Libya, Somalia, Ethiopia, Afghanistan, Iran, Iraq, and many more, and many of these more than once. Next up are the ‘60 or more’ countries identiﬁed as the bases of ‘terror cells’ by Bush in a speech on 1 June 2002.106 The methods used have varied: most popular has been the favoured technique of liberal security – ‘making the economy scream’ via controls, interventions and the imposition of neo-liberal regulations. But a wide range of other techniques have

been used: terror bombing; subversion; rigging elections; the use of the CIA’s ‘Health Alteration Committee’ whose mandate was to ‘incapacitate’ foreign ofﬁcials; drug-trafﬁcking;107 and the sponsorship of terror groups, counterinsurgency agencies, death squads. Unsurprisingly, some plain old fascist groups and parties have been co-

opted into the project, from the attempt at reviving the remnants of the Nazi collaborationist Vlasov Army for use against the USSR to the use of fascist forces to undermine democratically elected governments, such as in Chile; indeed, one of the

reasons fascism ﬂowed into Latin America was because of the ideology of national security.108

Concomitantly, ‘national security’ has meant a policy of non-intervention where satisfactory ‘security partnerships’ could be established with certain authoritarian and military regimes: Spain under Franco, the Greek junta, Chile, Iraq, Iran, Korea, Indonesia, Cambodia, Taiwan, South Vietnam, the Philippines, Turkey, the ﬁve Central Asian republics that emerged with the break-up of the USSR, and China. Either way, the whole world was to be included in the new‘secure’ global liberal order.

The result has been the slaughter of untold numbers. John Stock well, who was part of a CIA project in Angola which led to the deaths of over 20,000 people, puts it like this:

Coming to grips with these U.S./CIA activities in broad numbers and ﬁguring out how many people have been killed in the jungles of Laos or the hills of Nicaragua is very difﬁcult. But, adding them up as best we can, we come up with a ﬁgure of six million people killed – and this is a minimum ﬁgure. Included are: one million killed in the Korean War, two million killed in the Vietnam War, 800,000 killed in Indonesia, one million in Cambodia, 20,000 killed in Angola – the operation I was part of – and 22,000 killed in Nicaragua.109

Note that the six million is a minimum ﬁgure, that he omits to mention rather a lot of other interventions, and that he was writing in 1991. This is security as the slaughter bench of history. All of this has been more than conﬁrmed by events in the twentyﬁrst century: in a speech on 1 June 2002, which became the basis of the ofﬁcial National Security Strategy of the United Statesin September of that year, President Bush reiterated that the US has a unilateral right to overthrow any government in the world, and launched a new round of slaughtering to prove it.

While much has been made about the supposedly ‘new’ doctrine of preemption in the early twenty-ﬁrst century, the policy of preemption has a long history as part of national security doctrine. The United States has long maintained the option of pre-emptive actions to counter a sufﬁcient threat to our national security. The greater the threat, the greater is the risk of inaction – and the more compelling the case for taking anticipatory action to defend ourselves . . . To forestall or prevent such hostile acts by our adver saries, the United States will, if necessary, act pre emptively.110

In other words, the security policy of the world’s only superpower in its current ‘war on terror’ is still underpinned by a notion of liberal order-building based on a certain vision of ‘economic order’. The National Security Strategy concerns itself with a ‘single sustainable model for national success’ based on ‘political and economic liberty’, with whole sections devoted to the security beneﬁts of ‘economic liberty’, and the beneﬁts to liberty of the security strategy proposed.111

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## Multilat

China won’t escalate conflict

Goldstein 11 - Professor and Director of the China Maritime Studies Institute @ US Naval War College [Dr. Lyle J. Goldstein, “Resetting the US–China Security Relationship,” Survival | vol. 53 no. 2 | April–May 2011 | pp. 89–116

Weighed in the aggregate, China’s rise remains a peaceful process, and the record to date should engender significant confidence. Beijing has not resorted to a significant use of force against another state in more than three decades. Its deployments of troops as UN peacekeepers to hot spots such as Lebanon and the Democratic Republic of the Congo have played a helpful role, as have the counter-piracy operations of its fleet in the Gulf of Aden. When dealing with weak and occasionally unstable states on its borders, such as Kyrgyzstan or Tajikistan, Beijing has not resorted to military intervention, nor even flexed its military muscles to gain advantage. Chinese maritime claims, whether in the South or the East China seas, are generally being enforced by unarmed patrol cutters, a clear signal that Beijing does not seek escalation to a major crisis on these matters. Contrary to the perception that China’s senior military officers are all irreconcilable hawks, one influential People’s Liberation Army Navy (PLAN) admiral recently said in an interview, with reference to lessons learned from recent border negotiations on China’s periphery: ‘If there are never any concessions or compromises, there is simply no possibility of reaching a breakthrough in border negotiations.’2 pg. 90

**Predictions of China’s hostile rise are not objective realities but discursive constructions of China’s otherness designed to bolster U.S. hegemony**

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Apart from these so-called "domestic" reasons for the "China threat," some commentators arrive at a similar conclusion based on the historical experience of power realignment as a result of the rise and fall of great powers. China, from this perspective, is regarded as the most likely candidate to fill the power vacuum created by the end of U.S.-Soviet rivalry in East Asia. This, according to Kenneth Lieberthal at the University of Michigan (and formerly of the U.S. State Department), "will inevitably present major challenges to the United States and the rest of the international system since the perennial question has been how the international community can accommodate the ambitions of newly powerful states, which have always forced realignment of the international system and have more often than not led to war." (21)   For this reason, the rise of China has often been likened to that of Nazi Germany and militarist Japan on the eve of the two world wars. For example, Richard K. Betts and Thomas J. Christensen argue:   Like Germany a century ago, China is a late-blooming great power emerging into a world already ordered strategically by earlier arrivals; a continental power surrounded by other powers who are collectively stronger but individually weaker (with the exception of the United States and, perhaps, Japan); a bustling country with great expectations, dissatisfied with its place in the international pecking order, if only with regard to international prestige and respect. The quest for a rightful "place in the sun" will, it is argued, inevitably foster growing friction with Japan, Russia, India or the United States. (22)   At this point, it seems there has been enough reason and empirical evidence for the United States to be vigilant about China's future ambition. While there are debates over the extent to which the threat is imminent or to which approaches might best explain it, the "objective" quality of such a threat has been taken for granted. In the words of Walter McDougall, the Pulitzer Prize-winning historian and strategic thinker at the University of Pennsylvania, recognizing the "China threat" is "commonsense geopolitics." (23) For Huntington, the challenge of "Greater China" to the West is simply a rapidly growing cultural, economic, and political "reality." (24) Similarly, when they claim that "China can pose a grave problem," Betts and Christensen are convinced that they are merely referring to "the truth." (25)   In the following sections, I want to question this "truth," and, more generally, question the objective, self-evidentiary attitudes that underpin it. In my view, the "China threat" literature is best understood as a particular kind of discursive practice that dichotomizes the West and China as self and other. In this sense, the "truism" that China presents a growing threat is not so much an objective reflection of contemporary global reality, per se, as it is a discursive construction of otherness that acts to bolster the hegemonic leadership of the United States in the post-Cold War world. Therefore, to have a better understanding of how the discursive construction of China as a "threat" takes place, it is now necessary to turn attention to a particularly dominant way of U.S. self-imagination.

No accidents or miscalculation with Russia

Ball 6 (Desmond, Special Professor at the Strategic and Defence Studies Centre at the Australian National University, “The Probabilities of ‘On the Beach,’” May, rspas.anu.edu.au/papers/sdsc/wp/wp\_sdsc\_401.pdf)

The prospects of a nuclear war between the United States and Russia must now be deemed fairly remote. There are now no geostrategic issues that warrant nuclear competition and no inclination in either Washington or Moscow to provoke such issues. US and Russian strategic forces have been taken off day-to-day alert and their ICBMs ‘de-targeted’, greatly reducing the possibilities of war by accident, inadvertence or miscalculation. On the other hand, while the US-Russia strategic competition is in abeyance, there are several aspects of current US nuclear weapons policy which are profoundly disturbing. In December 2001 President George W. Bush officially announced that the United States was withdrawing from the Anti-Ballistic Missile (ABM) Treaty of 1972, one of the mainstays of strategic nuclear arms control during the Cold War, with effect from June 2002, and was proceeding to develop and deploy an extensive range of both theatre missile defence and national missile defence (NMD) systems. The first anti-missile missile in the NMD system, designed initially to defend against limited missile attacks from China and North Korea, was installed at Fort Greely in Alaska in July 2004. The initial system, consisting of sixteen interceptor missiles at Fort Greely and four at Vandenberg Air Force in California, is expected to be operational by the end of 2005. The Bush Administration is also considering withdrawal from the Comprehensive Test Ban Treaty and resuming nuclear testing. (The last US nuclear test was on 23 September 1992). In particular, some key Administration officials believe that testing is necessary to develop a ‘new generation’ of nuclear weapons, including low-yield, ‘bunker-busting’, earth-penetrating weapons specifically designed to destroy very hard and deeply buried targets (such as underground command and control centres and leadership bunkers).

More 1ac ev says there’s a litany of alt causes

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As a matter of fact, together with other measures such as closing Guantanamo, signing up to the Kyoto Protocol and putting into practice the succeeding agreement under the Bali conference, and possibly, joining the International Criminal Court as well as ratifying further international human rights treaties such as the 1990 Convention on the Rights of the Child, it would be interpreted by the international community as steps towards effective multilateralism.