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Plan: The United States Federal Government should implement the Outer Continental Shelf Transboundary Hydrocarbon Agreement between the United States and the United Mexican States.

### Contention 1 is Dodd-Frank

#### Now is crunch time to pass the agreement – no da’s

**Fox News, 3/10 –** (Associated Press Staff Writer for Fox News. October 3, 2010. “Joint U.S.-Mexico Gulf Oil Drilling Deal Held Up Over Disagreements In Congress,” <http://www.reefrelieffounders.com/drilling/2013/10/04/fox-news-joint-u-s-mexico-gulf-oil-drilling-deal-held-up-over-disagreements-in-congress/)//SDL>

¶ Along with the budget and immigration, one more thing that the Senate and House can’t mutually agree upon is the proposed joint U.S.-Mexico effort to develop offshore oil and gas fields along the two countries’ maritime border in the Gulf of Mexico.¶ Both the Mexican government and many in Washington want to nail down the agreement soon, but its ratification by the U.S. Congress has been delayed by a dispute between the House and Senate over whether oil and gas producers should be required to publicly disclose their payments to foreign governments.¶ Mexico almost immediately ratified the treaty but the agreement has stalled on Capitol Hill as the House-passed version exempts oil and gas companies from disclosing their payments.¶ SUMMARY¶ The U.S. and Mexico have tried for decades to figure out a plan for divvying up the oil and gas resources in the Gulf, but a 2000 moratorium was placed on drilling in the region to allow time for the development of a joint plan. From that point on, the U.S. began expanding its drilling operations closer and closer to the maritime border in the Gulf, as Mexico grew increasingly concerned that the U.S. could be siphoning from deposits located on their side of the border.¶ “It is the hope that, through this Agreement and the proposed energy reforms in Mexico, the energy revolution the U.S. is currently experiencing can extend throughout the Western Hemisphere,” Democratic Sen. Ron Wyden of Oregon said in a statement Tuesday during a meeting of the Senate Energy and Natural Resources Committee. “This would make our region more competitive and less reliant on politically tumultuous states for obtaining energy.”¶ The U.S. and Mexico have tried for decades to figure out a plan for divvying up the oil and gas resources in the Gulf, but a 2000 moratorium was placed on drilling in the region to allow time for the development of a joint plan. From that point on the U.S. began expanding its drilling operations closer and closer to the maritime border in the Gulf, as Mexico grew increasingly concerned that the U.S. could be siphoning from deposits located on their side of the border.¶ The joint agreement is meant to set explicit guidelines for where each country can drill and provide the United States “substantial geopolitical, energy security and environmental benefits, while potentially helping the U.S. oil and gas industry gain access to a huge market that may offer jobs and gains across a long value chain,” the Brookings Institution stated earlier this year.¶ For Mexico, a ratified agreement would provide Latin America’s second-largest economy with new technology and investment needed to develop hard-to-reach regions along with giving a major boost to President Enrique Peña Nieto’s push for energy reform that includes opening the country’s state-run oil company -Pemex – to foreign investment.¶ “The motive for the U.S. is ‘We’re ready to drill, but we don’t want to drill ourselves into a legal nightmare,’” said George Baker, publisher of Mexico Energy Intelligence, an industry newsletter based in Houston, according to the Christian Science Monitor. “For Mexico, it’s ‘We want to make certain our oil rights are protected so that if they start drilling on the U.S. side – and discover crossborder oil – we have architecture in place to protect our interests.”¶ Besides the exemptions for oil and gas companies, the specter of the 2010 Deepwater Horizon oil spill looms heavy over drilling in the Gulf. Environmental activists argue that the U.S. and oil companies have not learned their lessons from the BP spill that left 11 people dead and dumped around 4.2 million barrels of oil into the Gulf of Mexico.¶ “[O]ur continued emphasis on expanding offshore drilling is slowing the necessary investment in clean energy projects that will stimulate the economy without the attendant risks, and help to alleviate the worst impacts of climate change,” said Jacqueline Savitz, vice president for U.S. oceans at the conservation organization Oceana during Tuesday’s hearing.¶ If finally approved, the agreement will be the first major test to Peña Nieto’s energy reform plan. The Mexican leader has already taken heat for his proposal to open Pemex up to foreign investment – with opponents claiming the move is tantamount to Mexico losing its sovereignty.¶ If the agreement is not ratified by Congress by Jan. 17, 2014 then the moratorium in place will expire and it is unlikely that either country will drill in the region.

#### Our aff is inherent and avoids the link to politics

**Boman, 13 –** (Karen Boman, Associated Press Staff Writer for RigZone. October 14, 2013. “Senate Passes US-Mexico Drilling Pact,” http://www.rigzone.com/news/oil\_gas/a/129582/Senate\_Passes\_USMexico\_Drilling\_Pact)//SDL

The U.S. Senate passed a bill Saturday that would implement the U.S.-Mexico Transboundary Hydrocarbons Agreement. The Senate passed the bill by “unanimous consent”, avoiding a roll call vote, The Hill reported on Sunday. Last year, government officials from the two countries signed the U.S.-Mexico Transboundary Hydrocarbons Agreement, which would establish rules for developing oil and gas resources along the United States’ maritime border with Mexico. In June, the U.S. House of Representatives passed the Outer Continental Shelf Transboundary Hydrocarbon Agreements Authorization Act (H.R. 1613), which would enact the terms of the agreement signed by the Obama administration and Mexico to govern how to explore, develop, and share revenue from all oil and gas resources along the Gulf of Mexico’s maritime border. H.R. 1613 would lift the current moratorium on exploration and production along the Western Gap section of the boundary, opening up 1.5 million acres in the Gulf previously off limits due to border issues, and provide a framework for the safe management of oil and gas resources in the boundary area. While the Senate bill has bipartisan support, the Senate bill differs from the version passed by the House in June. The House version grants waivers for companies under the pact from a Dodd-Frank law mandate to disclose payments to foreign governments, the Hill reported, while the Senate version does not offer such waivers, The Hill reported.

**Dodd Frank is key to transparency rules in the oil industry – EU modeling proves - exemption in the TBHA would undermine the US model**

**Gary, 13 –** (Ian Gary, Senior Policy Manager for Extractive Industries at Oxfam America. May 9, 2013. “A back door attack on oil payment transparency,” http://politicsofpoverty.oxfamamerica.org/2013/05/09/a-back-door-attack-on-oil-payment-transparency/)//SDL

Oxfam has no problem with the approval of the US-Mexico TBA which simply lays out the rules for how hydrocarbons reserves in the Gulf of Mexico that straddle our maritime borders would be developed.¶ We do have a big problem with an irrelevant provision inserted into the bill designed to weaken the payment disclosure requirements in Section 1504 of the Dodd-Frank Act, also known as the Cardin-Lugar provision. That law provides for the annual disclosure of payments made by oil, gas and mining companies to host governments around the world – final rules were issued by the SEC in August last year. H.R. 1613 would exempt any covered company from reporting payments from in accordance with any transboundary hydrocarbons agreement anywhere in the world.¶ The American Petroleum Institute (API) – backed by companies such as Exxon, Shell, Chevron and BP – is suing the SEC in federal court and is now hoping that its Congressional allies can help weaken this landmark law. Oxfam is intervening to defend the rule. Meanwhile, the European Union has reached agreement to put in place similar reporting requirements.¶ I spoke this week with Neil Brown who was, until very recently, a top Senate Republican aide working on energy issues for Senator Lugar, who was the ranking member of the Senate Foreign Relations Committee. His response: “this exemption is unnecessary and inclusion would only forestall quick approval of this important agreement.”¶ He should know. As both the co-author of a Senate Foreign Relations Committee minority staff report for Senator Lugar on “Oil, Mexico and the Transboundary Agreement” as well as someone intimately familiar with the “Cardin-Lugar” provision in Dodd-Frank, Mr. Brown would know if the reporting requirements in Dodd-Frank Section 1504 present any issue in approving the US-Mexico TBA. The short answer – they don’t. The minority staff report envisions reporting under Section 1504 and says that under Section 1504 covered companies “would already have to disclose payments” to the SEC if “they invest in Mexico”.¶ The US-Mexico TBA requires that certain information be kept confidential unless disclosure is required by law. The TBA text demonstrates that the US and Mexico have already made the correct policy judgment that the specific confidentiality provisions of the TBA should be subordinated to each country’s commitment to openness and subject to each country’s disclosure requirements. Nothing in the TBA would require the exemption provided by H.R. 1613.¶ Tellingly, the Senate Energy Committee has introduced a bi-partisan bill, S. 812, sponsored by Senators Ron Wyden (D-OR) and Lisa Murkowski (R-AK) to approve the US-Mexico TBA, and it contains no Section 1504 exemption provision. If Congress is truly interested in approving this agreement and providing the “rules of the road” for joint development of oil and gas reserves straddling the US-Mexico maritime boundary, then it should adopt the clean Senate bill without the reporting exemption.¶ Former Senator Jeff Bingaman, past Senate Energy Committee chairman, told Reuters that the exemption proposed by the House “complicates things significantly” for passage of the bill. Referring to the Section 1504 exemption language, he said, “They’ve added in some things that are going to make it difficult to pass in that form.”¶ The Mexican Congress ratified the TBA a year ago, and the Obama administration – and the oil industry – would like to see it approved. The Obama administration, though, has made clear that implementation of Section 1504 is a priority.¶ In a letter to Oxfam, Sec. of State Kerry said, “The Department of State and Administration strongly support transparency in the extractives sectors, as outlined in Section 1504 of Dodd-Frank, and the new rule issued by the SEC. The new SEC standard directly advances our foreign policy interest in increasing transparency and reducing corruption, particularly in the oil, gas and mineral sectors.”

#### Dodd-Frank solves corruption in Afghanistan - the impact is stability

**Clough, 10 -** (Christine, coordinator of the Task Force on Financial Integrity 26 Economic Development. August 3, 2010. Using Transparency to Avoid the Resource Curse in Afghanistan, Financial Transparency Coalition, p. http://www.financialtransparency.org/2010/08/03/using-transparency-to-avoid-the-resource-curse-in-afghanistan/)

¶ Additionally, the disclosure of corporate profits on a country-by-country-basis would aid civil society groups and donors in the fight against corruption and cronyism in Afghanistan. Extractive industry experts will be able to estimate whether the revenue figures disclosed by a corporation are accurate based on their knowledge of the deposits and the industry. Relatively accurate revenue figures will in turn support better estimates of government revenue, which outside parties can then compare to figures released by the government on its receipts and expenditures—as discrepancies between the two sources could suggest corruption. The net result of a country-by-country reporting standard is the potential for more of the wealth generated by Afghanistan’s mineral resources to actually reach and benefit the general population.¶ ¶ Transparent management and reporting of Afghanistan’s natural resources would be a win-win situation for all the parties involved. The central government will have more revenue, which can then be spent on development; infrastructure; and proper, timely payment of government employees (including the military and police). The happier, wealthier populous will generate greater legitimacy for political leaders, which contributes to improved government and social stability. Mining companies will, in turn, benefit from a stable and lawful environment in which to operate eventually improving their bottom line. Allied governments—and their people—would then transition from the role of donor to a desperate country into investors in a dynamic and rapidly developing country.¶ ¶ Significant progress was made towards country-by-country reporting this past month when the United States Congress passed the Dodd-Frank Wall Street Reform and Consumer Protection Act. The legislation included the Energy Security Through Transparency (ESTT) provision, which requires all companies working in the extractive industries and registered with the SEC (i.e. 90% of all major international companies working in the extractive industries) to disclose all payments made to host governments on an on-going basis. That’s major progress, and it will significantly help curtail corruption in resource-rich countries like Afghanistan. However, it’s not until we report corporate profits on a country-by-country basis, that we’ll achieve full transparency in this crucial sector.

#### Afghanistan collapse escalates to global nuclear war

**Morgan, 7** (Stephen J., Political Writer and Former Member of the British Labour Party Executive Committee, "Better another Taliban Afghanistan, than a Taliban NUCLEAR Pakistan21?", 9-23, http://www.freearticlesarchive .com/article/\_Better\_another\_Taliban\_Afghanistanthan\_a\_Taliban\_NUCLEAR\_Pakistan\_/99961/0/)

However events may prove him sorely wrong. Indeed, his policy could completely backfire upon him. As the war intensifies, he has no guarantees that the current autonomy may yet burgeon into a separatist movement. Appetite comes with eating, as they say. Moreover, should the Taliban fail to re-conquer al of Afghanistan, as looks likely, but captures at least half of the country, then a Taliban Pashtun caliphate could be established which would act as a magnet to separatist Pashtuns in Pakistan. Then, the likely break up of Afghanistan along ethnic lines, could, indeed, lead the way to the break up of Pakistan, as well. Strong centrifugal forces have always bedevilled the stability and unity of Pakistan, and, in the context of the new world situation, the country could be faced with civil wars and popular fundamentalist uprisings, probably including a military-fundamentalist coup d’état. Fundamentalism is deeply rooted in Pakistan society. The fact that in the year following 9/11, the most popular name given to male children born that year was “Osama” (not a Pakistani name) is a small indication of the mood. Given the weakening base of the traditional, secular opposition parties, conditions would be ripe for a coup d’état by the fundamentalist wing of the Army and ISI, leaning on the radicalised masses to take power. Some form of radical, military Islamic regime, where legal powers would shift to Islamic courts and forms of shira law would be likely. Although, even then, this might not take place outside of a protracted crisis of upheaval and civil war conditions, mixing fundamentalist movements with nationalist uprisings and sectarian violence between the Sunni and minority Shia populations. The nightmare that is now Iraq would take on gothic proportions across the continent. The prophesy of an arc of civil war over Lebanon, Palestine and Iraq would spread to south Asia, stretching from Pakistan to Palestine, through Afghanistan into Iraq and up to the Mediterranean coast. Undoubtedly, this would also spill over into India both with regards to the Muslim community and Kashmir. Border clashes, terrorist attacks, sectarian pogroms and insurgency would break out. A new war, and possibly nuclear war, between Pakistan and India could not be ruled out. Atomic Al Qaeda Should Pakistan break down completely, a Taliban-style government with strong Al Qaeda influence is a real possibility. Such deep chaos would, of course, open a “Pandora's box” for the region and the world. With the possibility of unstable clerical and military fundamentalist elements being in control of the Pakistan nuclear arsenal, not only their use against India, but Israel becomes a possibility, as well as the acquisition of nuclear and other deadly weapons secrets by Al Qaeda. Invading Pakistan would not be an option for America. Therefore a nuclear war would now again become a real strategic possibility. This would bring a shift in the tectonic plates of global relations. It could usher in a new Cold War with China and Russia pitted against the US.

**Specifically, Indo-Pak war goes nuclear**

**Caldicott 2** (Helen, Founder of Physicians for Social Responsibility and Nominee for the Nobel Peace Prize, “The New Nuclear Danger: George W. Bush’s Military-Industrial Complex”, p. xiii)

The use of Pakistani nuclear weapons could trigger a chain reaction. Nuclear-armed India, an ancient enemy could respond in kind. China, India’s hated foe, could react if India used her nuclear weapons, triggering a nuclear holocaust on the subcontinent. If any of either Russia or America’s 2,250 strategic weapons on hair-trigger alert were launched either accidentally or purposefully in response, nuclear winter would ensue, meaning the end of most life on earth.

**Dodd Frank is key to transparency to set a global norm against corruption in Africa**

**Geman, 13** – (Ben Geman, Associated Press Staff Writer for The Hill. April 26, 2013. “Senate bill on US-Mexico drilling lacks Dodd-Frank exemption” http://thehill.com/blogs/e2-wire/e2-wire/296451-senate-bill-on-us-mexico-drilling-lacks-dodd-frank-exemption-)//SDL

“API is hopeful that Congress and the administration will address the problematic 1504 rules, and we certainly would like to see these important 1504 exemptions make it through to a final bill so that U.S. companies can compete on a level playing field,” he said, referring to the numerical section of the 2010 Dodd-Frank financial law that required the disclosure rule.¶ But backers of the SEC requirement oppose the exemption in the House bill and are concerned the bill is part of a wider effort to repeal the SEC rule.¶ The rule will require SEC-listed oil, natural gas and mining companies to disclose payments to foreign governments related to projects in their countries, such as money for production licenses, royalties and so forth.¶ It is aimed at undoing the “resource curse,” in which some impoverished countries in Africa and elsewhere are plagued by corruption and conflict alongside their energy and mineral wealth.

#### Exemptions undermine transparency laws – they create a race to the bottom of non-disclosure – our evidence is Africa Specific Geman, 11 – (Ben Geman, Associated Press Staff Writer for The Hill. March 1, 2011. “It’s George Soros versus Exxon in fight over oil payment disclosures,” http://thehill.com/blogs/e2-wire/e2-wire/146749-its-george-soros-against-exxon-on-oil-payments-disclosure)//SDL

¶ “I believe it is not an exaggeration to say that in promulgating the U.S. regulations for Section 1504 of Dodd-Frank, the Commission will be setting the rules for much of the world. I urge the Commission to fulfill its responsibility in the strongest and clearest manner possible to fulfill the clear intent of the U.S. Congress to make these important financial flows between companies and governments fully transparent to investors and the general public, country by country and project by project.”¶ ¶ The provision in the Wall Street law is aimed at ending the “resource curse” in which some energy- and mineral-rich nations in Africa and elsewhere are plagued by high levels of corruption, conflict and poverty.¶ ¶ A suite of energy companies, in comments to the regulators, say they favor disclosure but warn that prescriptive rules would be burdensome and place them at a competitive disadvantage compared to certain state-backed oil companies from countries such as Russia and China.¶ ¶ In addition, Exxon and other companies are pushing the SEC to allow exemptions in cases where host countries or contracts don’t allow project-specific payment disclosures.¶ ¶ “[I]t is essential for the Commission to provide an exemption for disclosure that is prohibited by foreign governments or existing contracts in order to avoid irreparable harm to investors, efficiency, competition and capital formation,” Exxon wrote in late January comments to the SEC.¶ ¶ But Soros is pushing back against the industry push for such exemptions. The SEC asked for input on the question when floating draft rules last year.¶ ¶ “[The Commission should not allow exemptions where the laws of the host country prohibit disclosure. It is precisely in these countries, which prevent transparency and disclosure of information, where the greatest investment risk lies. Such an exemption would create an incentive for countries to create such laws, thereby undermining the purpose and intent of the statute to provide information to investors and promote international transparency,” Soros writes.

**Corruption in Africa causes wars, genocide and humanitarian disasters – only transparent democracies can solve**

**Diamond, 98**  (Larry Diamond, Senior research fellow at the Hoover Institution. January 1998. “Restoring Democracy in Africa,” http://www.questia.com/library/1G1-20301225/restoring-democracy-in-africa )//SDL

¶ The common root cause of economic decay, state collapse, ethnic violence, civil war, and humanitarian disaster in Africa is bad, abusive governance. Because most states lack any semblance of a rule of law and norms of accountability that bind the conduct of those in government, their societies have fallen prey to massive corruption, nepotism, and the personal whims of a tiny ruling elite.¶ ¶ In such circumstances, every political clique and ethnic group struggles for control of a stagnant or diminishing stock of wealth. There are no trust, institutions to facilitate cooperation, or confidence in the future. Every competing faction tries to grab what it can for the moment while excluding other groups.¶ ¶ The only real antidote to this decay is a constitutional framework that facilitates the limitation, separation, devolution, and sharing of power so that each group can have a stake in the system while checking the ruling elite and one another. In essence, this means a democratic political system, to one degree or another.¶ ¶ Given Africa's authoritarian history, many changes in beliefs and institutions will be necessary for democracy to emerge. A growing segment of African elites and the public realizes that every type of dictatorship on the continent has been a disaster. Thus, there is increasing hunger for economic and political freedom and the predictability of a democratic constitution.¶ ¶ As Hoover Institution senior fellow Barry Weingast pointed out in the American Political Science Review, contending that ethnic groups will not trust and tolerate one another and cooperate for a larger national good unless there are credible limits on the state. Democracy can not be stable unless rulers see that it is in their interest to abide by the rules. What makes it in their interest is the overriding commitment of all major ethnic groups, parties, and interest organizations to a constitution.

**African instability goes nuclear.**

**Deutsch, 02** (Jeffrey, Founder of the Rabid Tigers Project, Rabid Tiger Newsletter, Vol. II, No. 9, "The Nuclear Family Has Become Over-Extended," November 18, <http://list.webengr.com/pipermail/picoipo/2002-November/000208.html>)

The Rabid Tiger Project believes that a nuclear war is most likely to start in Africa. Civil wars in the Congo (the country formerly known as Zaire), Rwanda, Somalia and Sierra Leone, and domestic instability in Zimbabwe, Sudan and other countries, as well as occasional brushfire and other wars (thanks in part to "national" borders that cut across tribal ones) turn into a really nasty stew. We've got all too many rabid tigers and potential rabid tigers, who are willing to push the button rather than risk being seen as wishy-washy in the face of a mortal threat and overthrown. Geopolitically speaking, Africa is open range. Very few countries in Africa are beholden to any particular power. South Africa is a major exception in this respect - not to mention in that she also probably already has the Bomb. Thus, outside powers can more easily find client states there than, say, in Europe where the political lines have long since been drawn, or Asia where many of the countries (China, India, Japan) are powers unto themselves and don't need any "help," thank you. Thus, an African war can attract outside involvement very quickly. Of course, a proxy war alone may not induce the Great Powers to fight each other. But an African nuclear strike can ignite a much broader conflagration, if the other powers are interested in a fight. Certainly, such a strike would in the first place have been facilitated by outside help - financial, scientific, engineering, etc. Africa is an ocean of troubled waters, and some people love to go fishing.

### Contention 2 Hegemony

#### Hegemony is sustainable – but the US must walk carefully – policy choices that endorse multilateral leadership are key

Beckley 2012, Michael Beckley, PHD Columbia, assistant professor of political science at Tufts University specializing in U.S. and Chinese foreign policy, 2012, “The Unipolar Era: Why American Power Persists and China’s Rise Is Limited”, PDF, <https://www.google.com/url?sa=t&rct=j&q=&esrc=s&source=web&cd=2&ved=0CDkQFjAB&url=http%3A%2F%2Facademiccommons.columbia.edu%2Fcatalog%2Fac%3A146399&ei=I1mZUaOnMMLk0gH9iICoCw&usg=AFQjCNGKp8jw7t-cvRknlrP0qcv6Z7M41w&sig2=EcwCKI0jGPs3NkMrxYYY5g&bvm=bv.46751780,d.dmQ>

The growing consensus in U.S. academic and policymaking circles is that unipolarity is a temporary aberration that soon will be swept away. The most recent National Intelligence Council report, for example, claims that “the international system...will be almost unrecognizable by 2025 owing to the rise of emerging powers” and “will be a global multipolar one.”6 Among academics, “it is widely perceived that the international political system is in flux and that the post-­‐ Cold War era of American preeminence is winding down.”7 Book stores are filled with titles such as The Post-­‐American World, The End of the American Era, When China Rules the World, and Becoming China’s Bitch. And opinion polls show that pluralities of people in most countries believe that China is already the world’s dominant economic power.8 If this conventional wisdom is correct, then the United States faces an extraordinary challenge. The Argument In the pages that follow, I argue that such declinist beliefs are exaggerated and that the alternative perspective more accurately captures the dynamics of the current unipolar era. First, I show that the United States is not in decline. Across most indicators of national power, the United States has maintained, and in some areas increased, its lead over other countries since 1991. Declinists often characterize the expansion of globalization and U.S. hegemonic burdens as sufficient conditions for U.S. relative decline. Yet, over the last two decades American economic and military dominance endured while globalization and U.S. hegemony increased significantly. Second, I find that U.S. hegemony is profitable in certain areas. The United States delegates part of the burden of maintaining international security to others while channeling its own resources, and some of its allies resources, into enhancing its own military dominance. It imposes punitive trade measures against others while deterring such measures against its own industries. And it manipulates global technology flows in ways that enhance the technological and military capabilities of itself and allies. Such a privileged position has not provoked significant opposition from other countries. In fact, balancing against the United States has declined steadily since the end of the Cold War. Third, I conclude that globalization benefits the United States more than other countries. Globalization causes innovative activity to concentrate in areas where it is done most efficiently. Because the United States is already wealthy and innovative, it sucks up capital, technology, and people from the rest of the world. Paradoxically, therefore, the diffusion of technology around the globe helps sustain a concentration of technological and military capabilities in the United States. Taken together, these results suggest that unipolarity will be an enduring feature of international relations, not a passing moment in time, but a deeply embedded material condition that will persist for the foreseeable future. The United States may decline because of some unforeseen disaster, bad policies, or from domestic decay. But the two chief features of the current international system – American hegemony and globalization – both reinforce unipolarity. For scholars, this conclusion implies that the study of unipolarity should become a major research agenda, at least on par with the study of power transitions and hegemonic decline. For policymakers, the results of this study suggest that the United States should not retrench from the world, but rather continue to integrate with the world economy and sustain a significant diplomatic and military presence abroad.

#### Three Internal Links:

#### The first internal link is oil dependence:

#### THA eases Middle Eastern oil dependence

Committee on Natural Resources, 13 – (Senate Committee on Natural Resources. June 27, 2013. “House Votes to Approve Transboundary Hydrocarbons Agreement with Mexico,” http://naturalresources.house.gov/news/documentsingle.aspx?DocumentID=340794)//SDL

The bill would open up nearly 1.5 million acres in the Gulf of Mexico that is estimated to contain as much as 172 million barrels of oil and 304 billion cubic feet of natural gas. This would expand U.S. energy production, create new American jobs, lower energy prices, and generate tens of millions of dollars in new revenue. ¶ The bill would also put into place an important and transparent framework for future implementation of similar transboundary hydrocarbon agreements with other nations.¶ “By passing this Transboundary Agreement, the House has furthered its commitment to create jobs though energy. This legislation implements a first of its kind agreement with the government of Mexico to develop shared resources located between our two countries in the Gulf. The legislation also opens roughly 1.5 million acres in the Gulf of Mexico for production, and would help create American jobs and grow our economy in the process,” said Rep. Jeff Duncan (SC-03). “According to the Bureau of Ocean Energy Management and the U.S. State Department, these areas are estimated to contain 172 million barrels of oil and 304 billion cubic feet of natural gas, a considerable amount that will lessen our dependence on Middle Eastern sources of oil. The agreement also prioritizes safety by requiring that all operations in the region conform to U.S. safety standards, and establishes a framework for possible future arrangements with other neighboring countries like Canada. Simply put, this legislation is a win-win for our country, and I am proud that it received strong bipartisan support.” ¶ “These areas in the Gulf of Mexico are ready to be explored and developed and this bill will give U.S. job creators the certainty they need to move forward. Activity can begin once this agreement is enacted,” said Natural Resources Committee Chairman Doc Hastings. “The Natural Resources Committee and Congressman Duncan have worked hard to advance this bill and get it signed into law. It’s important to American energy, American jobs and American energy security. And it is important to supporting a positive relationship with our neighbor to the south, Mexico.”

#### Oil dependence draws the US into Middle East conflicts and decimates US Hegemony

Josef Braml, editor-in-chief of the Yearbook on International Relations, 2007, The Washington Quarterly 30.4 (2007) 117-130, “Can the United States Shed Its Oil Addiction?”

If the United States continues its overreliance on fossil fuels, it will become increasingly dependent on producing nations that are unstable and that pose a risk to its interests and could come into conflict with other consumer states. [End Page 118] Although the United States can still count on Canada and Mexico, which are its two most important petroleum providers, its tense relationship with Venezuela illustrates the challenges in securing energy resources even in its own backyard, let alone the Middle East and other volatile areas. Some observers of petropolitics go as far as to describe an "axis of oil" (Russia, China, and eventually Iran) at work that is "acting as a counterweight to American hegemony" and will deprive the United States of its oil supplies and strategic interests.6

**Oil wars cause extinction**

**Lendman 07 –** Research Associate of the Centre for Research on Globalization (Stephen Lendman, “Resource Wars - Can We Survive Them?,” rense.com, 6-6-7, pg. http://www.rense.com/general76/resrouce.htm)

With the world's energy supplies finite, the US heavily dependent on imports, and "peak oil" near or approaching, **"security" for America means assuring a** sustainable **supply of what we can't do without**. It includes waging wars to get it, protect it, and defend the maritime trade routes over which it travels. **That means** energy's partnered with predatory New World Order globalization, militarism, **wars, ecological recklessness, and** now **a**n extremist **US** administration **willing to risk Armageddon** for world dominance. Central to its plan is first controlling essential resources everywhere, at any cost, starting with oil and where most of it is located in the Middle East and Central Asia. The New "Great Game" and Perils From It The new "Great Game's" begun, but this time the stakes are greater than ever as explained above. The old one lasted nearly 100 years pitting the British empire against Tsarist Russia when the issue wasn't oil. This time, it's the US with help from Israel, Britain, the West, and satellite states like Japan, South Korea and Taiwan challenging Russia and China with today's weapons and technology on both sides making earlier ones look like toys. ***At stake is more than oil. It's planet earth with survival of all life on it*** issue number one twice over. Resources and wars for them means militarism is increasing, peace declining, and the planet's ability to sustain life front and center, if anyone's paying attention. They'd better be because beyond the point of no return, there's no second chance the way Einstein explained after the atom was split. His famous quote on future wars was : "I know not with what weapons World War III will be fought, but World War IV will be fought with sticks and stones." Under a worst case scenario, it's more dire than that. There may be **nothing left but resilient beetles and bacteria** in the wake of a nuclear holocaust meaning even a new stone age is way in the future, if at all. **The threat is real** and once nearly happened during the Cuban Missile Crisis in October, 1962. We later learned a miracle saved us at the 40th anniversary October, 2002 summit meeting in Havana attended by the US and Russia along with host country Cuba. For the first time, we were told how close we came to nuclear Armageddon. Devastation was avoided only because Soviet submarine captain Vasily Arkhipov countermanded his order to fire nuclear-tipped torpedos when Russian submarines were attacked by US destroyers near Kennedy's "quarantine" line. Had he done it, only our imagination can speculate what might have followed and whether planet earth, or at least a big part of it, would have survived.

#### Second internal link is US-Mexico relations:

1ac

Third Internal Link is Dodd-Frank:

**Exemptions destroy multilateralism – it ruins US leadership on international transparency norms**

**PWPC, 13 –** (PWYPC, coalition including Revenue Watch Institute, Global Financial Integrity, OxFam America, Global Witness, and Human Rights Watch. June 26, 2013. <http://www.revenuewatch.org/sites/default/files/TRANSPARENCY%20HR1613%20PWYP%20LETTER%20TO%20HOUSE_26JUNE2013.pdf)//SDL>

¶ ¶ ¶ Cardin-Lugar disclosures will increase transparency in extractive development, fostering stable investment ¶ ¶ and operating environments for U.S. companies, and providing investors with high-quality, consistent ¶ ¶ information to assess companies’ risk exposure in oil, gas and mineral-rich countries. Transparency will also ¶ ¶ increase government accountability in these countries, which is critical to the U.S. foreign policy objective ¶ ¶ of reducing extreme poverty by combating corruption, fraud and waste in resource-rich developing ¶ ¶ countries, to end the so-called “resource-curse.” For this reason, Cardin-Lugar forms part of U.S. energy ¶ ¶ security and multilateral foreign policy, and has the support of the Administration. ¶ ¶ ¶ ¶ The U.S. is not alone in this effort. Cardin-Lugar is the foundation of a global standard of extractives ¶ ¶ transparency being adopted by leading capital markets. In early June, the European Union voted to adopt ¶ ¶ equivalent reporting requirements for its 27 member states, Canada committed to adopt similar reporting ¶ ¶ requirements, and the G8 committed to adopt common standards for extractives transparency. In addition, ¶ ¶ the Extractive Industries Transparency Initiative (EITI), a voluntary initiative that operates in more than 35 ¶ ¶ countries and is supported the world’s largest oil, gas and mining companies, including Exxon Mobil, ¶ ¶ Chevron, ConocoPhillips, BP, Shell and others, revised its rules in May to ensure its disclosure requirements ¶ ¶ are consistent with Cardin-Lugar and EU rules. ¶ ¶ ¶ ¶ The anti-transparency provision in H.R.1613 would therefore contradict this global effort and the interests ¶ ¶ of U.S. investors, while undermining U.S. energy security and foreign policy objectives. The provision reads ¶ ¶ as follows: ¶ ¶ ‘(d) EXEMPTION FROM RESOURCES EXTRACTION REPORTING REQUIREMENT.—Actions taken ¶ ¶ by a public company in accordance with any transboundary hydrocarbon agreement shall not ¶ ¶ constitute the commercial development of oil, natural gas, or minerals for purposes of section ¶ ¶ 13(q) of the Securities Exchange Act of 1934 (157U.S.C. 78m(q)).

**Counterplan turns the case – exemptions kill US international leadership**

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The exemption provision would weaken U.S. global leadership and influence. As mentioned above, Cardin-Lugar laid the foundations for a new global standard for excratives transparency. The EU disclosure rules and commitments on disclosure by Canada and the G8 are based on the precedent set by Cardin-Lugar. The EU rules match the U.S. law and do not allow for exemptions. Providing exemptions in the U.S. – Mexico THA would signal a retreat from transparency, and send a very poor message to our strongest allies. This could erode the faith of our international partners and undermine U.S. leadership. In conclusion, transparency promotes accountability and stability and improves the global business climate for economic growth and investment, which is good for American business and our national security. For these reasons, we urge Congress to keep America’s commitments and stand up for transparency by opposing HR. 1613 in its current form, and opposing inclusion of any version of the anti-transparency language included in any legislation considered or negotiated with the Senate to codify the U.S.-Mexico THA.

#### Loss of American power projection capacity causes global war.

Brooks, Ikenberry, and Wohlforth ’13 (Stephen, Associate Professor of Government at Dartmouth College, John Ikenberry is the Albert G. Milbank Professor of Politics and International Affairs at Princeton University, William C. Wohlforth is the Daniel Webster Professor in the Department of Government at Dartmouth College “Don’t Come Home America: The Case Against Retrenchment,” International Security, Vol. 37, No. 3 (Winter 2012/13), pp. 7–51)

A core premise of deep engagement is that it prevents the emergence of a far more dangerous global security environment. For one thing, as noted above, the United States’ overseas presence gives it the leverage to restrain partners from taking provocative action. Perhaps more important, its core alliance commitments also deter states with aspirations to regional hegemony from contemplating expansion and make its partners more secure, reducing their incentive to adopt solutions to their security problems that threaten others and thus stoke security dilemmas. The contention that engaged U.S. power dampens the baleful effects of anarchy is consistent with influential variants of realist theory. Indeed, arguably the scariest portrayal of the war-prone world that would emerge absent the “American Pacifier” is provided in the works of John Mearsheimer, who forecasts dangerous multipolar regions replete with security competition, arms races, nuclear proliferation and associated preventive war temptations, regional rivalries, and even runs at regional hegemony and full-scale great power war. 72 How do retrenchment advocates, the bulk of whom are realists, discount this benefit? Their arguments are complicated, but two capture most of the variation: (1) U.S. security guarantees are not necessary to prevent dangerous rivalries and conflict in Eurasia; or (2) prevention of rivalry and conflict in Eurasia is not a U.S. interest. Each response is connected to a different theory or set of theories, which makes sense given that the whole debate hinges on a complex future counterfactual (what would happen to Eurasia’s security setting if the United States truly disengaged?). Although a certain answer is impossible, each of these responses is nonetheless a weaker argument for retrenchment than advocates acknowledge. The first response flows from defensive realism as well as other international relations theories that discount the conflict-generating potential of anarchy under contemporary conditions. 73 Defensive realists maintain that the high expected costs of territorial conquest, defense dominance, and an array of policies and practices that can be used credibly to signal benign intent, mean that Eurasia’s major states could manage regional multipolarity peacefully without the American pacifier. Retrenchment would be a bet on this scholarship, particularly in regions where the kinds of stabilizers that nonrealist theories point to—such as democratic governance or dense institutional linkages—are either absent or weakly present. There are three other major bodies of scholarship, however, that might give decisionmakers pause before making this bet. First is regional expertise. Needless to say, there is no consensus on the net security effects of U.S. withdrawal. Regarding each region, there are optimists and pessimists. Few experts expect a return of intense great power competition in a post-American Europe, but many doubt European governments will pay the political costs of increased EU defense cooperation and the budgetary costs of increasing military outlays. 74 The result might be a Europe that is incapable of securing itself from various threats that could be destabilizing within the region and beyond (e.g., a regional conflict akin to the 1990s Balkan wars), lacks capacity for global security missions in which U.S. leaders might want European participation, and is vulnerable to the influence of outside rising powers. What about the other parts of Eurasia where the United States has a substantial military presence? Regarding the Middle East, the balance begins to swing toward pessimists concerned that states currently backed by Washington— notably Israel, Egypt, and Saudi Arabia—might take actions upon U.S. retrenchment that would intensify security dilemmas. And concerning East Asia, pessimism regarding the region’s prospects without the American pacifier is pronounced. Arguably the principal concern expressed by area experts is that Japan and South Korea are likely to obtain a nuclear capacity and increase their military commitments, which could stoke a destabilizing reaction from China. It is notable that during the Cold War, both South Korea and Taiwan moved to obtain a nuclear weapons capacity and were only constrained from doing so by a still-engaged United States. 75 The second body of scholarship casting doubt on the bet on defensive realism’s sanguine portrayal is all of the research that undermines its conception of state preferences. Defensive realism’s optimism about what would happen if the United States retrenched is very much dependent on its particular—and highly restrictive—assumption about state preferences; once we relax this assumption, then much of its basis for optimism vanishes. Specifically, the prediction of post-American tranquility throughout Eurasia rests on the assumption that security is the only relevant state preference, with security defined narrowly in terms of protection from violent external attacks on the homeland. Under that assumption, the security problem is largely solved as soon as offense and defense are clearly distinguishable, and offense is extremely expensive relative to defense. Burgeoning research across the social and other sciences, however, undermines that core assumption: states have preferences not only for security but also for prestige, status, and other aims, and they engage in trade-offs among the various objectives. 76 In addition, they define security not just in terms of territorial protection but in view of many and varied milieu goals. It follows that even states that are relatively secure may nevertheless engage in highly competitive behavior. Empirical studies show that this is indeed sometimes the case. 77 In sum, a bet on a benign postretrenchment Eurasia is a bet that leaders of major countries will never allow these nonsecurity preferences to influence their strategic choices. To the degree that these bodies of scholarly knowledge have predictive leverage, U.S. retrenchment would result in a significant deterioration in the security environment in at least some of the world’s key regions. We have already mentioned the third, even more alarming body of scholarship. Offensive realism predicts that the withdrawal of the American pacifier will yield either a competitive regional multipolarity complete with associated insecurity, arms racing, crisis instability, nuclear proliferation, and the like, or bids for regional hegemony, which may be beyond the capacity of local great powers to contain (and which in any case would generate intensely competitive behavior, possibly including regional great power war). Hence it is unsurprising that retrenchment advocates are prone to focus on the second argument noted above: that avoiding wars and security dilemmas in the world’s core regions is not a U.S. national interest. Few doubt that the United States could survive the return of insecurity and conflict among Eurasian powers, but at what cost? Much of the work in this area has focused on the economic externalities of a renewed threat of insecurity and war, which we discuss below. Focusing on the pure security ramifications, there are two main reasons why decisionmakers may be rationally reluctant to run the retrenchment experiment. First, overall higher levels of conflict make the world a more dangerous place. Were Eurasia to return to higher levels of interstate military competition, one would see overall higher levels of military spending and innovation and a higher likelihood of competitive regional proxy wars and arming of client states—all of which would be concerning, in part because it would promote a faster diffusion of military power away from the United States. Greater regional insecurity could well feed proliferation cascades, as states such as Egypt, Japan, South Korea, Taiwan, and Saudi Arabia all might choose to create nuclear forces. 78 It is unlikely that proliferation decisions by any of these actors would be the end of the game: they would likely generate pressure locally for more proliferation. Following Kenneth Waltz, many retrenchment advocates are proliferation optimists, assuming that nuclear deterrence solves the security problem. 79 Usually carried out in dyadic terms, the debate over the stability of proliferation changes as the numbers go up. Proliferation optimism rests on assumptions of rationality and narrow security preferences. In social science, however, such assumptions are inevitably probabilistic. Optimists assume that most states are led by rational leaders, most will overcome organizational problems and resist the temptation to preempt before feared neighbors nuclearize, and most pursue only security and are risk averse. Confidence in such probabilistic assumptions declines if the world were to move from nine to twenty, thirty, or forty nuclear states. In addition, many of the other dangers noted by analysts who are concerned about the destabilizing effects of nuclear proliferation—including the risk of accidents and the prospects that some new nuclear powers will not have truly survivable forces—seem prone to go up as the number of nuclear powers grows. 80 Moreover, the risk of “unforeseen crisis dynamics” that could spin out of control is also higher as the number of nuclear powers increases. Finally, add to these concerns the enhanced danger of nuclear leakage, and a world with overall higher levels of security competition becomes yet more worrisome. The argument that maintaining Eurasian peace is not a U.S. interest faces a second problem. On widely accepted realist assumptions, acknowledging that U.S. engagement preserves peace dramatically narrows the difference between retrenchment and deep engagement. For many supporters of retrenchment, the optimal strategy for a power such as the United States, which has attained regional hegemony and is separated from other great powers by oceans, is offshore balancing: stay over the horizon and “pass the buck” to local powers to do the dangerous work of counterbalancing any local rising power. The United States should commit to onshore balancing only when local balancing is likely to fail and a great power appears to be a credible contender for regional hegemony, as in the cases of Germany, Japan, and the Soviet Union in the midtwentieth century. The problem is that China’s rise puts the possibility of its attaining regional hegemony on the table, at least in the medium to long term. As Mearsheimer notes, “The United States will have to play a key role in countering China, because its Asian neighbors are not strong enough to do it by themselves.” 81 Therefore, unless China’s rise stalls, “the United States is likely to act toward China similar to the way it behaved toward the Soviet Union during the Cold War.” 82 It follows that the United States should take no action that would compromise its capacity to move to onshore balancing in the future. It will need to maintain key alliance relationships in Asia as well as the formidably expensive military capacity to intervene there. The implication is to get out of Iraq and Afghanistan, reduce the presence in Europe, and pivot to Asia— just what the United States is doing. 83 In sum, the argument that U.S. security commitments are unnecessary for peace is countered by a lot of scholarship, including highly influential realist scholarship. In addition, the argument that Eurasian peace is unnecessary for U.S. security is weakened by the potential for a large number of nasty security consequences as well as the need to retain a latent onshore balancing capacity that dramatically reduces the savings retrenchment might bring. Moreover, switching between offshore and onshore balancing could well be difªcult. Bringing together the thrust of many of the arguments discussed so far underlines the degree to which the case for retrenchment misses the underlying logic of the deep engagement strategy. By supplying reassurance, deterrence, and active management, the United States lowers security competition in the world’s key regions, thereby preventing the emergence of a hothouse atmosphere for growing new military capabilities. Alliance ties dissuade partners from ramping up and also provide leverage to prevent military transfers to potential rivals. On top of all this, the United States’ formidable military machine may deter entry by potential rivals. Current great power military expenditures as a percentage of GDP are at historical lows, and thus far other major powers have shied away from seeking to match top-end U.S. military capabilities. In addition, they have so far been careful to avoid attracting the “focused enmity” of the United States. 84 All of the world’s most modern militaries are U.S. allies (America’s alliance system of more than sixty countries now accounts for some 80 percent of global military spending), and the gap between the U.S. military capability and that of potential rivals is by many measures growing rather than shrinking. 85

#### Statistics prove – Collapse of US leadership causes great power war and extinction

Barnett 11 (Thomas P.M., Former Senior Strategic Researcher and Professor in the Warfare Analysis & Research Department, Center for Naval Warfare Studies, U.S. Naval War College American military geostrategist and Chief Analyst at Wikistrat., worked as the Assistant for Strategic Futures in the Office of Force Transformation in the Department of Defense, “The New Rules: Leadership Fatigue Puts U.S., and Globalization, at Crossroads,” March 7, CMR)

Events in Libya are a further reminder forAmericans that we stand at a crossroads in our continuing evolution as the world's sole full-service superpower. Unfortunately, we are increasingly seeking change without cost, and shirking from risk because we are tired of the responsibility. We don't know who we are anymore, and our president is a big part of that problem. Instead of leading us, he explains to us. Barack Obama would have us believe that he is practicing strategic patience. But many experts and ordinary citizens alike have concluded that he is actually beset by strategic incoherence -- in effect, a man overmatched by the job. It is worth first examining the larger picture: We live in a time of arguably the greatest structural change in the global order yet endured, with this historical moment's most amazing feature being its relative and absolute lack of mass violence. That is something to consider when Americans contemplate military intervention in Libya, because if we do take the step to prevent larger-scale killing by engaging in some killing of our own, we will not be adding to some fantastically imagined global death count stemming from the ongoing "megalomania" and "evil" of American "empire." We'll be engaging in the same sort of system-administering activity that has marked our stunningly successful stewardship of global order since World War II. Let me be more blunt: **As the guardian of globalization**, **the U.S. military has been the** greatest force for peace the world has ever known. **Had America been removed from the global dynamics that governed the 20th century**, the **mass murder never would have ended**. Indeed, it's entirely conceivable **there would now be** no identifiable human civilization left**, once** nuclear weapons **entered the killing equation.**  But **the world did not keep sliding down that path of perpetual war**. **Instead, America stepped up and changed everything by ushering in our now-**perpetual great-power peace. **We introduced the international liberal trade order known as** globalization and played loyal Leviathan over its spread. **What resulted was the collapse of empires,** an explosion of democracy, the persistent spread of human rights, the liberation of women, the doubling of life expectancy, a roughly 10-fold increase in adjusted global GDP **and a profound and persistent reduction in battle deaths from** state-based conflicts. That is what American "hubris" actually delivered. Please remember that the next time some TV pundit sells you the image of "unbridled" American military power as the cause of global disorder instead of its cure. With self-deprecation bordering on self-loathing, we now imagine a post-American world that is anything but. Just watch who scatters and who steps up as the Facebook revolutions erupt across the Arab world. While we might imagine ourselves the status quo power, we remain the world's most vigorously revisionist force. As for the sheer "evil" that is our military-industrial complex, again, let's examine what the world looked like before that establishment reared its ugly head. The last great period of global structural change was the first half of the 20th century, a period that saw a death toll of about 100 million across two world wars. That comes to an average of 2 million deaths a year in a world of approximately 2 billion souls. Today, with far more comprehensive worldwide reporting, researchers report an average of less than 100,000 battle deaths annually in a world fast approaching 7 billion people. Though admittedly crude, these **calculations suggest a 90 percent absolute drop and a** 99 percent **relative** drop in deaths due to war. We are clearly headed for a world order characterized by multipolarity, something the American-birthed system was designed to both encourage and accommodate. But given how things turned out the last time we collectively faced such a fluid structure, **we would do well to keep U.S. power, in all of its forms**, deeply embedded in the geometry to come. To continue the historical survey, after salvaging Western Europe from its half-century of civil war, the U.S. emerged as the progenitor of a new, far more just form of globalization -- one based on actual free trade rather than colonialism. America then successfully replicated globalization further in East Asia over the second half of the 20th century, setting the stage for the Pacific Century now unfolding.

#### Multilateral hegemony solves great power wars – the alternative is apolarity

Kempe 2012, Frederick Kempe, president and chief executive officer of the Atlantic Council, a foreign policy think tank and public policy group, President and Chief Executive Officer of the Atlantic Council since December 1, 2006, and is a Visiting Fellow at Oxford University's Saïd Business School, April 18, 2012, “Does America still want to lead the world?”, <http://blogs.reuters.com/thinking-global/2012/04/18/does-america-still-want-to-lead-the-world/>,)

For all their bitter differences, President Obama and Governor Romney share one overwhelming challenge. Whoever is elected will face the growing reality that the greatest risk to global stability over the next 20 years may be the nature of America itself. Nothing – not Iranian or North Korean nuclear weapons, not violent extremists or Mideast instability, not climate change or economic imbalances – will shape the world as profoundly as the ability of the United States to remain an effective and confident world player advocating its traditional global purpose of individual rights and open societies. That was the conclusion of the Global Agenda Council on the United States, a group of experts that was brought together by the World Economic Forum and that I have chaired. Even more intriguing, our group tested our views on, among others, a set of Chinese officials and experts, who worried that we would face a world overwhelmed by chaos if the U.S. – facing resource restraints, leadership fatigue and domestic political dysfunction – disengaged from its global responsibilities. U.S. leadership, with all its shortcomings and missteps, has been the glue and underwriter of global stability since World War Two – more than any other nation. Even with the world experiencing its greatest shift of economic and political power since the 19th century, no other country is emerging – or looks likely to emerge – that would be as prepared or equipped to exercise leadership on behalf of the global good. Yet many in the world are questioning the role of U.S. leadership, the governance architecture it helped create and even the values for which the U.S. stands. Weary from a decade of war and strained financially, Americans themselves are rethinking whether they can afford global purpose. The election campaign is unlikely to shed much light on these issues, yet both candidates face an inescapable truth: How the U.S. evolves over the next 15 to 20 years will be most important single variable (and the greatest uncertainty) hovering over the global future. And the two most important elements that will shape the U.S. course, in the view of the Global Agenda Council on the United States, will be American intentions and the capability to act on them. In short, will Americans continue to see as part of their identity the championing of values such as individual opportunity and open societies that have contributed so richly to the global commons? Second, can the U.S. sufficiently address its domestic challenges to assure its economic, political and societal strength while the world changes at unprecedented velocity? Consider this: It took Great Britain 155 years to double its gross domestic product per capita in the 18th and 19th centuries, when it was the world’s leading power. It took the U.S. 50 years to do the same by 1950, when its population was 152 million. Both India and China have achieved the same growth on a scale and at a pace never experienced before. Both countries have more than a hundred times the population of Britain during its heyday, yet they are achieving similar outcomes in a tenth of the time. Although China will likely surpass the U.S. as the world’s largest economy by 2030, Americans retain distinct advantages that could allow them to remain the pivotal power. Think of Uncle Sam as a poker player sitting at a global table of cohorts, holding better cards than anyone else: a free and vibrant society, a history of technological innovation, an ability to attract capital and generate jobs, and a relatively young and regenerating population. However, it doesn’t matter how good your cards are if you’re playing them poorly. Put another way, the candidate who wins in November is going to be faced with the reality summed up by the cartoon character Pogo in 1971 as he was trying to make his way through a prickly primeval forest without proper footwear: “We have met the enemy and he is us.” Imagine two very different scenarios for the world, based on how America rises to its challenges. The positive scenario would require whoever is elected in November to be a unifier, someone who can rise above our current squabbles and galvanize not only the U.S. but also the world around a greater understanding of this historic moment. He would address the larger U.S. issues of failing infrastructure, falling educational standards, widening deficits and spiraling healthcare costs. He would partner more effectively with rising powers, and China in particular. And he would recognize and act upon the strategic stake the U.S. has in a politically confident, economically healthy Europe. The doubling of the global middle class by a billion people by 2030 plays into U.S. political and economic strengths, increasing demand for the products and services of information technology where the U.S. excels. Developments that improve the extraction of shale natural gas and oil provide the U.S. and some of its allies disproportionate benefits. Under this positive scenario, the U.S. could log growth rates of 2.7 percent or more each year, compared with 2.5 percent over the past 20 years. Average living standards could rise by 40 percent through 2030, keeping alive the American dream and restoring the global attractiveness of the U.S. model. The negative scenario results from a U.S. that fails to rise to its current challenges. Great powers decline when they fail to address the problems they recognize. U.S. growth could slow to an average of 1.5 percent per year, if that. The knock-on impact on the world economy could be a half-percent per year. The shift in the perception of the U.S. as a descending power would be more pronounced. This sort of United States would be increasingly incapable of leading and disinclined to try. It is an America that would be more likely to be protectionist and less likely to retool global institutions to make them more effective. One can already see hints of what such a world would look like. Middle Eastern diplomats in Washington say the failure of the U.S. to orchestrate a more coherent and generous transatlantic and international response to their region’s upheavals has resulted in a free-for-all for influence that is favoring some of the least enlightened players. Although the U.S. has responded to the euro zone crisis, as a result of its own economic fears, it hasn’t offered a larger vision for the transatlantic future that recognizes its enormous strategic stake in Europe’s future, given global shifts of influence. The U.S. played a dominant role in reconstructing the post-World War Two international order. The question is whether it will do so again or instead contribute to a dangerous global power vacuum that no one over the next two decades is willing or capable of filling.

#### AND – American involvement is inevitable – decline causes lash out and great power wars

Brzezinski 12 Zbigniew, national security advisor under U.S. President Jimmy Carter, PHD, JAN/FEB, “After America”, <http://www.foreignpolicy.com.ezproxy.baylor.edu/articles/2012/01/03/after_america?print=yes&hidecomments=yes&page=full>,)

Not so long ago, a high-ranking Chinese official, who obviously had concluded that America's decline and China's rise were both inevitable, noted in a burst of candor to a senior U.S. official: "But, please, let America not decline too quickly." Although the inevitability of the Chinese leader's expectation is still far from certain, he was right to be cautious when looking forward to America's demise. For if America falters, the world is unlikely to be dominated by a single preeminent successor -- not even China. International uncertainty, increased tension among global competitors, and even outright chaos would be far more likely outcomes. While a sudden, massive crisis of the American system -- for instance, another financial crisis -- would produce a fast-moving chain reaction leading to global political and economic disorder, a steady drift by America into increasingly pervasive decay or endlessly widening warfare with Islam would be unlikely to produce, even by 2025, an effective global successor. No single power will be ready by then to exercise the role that the world, upon the fall of the Soviet Union in 1991, expected the United States to play: the leader of a new, globally cooperative world order. More probable would be a protracted phase of rather inconclusive realignments of both global and regional power, with no grand winners and many more losers, in a setting of international uncertainty and even of potentially fatal risks to global well-being. Rather than a world where dreams of democracy flourish, a Hobbesian world of enhanced national security based on varying fusions of authoritarianism, nationalism, and religion could ensue. The leaders of the world's second-rank powers, among them India, Japan, Russia, and some European countries, are already assessing the potential impact of U.S. decline on their respective national interests. The Japanese, fearful of an assertive China dominating the Asian mainland, may be thinking of closer links with Europe. Leaders in India and Japan may be considering closer political and even military cooperation in case America falters and China rises. Russia, while perhaps engaging in wishful thinking (even schadenfreude) about America's uncertain prospects, will almost certainly have its eye on the independent states of the former Soviet Union. Europe, not yet cohesive, would likely be pulled in several directions: Germany and Italy toward Russia because of commercial interests, France and insecure Central Europe in favor of a politically tighter European Union, and Britain toward manipulating a balance within the EU while preserving its special relationship with a declining United States. Others may move more rapidly to carve out their own regional spheres: Turkey in the area of the old Ottoman Empire, Brazil in the Southern Hemisphere, and so forth. None of these countries, however, will have the requisite combination of economic, financial, technological, and military power even to consider inheriting America's leading role. China, invariably mentioned as America's prospective successor, has an impressive imperial lineage and a strategic tradition of carefully calibrated patience, both of which have been critical to its overwhelmingly successful, several-thousand-year-long history. China thus prudently accepts the existing international system, even if it does not view the prevailing hierarchy as permanent. It recognizes that success depends not on the system's dramatic collapse but on its evolution toward a gradual redistribution of power. Moreover, the basic reality is that China is not yet ready to assume in full America's role in the world. Beijing's leaders themselves have repeatedly emphasized that on every important measure of development, wealth, and power, China will still be a modernizing and developing state several decades from now, significantly behind not only the United States but also Europe and Japan in the major per capita indices of modernity and national power. Accordingly, Chinese leaders have been restrained in laying any overt claims to global leadership. At some stage, however, a more assertive Chinese nationalism could arise and damage China's international interests. A swaggering, nationalistic Beijing would unintentionally mobilize a powerful regional coalition against itself. None of China's key neighbors -- India, Japan, and Russia -- is ready to acknowledge China's entitlement to America's place on the global totem pole. They might even seek support from a waning America to offset an overly assertive China. The resulting regional scramble could become intense, especially given the similar nationalistic tendencies among China's neighbors. A phase of acute international tension in Asia could ensue. Asia of the 21st century could then begin to resemble Europe of the 20th century -- violent and bloodthirsty. At the same time, the security of a number of weaker states located geographically next to major regional powers also depends on the international status quo reinforced by America's global preeminence -- and would be made significantly more vulnerable in proportion to America's decline. The states in that exposed position -- including Georgia, Taiwan, South Korea, Belarus, Ukraine, Afghanistan, Pakistan, Israel, and the greater Middle East -- are today's geopolitical equivalents of nature's most endangered species. Their fates are closely tied to the nature of the international environment left behind by a waning America, be it ordered and restrained or, much more likely, self-serving and expansionist. A faltering United States could also find its strategic partnership with Mexico in jeopardy. America's economic resilience and political stability have so far mitigated many of the challenges posed by such sensitive neighborhood issues as economic dependence, immigration, and the narcotics trade. A decline in American power, however, would likely undermine the health and good judgment of the U.S. economic and political systems. A waning United States would likely be more nationalistic, more defensive about its national identity, more paranoid about its homeland security, and less willing to sacrifice resources for the sake of others' development. The worsening of relations between a declining America and an internally troubled Mexico could even give rise to a particularly ominous phenomenon: the emergence, as a major issue in nationalistically aroused Mexican politics, of territorial claims justified by history and ignited by cross-border incidents. Another consequence of American decline could be a corrosion of the generally cooperative management of the global commons -- shared interests such as sea lanes, space, cyberspace, and the environment, whose protection is imperative to the long-term growth of the global economy and the continuation of basic geopolitical stability. In almost every case, the potential absence of a constructive and influential U.S. role would fatally undermine the essential communality of the global commons because the superiority and ubiquity of American power creates order where there would normally be conflict.

### Contention 3 is Drilling

#### Deepwater oil accident inevitable in the Gulf of Mexico

**Shields, 12 –** (David, independent energy consultant. “QandA: Is Mexico Prepared for Deepwater Drilling in the Gulf?”, Inter-American Dialogue’s Latin American Energy Advisor, 2/20/2012, <http://repository.unm.edu/bitstream/handle/1928/20477/Is%20Mexico%20Prepared%20for%20Deepwater%20Drilling%20in%20the%20Gulf.pdf?sequence=1)//SDL>. EJW.)

"They say that if a country does not defend its borders, then others will not respect those borders. ¶ That is probably how we should understand Pemex's decision to drill the Maximino-1 well in ¶ 3,000 meters of water in the Perdido Fold Belt, right next to the shared maritime boundary with ¶ the United States. It is a decision that does not make sense in terms of competitiveness or ¶ production goals. It is about defending the final frontier of national sovereignty and sticking the ¶ Mexican flag on the floor of the Gulf of Mexico to advise U.S. companies that they have no right ¶ to drill for oil in the ultradeep waters on the Mexican side. The recently signed deepwater ¶ agreement obliges both countries to work together and share the spoils of the development of transboundary reservoirs, if they actually exist. For now, Pemex, in line with constitutional ¶ restrictions, is going alone on the Mexican side. Safety is a major concern as Pemex and its ¶ contractors have no experience in such harsh environments. In fact, Pemex has never produced ¶ oil commercially anywhere in deep water. It does not have an insurance policy for worst-case ¶ scenarios nor does it have emergency measures in place to deal with a major spill. It does not ¶ fully abide by existing Mexican regulation of its deepwater activity, which cannot be enforced. ¶ On the U.S. side, prohibition of ultradeepwater drilling, enacted after the Deepwater Horizon ¶ spill, has come and gone. The next disaster is just waiting to happen."

#### Gulf’s ecosystems on the brink—plan key to solve another accident

**Craig, 11 –** (Robert Kundis Craig, Attorneys’ Title Professor of Law and Associate Dean for Environmental Programs at Florida State University. “Legal Remedies for Deep Marine Oil Spills and Long-Term Ecological Resilience: A Match Made in Hell”, Brigham Young University Law Review, 2011, http://lawreview.byu.edu/articles/1326405133\_03craig.fin.pdf)//SDL

These results suggest that we should be very concerned for the ¶ Gulf ecosystems affected by the Macondo well blowout. First, and as ¶ this Article has emphasized throughout, unlike the Exxon Valdez¶ spill, the Deepwater Horizon oil spill occurred at great depth, and the ¶ oil behaved unusually compared to oil released on the surface. ¶ Second, considerably more toxic dispersants were used in connection ¶ with the Gulf oil spill than the Alaska oil spill.164 Third, humans ¶ could intervene almost immediately to begin cleaning the rocky ¶ substrate in Prince William Sound, but human intervention for many ¶ of the important affected Gulf ecosystems, especially the deepwater ¶ ones (but even for shallower coral reefs**),** remains impossible. ¶ Finally, and perhaps most importantly, the Prince William Sound ¶ was and remains a far less stressed ecosystem than the Gulf of ¶ Mexico. In 2008, for example, NOAA stated that “[d]espite the ¶ remaining impacts of the [still then] largest oil spill in U.S. history, ¶ Prince William Sound remains a relatively pristine, productive and ¶ biologically rich ecosystem.”165 To be sure, the Sound was not ¶ completely unstressed, and “[w]hen the Exxon Valdez spill occurred ¶ in March 1989, the Prince William Sound ecosystem was also ¶ responding to at least three notable events in its past: an unusually ¶ cold winter in 1988–89; growing populations of reintroduced sea ¶ otters; and a 1964 earthquake.”166 Nevertheless, the Gulf of Mexico ¶ is besieged by environmental stressors at another order of magnitude ¶ (or two), reducing its resilience to disasters like the Deepwater ¶ Horizon oil spill. As the Deepwater Horizon Commission detailed at ¶ length, the Gulf faces an array of long-term threats, from the loss of ¶ protective and productive wetlands along the coast to hurricanes to a ¶ growing “dead zone” (hypoxic zone) to sediment starvation to sealevel rise to damaging channeling to continual (if smaller) oil releases ¶ from the thousands of drilling operations.167 In the face of this ¶ plethora of stressors, even the Commission championed a kind of ¶ resilience thinking, recognizing that responding to the oil spill alone ¶ was not enough. It equated restoration of the Gulf to “restored ¶ resilience,” arguing that it “represents an effort to sustain these diverse, interdependent activities [fisheries, energy, and tourism] and ¶ the environment on which they depend for future generations.”168¶ A number of commentators have catalogued the failure of the ¶ legal and regulatory systems governing the Deepwater Horizon¶ platform and the Macondo well operations.169 The Deepwater ¶ Horizon Commission similarly noted that the Deepwater Horizon’s ¶ “demise signals the conflicted evolution—and severe shortcomings—¶ of federal regulation of offshore oil drilling in the United States.”170¶ In its opinion, “[t]he Deepwater Horizon blowout, explosion, and oil ¶ spill did not have to happen.”171 The Commission’s overall ¶ conclusion was two-fold. First, “[t]he record shows **that** without ¶ effective government oversight, the offshore oil and gas industry will ¶ not adequately reduce the risk of accidents, nor prepare effectively to ¶ respond in emergencies.”172 Second, “government oversight, alone, ¶ cannot reduce those risks to the full extent possible. Government ¶ oversight . . . must be accompanied by the oil and gas industry’s ¶ internal reinvention: sweeping reforms that accomplish no less than a ¶ fundamental transformation of its safety culture.”173

#### Plan solves shortfalls in Mexico drilling safety resources—solves through straw effect, lack of experience, and uncoordinated spill plans

Philbin, et all ‘12

(“Q and A: Is Mexico Prepared for Deepwater Drilling in the Gulf.” Inter-American Dialogue’s Latin American Energy Advisor. John P. Philbin, director of crisis management at Regester Larkin Energy. John D. Padilla, managing director at IPD Latin America: Alejandra León, associate director for Latin America-downstream oil at IHS Cera. David Shields, independent energy consultant based in Mexico City George Baker, publisher of Mexico Energy Intelligence. 2/20/12. EJW.)

**Pemex is not prepared for risks such as a spill** or other serious accident **that could happen as it ¶ plans to drill** two wells **in ultradeep waters** of the Gulf of Mexico, **said** Juan Carlos Zepeda, the ¶ **head of Mexico's National Hydrocarbons Commission**, in a Feb. 15 interview with The Wall ¶ Street Journal. According to Zepeda, his agency's resources amount to about 2 percent the size of ¶ its U.S. counterpart's budget. Pemex officials, however, say that the company is capable of ¶ carrying out its plans safely. How prepared is Mexico to deal with a serious accident in the Gulf ¶ of Mexico? Is the company sacrificing safety in its bid to improve competitiveness and meet ¶ production goals? ¶ A: John P. Philbin, director of crisis management at Regester Larkin Energy: ¶ "Among the lessons **learned from** the **Deepwater Horizon** incident, two are **fundamental in ¶ determining response preparedness**. First **is the importance of having a consistent national ¶ doctrine at federal, state and local levels**. Significant gaps surfaced during the Macondo blowout ¶ response because the U.S. Coast Guard operated under the United States' National Contingency ¶ Plan (NCP), which uses a top-down approach to manage the response, while state, local and ¶ elected officials operated under the Stafford Act, which is a bottom-up approach. **The second** ¶ fundamental **concern** **is awareness and knowledge** of the doctrine for those with any role in ¶ preparedness and response. Response plans and procedures developed from national doctrine ¶ must account for the complexity that will ensue, involving many jurisdictions and response ¶ elements. Adequate resources and pre-agreed collaboration mechanisms among resource ¶ providers are equally important. Note that the U.S. Coast Guard deployed some 60 boats and 2 ¶ aircraft to assist in Macondo response efforts, along with over 3,000 other boats and 127 ¶ surveillance aircraft and hundreds of individuals involved in the command and control structure. ¶ Mexico's navy, with some 200 ships total, would be severely taxed to respond to an incident, ¶ despite having some doctrine in place to deal with a spill and despite some simulations. The fact ¶ that **the** United States and Mexico signed an **agreement** this week **to collaborate on safety and ¶ response mechanisms in the Gulf of Mexico is a critical step toward safer Gulf operations—for ¶ both Mexico and the U**nited **S**tates." : John D. Padilla, managing director at IPD Latin America: ¶ "The plan at issue is Pemex's intent to drill in the Perdido Foldbelt area, which abuts the U.S.- ¶ Mexico maritime border. Although the bulk of Pemex's offshore infrastructure is located in the ¶ southern Gulf of Mexico (i.e. near Cantarell and Ku-Maloob-Zaap), Perdido represents the ¶ company's most promising near-term commercial crude oil prospect. The 18 other deepwater ¶ wells Pemex has drilled have either been principally natural gas or heavy oil; those that will be ¶ brought online still await commercialization. Complicating the equation, Pemex is saddled with ¶ four latest- generation semisubmersible rigs that cost $500,000 per day. Because the company ¶ has been unable to drill in Perdido's ultra-deepwater, the rigs have been relegated to drilling in ¶ shallower water—work that less sophisticated technology could accomplish. Ongoing concerns ¶ over deepwater drilling in the wake of the Macondo incident, combined with memories of ¶ Pemex's less-than-aggressive response to its 1979 Ixtoc spill, have given authorities on both ¶ sides of the U.S.– Mexico border pause. An archaic constitutional ban that prevents the company ¶ from providing the proper balance of risk-reward incentives, coupled with declining production, ¶ leave Pemex few large-scale, near-term alternatives—other than forging into Perdido on its own. ¶ The accord signed by U.S. and Mexican authorities on Monday offers an elegant way to calm ¶ fears on both sides of the border. Whether joint ventures materialize or not, the accord would ¶ permit joint inspection teams the right to ensure compliance with safety and environmental ¶ laws.Will Mexico's Senate approve the accord?" ¶ A: Alejandra León, associate director for Latin America-downstream oil at IHS Cera: ¶ "**The lack of Pemex's experience in** deep and **ultradeep water operations creates a valid ¶ uncertainty about its capabilities to efficiently handle any** accident or crude **spill** in those types of ¶ operations. However, safe operations do not just depend on Pemex. Service providers play a ¶ critical role. As long as Pemex contracts highly qualified companies to develop deep and ¶ ultradeep water activities and the contracts are clear regarding environmental requirements and ¶ other responsibilities, the risk will be mitigated. In fact, prevention is the very first step in ¶ creating strategies for potential accidents or crude spills. In this sense, the role of the National ¶ Hydrocarbons Commission (CNH) is critical. As a regulator, the CNH has created clear and ¶ strict rules for deepwater operations, aligning Mexican standards to the strictest international ¶ standards. This is a good first step to prevent any serious accident or crude spill. The next ¶ challenge is to ensure that the regulation will be upheld and here the question remains if the ¶ CNH has the sufficient authority and resources to oversee Pemex's operations and guarantee the ¶ rule of law." ¶ A: David Shields, independent energy consultant based in Mexico City: ¶ "They say that if a country does not defend its borders, then others will not respect those borders. ¶ That is probably how we should understand **Pemex's** **decision to drill** the Maximino-1 well in ¶ 3,000 meters of water **in the Perdido** Fold Belt, right **next to the shared maritime boundary** with ¶ the United States. It is a decision that does not make sense in terms of competitiveness or ¶ production goals. It **is about defending** the final frontier of **national sovereignty and** sticking the ¶ Mexican flag on the floor of the Gulf of Mexico **to advise U.S. companies that they have no right ¶ to drill for oil** in the ultradeep waters **on the Mexican side.** **The** recently signed deepwater ¶ **agreement obliges both countries to work together** and share the spoils of the development of Transboundary reservoirs, if they actually exist. For now, Pemex, in line with constitutional ¶ restrictions, is going alone on the Mexican side. Safety is a major concern as **Pemex** and its ¶ contractors **have no experience in such harsh environments**. In fact, **Pemex has never produced ¶ oil commercially anywhere in deep water**. It does not have an insurance policy for worst-case ¶ scenarios nor does it have emergency measures in place to deal with a major spill. It does not ¶ fully abide by existing Mexican regulation of its deepwater activity, which cannot be enforced. ¶ On the U.S. side, prohibition of ultradeepwater drilling, enacted after the Deepwater Horizon ¶ spill, has come and gone. **The next disaster is just waiting to happen."** ¶ A: George Baker, publisher of Mexico Energy Intelligence: ¶ "The serious issues of corporate governance and regulation in the shadow of the Macondo ¶ incident have not yet been addressed in the many post-accident studies that have been released. ¶ On April 20, 2010, a joint BP-Transocean safety audit team boarded the Deepwater Horizon for ¶ an inspection of the safety practices of the crew and the condition of the facilities. The nominal ¶ objective of the inspection was to identify issues and conditions that could result in damage to ¶ lives, facilities and the environment. Within hours after the safety audit team flew off by ¶ helicopter, the Macondo well blew out. How is it that this team of senior safety auditors missed ¶ all the evidence that a catastrophe was unfolding beneath their feet? This is a question on the ¶ level of seriousness as that of the integrity of the cement that failed. The facile answer to the ¶ question is that safety, as a discipline and a concern, is divided into two parts: occupational ¶ safety, dealing with the slips and falls of employees, and process, or industrial, safety, dealing ¶ with conditions that could put the entire crew and facilities at risk. What happened on the ¶ **Deepwater Horizon** is that members of the safety audit team focused their attention on the feelgood issues of occupational safety, chit-chatting with crew members, while they ignored the fact ¶ that a cement bond log had not been run, and that proof of cement integrity was problematic at ¶ best. One measure **to avoid a repetition of this situation** would be to order, **as a matter of ¶ regulation, safety audits of industrial safety and occupational safety to be carried out separately, ¶ by different teams."**

#### Gulf ecosystems are critical biodiversity hotspots and have a key effect on the world’s oceans

Brenner ‘8

(Jorge Brenner, “Guarding the Gulf of Mexico’s valuable resources”, SciDevNet, <http://www.scidev.net/en/opinions/guarding-the-gulf-of-mexico-s-valuable-resources.html>. 3-14-2008. Jorge Brenner is postdoctoral research associate at the Harte Research Institute for Gulf of Mexico Studies, Texas A&M University-Corpus Christi.¶ EJW.) \*\*The Gulf of Mexico is rich in biodiversity and unique habitats— only known nesting beach of Kemp’s Ridley most threatened sea-turtles and helps the North Atlantic that helps to regulate the climate of western Europe.\*\*

Scientific collaboration on the common resources of the Gulf of Mexico has been difficult since the United States placed an economic embargo on Cuba in 1962. Research is permitted for US scientists who have a special government licence and Mexican scientists are allowed to travel to Cuba, but the political deadlock means that only a few institutions have managed to develop collaborative projects among the three countries. As a result, efforts to conserve the Gulf's valuable species and resources are being thwarted.¶ The economic embargo is widely considered as the main barrier to international marine research and conservation programmes in the Gulf. But, given that the Gulf is enclosed by three countries, an integrated view of governance of common resources should prevail over the political strategies of the individual countries.¶ This common responsibility is often overlooked. We have abused the region's ecological resources in treating them as a source of wealth while failing to share responsibility for their conservation. In my opinion, this misunderstanding of the concept of the commons — owned by everyone and no one — has probably caused more damage than the economic embargo imposed on almost self-sufficient Cuba.¶ Rich in biodiversity and habitats¶ **The Gulf of Mexico is rich in biodiversity and unique habitats, and hosts the only known** **nesting** beach **of** Kemp's Ridley, the **world's most endangered sea turtle**.¶ **The Gulf's circulation pattern gives it biological and socioeconomic importanc**e: **water** from the Caribbean enters from the south through the Yucatan Channel between Cuba and Mexico and, after warming in the basin, leaves through the northern Florida Strait between the United States and Cuba to **form the Gulf Stream in the North Atlantic that helps to regulate the climate of western Europe.¶**

#### Ocean biodiversity loss causes extinction

Craig 03

(Robin Kundis Craig, Associate Professor of Law at the Indiana University School of Law, 2003, “Taking Steps Toward Marine Wilderness Protection? Fishing and Coral Reef Marine Reserves in Florida and Hawaii” <http://papers.ssrn.com/sol3/papers.cfm?abstract_id=1289250>)

Biodiversity and ecosystem function arguments for conserving marine ecosystems also exist, just as they do for terrestrial ecosystems, but these arguments have thus far rarely been raised in political debates. For example, besides significant tourism values - the most economically valuable ecosystem service coral reefs provide, worldwide - coral reefs protect against storms and dampen other environmental fluctuations, services worth more than ten times the reefs' value for food production. n856 Waste treatment is another significant, non-extractive ecosystem function that intact coral reef ecosystems provide. n857 More generally, "ocean ecosystems play a major role in the global geochemical cycling of all the elements that represent the basic building blocks of living organisms, carbon, nitrogen, oxygen, phosphorus, and sulfur, as well as other less abundant but necessary elements." n858 In a very real and direct sense, therefore, human degradation of marine ecosystems impairs the planet's ability to support life. Maintaining biodiversity is often critical to maintaining the functions of marine ecosystems. Current evidence shows that, in general, an ecosystem's ability to keep functioning in the face of disturbance is strongly dependent on its biodiversity, "indicating that more diverse ecosystems are more stable." n859 Coral reef ecosystems are particularly dependent on their biodiversity. [\*265] Most ecologists agree that the complexity of interactions and degree of interrelatedness among component species is higher on coral reefs than in any other marine environment. This implies that the ecosystem functioning that produces the most highly valued components is also complex and that **many otherwise insignificant species have strong effects on sustaining the rest of the reef system.** n860 Thus, maintaining and restoring the biodiversity of marine ecosystems is critical to maintaining and restoring the ecosystem services that they provide. Non-use biodiversity values for marine ecosystems have been calculated in the wake of marine disasters, like the Exxon Valdez oil spill in Alaska. n861 Similar calculations could derive preservation values for marine wilderness. However, economic value, or economic value equivalents, should not be "the sole or even primary justification for conservation of ocean ecosystems. Ethical arguments also have considerable force and merit." n862 At the forefront of such arguments should be a recognition of how little we know about the sea - and about the actual effect of human activities on marine ecosystems. The United States has traditionally failed to protect marine ecosystems because it was difficult to detect anthropogenic harm to the oceans, but we now know that such harm is occurring - even though we are not completely sure about causation or about how to fix every problem. Ecosystems like the NWHI coral reef ecosystem should inspire lawmakers and policymakers to admit that most of the time we really do not know what we are doing to the sea and hence should be preserving marine wilderness whenever we can - especially when the United States has within its territory relatively pristine marine ecosystems that may be unique in the world. We may not know much about the sea, but we do know this much: if we kill the ocean we kill ourselves, and we will take most of the biosphere with us. The Black Sea is almost dead, n863 its once-complex and productive ecosystem almost entirely replaced by a monoculture of comb jellies, "starving out fish and dolphins, emptying fishermen's nets, and converting the web of life into brainless, wraith-like blobs of jelly." n864 More importantly, the Black Sea is not necessarily unique.

# 2AC

looking for it. Will find it. Promise. Then I’ll update.

# 1AR

## Heg

**Empirics are enough to justify action. Emphasis on metaphysical hurdles destroys any chance of effectively describing the world.**

David **Owen,** Reader of Political Theory at the Univ. of Southampton, Millennium Vol 31 No 3 200**2** p. 655-7

Commenting on the ‘philosophical turn’ in IR, Wæver remarks that ‘[a] frenzy for words like “epistemology” and “ontology” often signals this philosophical turn’, although he goes on to comment that these terms are often used loosely.4 However, loosely deployed or not, it is clear that debates concerning ontology and epistemology play a central role in the contemporary IR theory wars. In one respect, this is unsurprising since it is a characteristic feature of the social sciences that periods of disciplinary disorientation involve recourse to reflection on the philosophical commitments of different theoretical approaches, and there is no doubt that such reflection can play a valuable role in making explicit the commitments that characterise (and help individuate) diverse theoretical positions. Yet, such a philosophical turn is not without its dangers and I will briefly mention three before turning to consider a confusion that has, I will suggest, helped to promote the IR theory wars by motivating this philosophical turn. The first danger with the philosophical turn is that it has an inbuilt tendency to **prioritise** issues of ontology and epistemology over explanatory and/or interpretive power as if the latter two were merely a **simple function** of the former. But while the explanatory and/or interpretive power of a theoretical account is not wholly independent of its ontological and/or epistemological commitments (otherwise criticism of these features would not be a criticism that had any value), it is by no means clear that it is, in contrast, wholly dependent on these philosophical commitments. Thus, for example, one need not be sympathetic to rational choice theory to recognise that it can provide powerful accounts of certain kinds of problems, such as the tragedy of the commons in which dilemmas of collective action are foregrounded. It may, of course, be the case that the advocates of rational choice theory cannot give a good account of why this type of theory is powerful in accounting for this class of problems (i.e., how it is that the relevant actors come to exhibit features in these circumstances that approximate the assumptions of rational choice theory) and, if this is the case, it is a philosophical weakness—but this **does not undermine** the point that, for a certain class of problems, rational choice theory may **provide the best account available to us.** In other words, while the critical judgement of theoretical accounts in terms of their ontological and/or epistemological sophistication is one kind of critical judgement, it is not the only or even necessarily the most importantkind. The second danger run by the philosophical turn is that because prioritisation of ontology and epistemology promotes theory-construction from philosophical first principles, **it cultivates a theory-driven rather than problem-driven approach to IR.** Paraphrasing Ian Shapiro, the point can be put like this: since it is the case that there is always a plurality of possible true descriptions of a given action, event or phenomenon, the challenge is to decide which is the most apt in terms of getting a perspicuous **grip on** the **action,** event or phenomenon in question given the purposes of the inquiry; yet, from this standpoint, ‘theory-driven work is part of a **reductionist program’** in that it ‘dictates always opting for the description that calls for the explanation that flows from the **preferred model** or theory’.5 The justification offered for this strategy rests on the mistaken belief that it is necessary for social science because general explanations are required to characterise the classes of phenomena studied in similar terms. However, as Shapiro points out, **this is to misunderstand the enterprise of science** since ‘whether there are general explanations for classes of phenomena is a question for social-scientific inquiry, **not to be prejudged** before conducting that inquiry’.6 Moreover, this strategy easily slips into the promotion of the pursuit of **generality over** that of **empirical validity.** The third danger is that the preceding two combine to encourage the formation of a particular image of disciplinary debate in IR—what might be called (only slightly tongue in cheek) ‘the Highlander view’—namely, an image of warring theoretical approaches with each, despite occasional temporary tactical alliances, dedicated to the strategic achievement of sovereignty over the disciplinary field. It encourages this view because the turn to, and **prioritisation of, ontology and epistemology stimulates the idea that there can only be one theoretical approach which gets things right**, namely, the theoretical approach that gets its ontology and epistemology right. This image feeds back into IR exacerbating the first and second dangers, and so a potentially **vicious circle arises.**

**Heg solves extinction – their K endorses a world order of comparatively more violence – we have statistics on our side, comparatively less death and structural violence in the American age**

**Barnett, 11** - chief analyst at Wikistrat, former visiting scholar at the University of Tennessee’s Howard Baker Center for Public Policy and a visiting strategist at the Oak Ridge National Laboratory, former Senior Strategic Researcher and Professor in the Warfare Analysis & Research Department, Center for Naval Warfare Studies (Thomas, World Politics Review, “The New Rules: Leadership Fatigue Puts U.S., and Globalization, at Crossroads,” 3/7, <http://www.worldpoliticsreview.com/articles/8099/the-new-rules-leadership-fatigue-puts-u-s-and-globalization-at-crossroads>  
  
It is worth first examining the larger picture: We live in a time of arguably the greatest structural change in the global order yet endured, with this historical moment's most amazing feature being its relative and absolute lack of mass violence. That is something to consider when Americans contemplate military intervention in Libya, because if we do take the step to prevent larger-scale killing by engaging in some killing of our own, we will not be adding to some fantastically imagined global death count stemming from the ongoing "megalomania" and "evil" of American "empire." We'll be engaging in the same sort of system-administering activity that has marked our stunningly successful stewardship of global order since World War II. Let me be more blunt: As the guardian of globalization, the U.S. military has been the greatest force for peace the world has ever known. Had America been removed from the global dynamics that governed the 20th century, the mass murder never would have ended. Indeed, it's entirely conceivable there would now be no identifiable human civilization left, once nuclear weapons entered the killing equation. But the world did not keep sliding down that path of perpetual war. Instead, America stepped up and changed everything by ushering in our now-perpetual great-power peace. We introduced the international liberal trade order known as globalization and played loyal Leviathan over its spread. What resulted was the collapse of empires, an explosion of democracy, the persistent spread of human rights, the liberation of women, the doubling of life expectancy, a roughly 10-fold increase in adjusted global GDP and a profound and persistent reduction in battle deaths from state-based conflicts. That is what American "hubris" actually delivered. Please remember that the next time some TV pundit sells you the image of "unbridled" American military power as the cause of global disorder instead of its cure. With self-deprecation bordering on self-loathing, we now imagine a post-American world that is anything but. Just watch who scatters and who steps up as [the Facebook revolutions](http://www.worldpoliticsreview.com/articles/8089/the-realist-prism-politics-vs-social-media-in-the-arab-uprising" \t "_blank) erupt across the Arab world. While we might imagine ourselves the status quo power, we remain the world's most vigorously revisionist force. As for the sheer "evil" that is our military-industrial complex, again, let's examine what the world looked like before that establishment reared its ugly head. The last great period of global structural change was the first half of the 20th century, a period that saw a death toll of about 100 million across two world wars. That comes to an average of 2 million deaths a year in a world of approximately 2 billion souls. Today, with far more comprehensive worldwide reporting, researchers report an average of less than 100,000 battle deaths annually in a world fast approaching 7 billion people. Though admittedly crude, these calculations suggest a 90 percent absolute drop and a 99 percent relative drop in deaths due to war. We are clearly headed for a world order characterized by multipolarity, something the American-birthed system was designed to both encourage and accommodate. But given how things turned out the last time we collectively faced such a fluid structure, we would do well to keep U.S. power, in all of its forms, deeply embedded in the geometry to come.

## K

### Ontology

**Ontology focus is paralyzing – having “good enough knowledge” is a sufficient condition for action**

Kratochwil, professor of international relations – European University Institute, ‘8

(Friedrich, “The Puzzles of Politics,” pg. 200-213)

The lesson seems clear. Even at the danger of “fuzzy boundaries”, when we deal with “practice” ( just as with the “pragmatic turn”), we would be well advised to rely on the use of the term rather than on its reference (pointing to some property of the object under study), in order to draw the bounds of sense and understand the meaning of the concept. My argument for the fruitful character of a pragmatic approach in IR, therefore, does not depend on a comprehensive mapping of the varieties of research in this area, nor on an arbitrary appropriation or exegesis of any specific and self-absorbed theoretical orientation. For this reason, in what follows, I will not provide a rigidly specified definition, nor will I refer exclusively to some prepackaged theoretical approach. Instead, I will sketch out the reasons for which a prag- matic orientation in social analysis seems to hold particular promise. These reasons pertain both to the more general area of knowledge appropriate for praxis and to the more specific types of investigation in the field. The follow- ing ten points are – without a claim to completeness – intended to engender some critical reflection on both areas. Firstly, a pragmatic approach does not begin with objects or “things” (ontology), or with reason and method (epistemology), but with “acting” (prattein), thereby preventing some false starts. Since, as historical beings placed in a specific situations, we do not have the luxury of deferring decisions until we have found the “truth”, we have to act and must do so always under time pressures and in the face of incomplete information. Pre- cisely because the social world is characterised by strategic interactions, what a situation “is”, is hardly ever clear ex ante, because it is being “produced” by the actors and their interactions, and the multiple possibilities are rife with incentives for (dis)information. This puts a premium on quick diagnostic and cognitive shortcuts informing actors about the relevant features of the situ- ation, and on leaving an alternative open (“plan B”) in case of unexpected difficulties. Instead of relying on certainty and universal validity gained through abstraction and controlled experiments, we know that completeness and attentiveness to detail, rather than to generality, matter. To that extent, likening practical choices to simple “discoveries” of an already independently existing “reality” which discloses itself to an “observer” – or relying on optimal strategies – is somewhat heroic. These points have been made vividly by “realists” such as Clausewitz in his controversy with von Bülow, in which he criticised the latter’s obsession with a strategic “science” (Paret et al. 1986). While Clausewitz has become an icon for realists, only a few of them (usually dubbed “old” realists) have taken seriously his warnings against the misplaced belief in the reliability and use- fulness of a “scientific” study of strategy. Instead, most of them, especially “neorealists” of various stripes, have embraced the “theory”-building based on the epistemological project as the via regia to the creation of knowledge. A pragmatist orientation would most certainly not endorse such a position. Secondly, since acting in the social world often involves acting “for” someone, special responsibilities arise that aggravate both the incompleteness of knowledge as well as its generality problem. Since we owe special care to those entrusted to us, for example, as teachers, doctors or lawyers, we cannot just rely on what is generally true, but have to pay special attention to the particular case. Aside from avoiding the foreclosure of options, we cannot refuse to act on the basis of incomplete information or insufficient know- ledge, and the necessary diagnostic will involve typification and comparison, reasoning by analogy rather than generalization or deduction. Leaving out the particularities of a case, be it a legal or medical one, in a mistaken effort to become “scientific” would be a fatal flaw. Moreover, there still remains the crucial element of “timing” – of knowing when to act. Students of crises have always pointed out the importance of this factor but, in attempts at building a general “theory” of international politics analogously to the natural sci- ences, such elements are neglected on the basis of the “continuity of nature” and the “large number” assumptions. Besides, “timing” seems to be quite recalcitrant to analytical treatment.

Prior focus on ontology causes hamstrings political action and is de-historicizing

Kratochwil, professor of international relations – European University Institute, ‘8

(Friedrich, “The Puzzles of Politics,” pg. 200-213)

The lesson seems clear. Even at the danger of “fuzzy boundaries”, when we deal with “practice” ( just as with the “pragmatic turn”), we would be well advised to rely on the use of the term rather than on its reference (pointing to some property of the object under study), in order to draw the bounds of sense and understand the meaning of the concept. My argument for the fruitful character of a pragmatic approach in IR, therefore, does not depend on a comprehensive mapping of the varieties of research in this area, nor on an arbitrary appropriation or exegesis of any specific and self-absorbed theoretical orientation. For this reason, in what follows, I will not provide a rigidly specified definition, nor will I refer exclusively to some prepackaged theoretical approach. Instead, I will sketch out the reasons for which a prag- matic orientation in social analysis seems to hold particular promise. These reasons pertain both to the more general area of knowledge appropriate for praxis and to the more specific types of investigation in the field. The follow- ing ten points are – without a claim to completeness – intended to engender some critical reflection on both areas. Firstly, a pragmatic approach does not begin with objects or “things” (ontology), or with reason and method (epistemology), but with “acting” (prattein), thereby preventing some false starts. Since, as historical beings placed in a specific situations, we do not have the luxury of deferring decisions until we have found the “truth”, we have to act and must do so always under time pressures and in the face of incomplete information. Pre- cisely because the social world is characterised by strategic interactions, what a situation “is”, is hardly ever clear ex ante, because it is being “produced” by the actors and their interactions, and the multiple possibilities are rife with incentives for (dis)information. This puts a premium on quick diagnostic and cognitive shortcuts informing actors about the relevant features of the situ- ation, and on leaving an alternative open (“plan B”) in case of unexpected difficulties. Instead of relying on certainty and universal validity gained through abstraction and controlled experiments, we know that completeness and attentiveness to detail, rather than to generality, matter. To that extent, likening practical choices to simple “discoveries” of an already independently existing “reality” which discloses itself to an “observer” – or relying on optimal strategies – is somewhat heroic. These points have been made vividly by “realists” such as Clausewitz in his controversy with von Bülow, in which he criticised the latter’s obsession with a strategic “science” (Paret et al. 1986). While Clausewitz has become an icon for realists, only a few of them (usually dubbed “old” realists) have taken seriously his warnings against the misplaced belief in the reliability and use- fulness of a “scientific” study of strategy. Instead, most of them, especially “neorealists” of various stripes, have embraced the “theory”-building based on the epistemological project as the via regia to the creation of knowledge. A pragmatist orientation would most certainly not endorse such a position. Secondly, since acting in the social world often involves acting “for” some- one, special responsibilities arise that aggravate both the incompleteness of knowledge as well as its generality problem. Since we owe special care to those entrusted to us, for example, as teachers, doctors or lawyers, we cannot just rely on what is generally true, but have to pay special attention to the particular case. Aside from avoiding the foreclosure of options, we cannot refuse to act on the basis of incomplete information or insufficient know- ledge, and the necessary diagnostic will involve typification and comparison, reasoning by analogy rather than generalization or deduction. Leaving out the particularities of a case, be it a legal or medical one, in a mistaken effort to become “scientific” would be a fatal flaw. Moreover, there still remains the crucial element of “timing” – of knowing when to act. Students of crises have always pointed out the importance of this factor but, in attempts at building a general “theory” of international politics analogously to the natural sci- ences, such elements are neglected on the basis of the “continuity of nature” and the “large number” assumptions. Besides, “timing” seems to be quite recalcitrant to analytical treatment.

It causes academic regression and can’t explain things

Owen 2 (David, professor of social and political philosophy and deputy director of the Centre for Philosophy and Value at the University of Southampton, “Re-orienting International Relations: On Pragmatism, Pluralism and Practical Reasoning”, Millennium - Journal of International Studies 2002 31: 653)

The first danger with the philosophical turn is that it has an inbuilt tendency to prioritise issues of ontology and epistemology over explanatory and/or interpretive power as if the latter two were merely a simple function of the former. But while the explanatory and/or interpretive power of a theoretical account is not wholly independent of its ontological and/or epistemological commitments (otherwise criticism of these features would not be a criticism that had any value), it is by no means clear that it is, in contrast, wholly dependent on these philosophical commitments. Thus, for example, one need not be sympathetic to rational choice theory to recognise that it can provide powerful accounts of certain kinds of problems, such as the tragedy of the commons in which dilemmas of collective action are foregrounded. It may, of course, be the case that the advocates of rational choice theory cannot give a good account of why this type of theory is powerful in accounting for this class of problems (i.e., how it is that the relevant actors come to exhibit features in these circumstances that approximate the assumptions of rational choice theory) and, if this is the case, it is a philosophical weakness—but this does not undermine the point that, for a certain class of problems, rational choice theory may provide the best account available to us. In other words, while the critical judgement of theoretical accounts in terms of their ontological and/or epistemological sophistication is one kind of critical judgement, it is not the only or even necessarily the most important kind. The second danger run by the philosophical turn is that because prioritisation of ontology and epistemology promotes theory-construction from philosophical first principles, it cultivates a theory-driven rather than problem-driven approach to IR. Paraphrasing Ian Shapiro, the point can be put like this: since it is the case that there is always a plurality of possible true descriptions of a given action, event or phenomenon, the challenge is to decide which is the most apt in terms of getting a perspicuous grip on the action, event or phenomenon in question given the purposes of the inquiry; yet, from this standpoint, ‘theory-driven work is part of a reductionist program’ in that it ‘dictates always opting for the description that calls for the explanation that flows from the preferred model or theory’.5 The justification offered for this strategy rests on the mistaken belief that it is necessary for social science because general explanations are required to characterise the classes of phenomena studied in similar terms. However, as Shapiro points out, this is to misunderstand the enterprise of science since ‘whether there are general explanations for classes of phenomena is a question for social-scientific inquiry, not to be prejudged before conducting that inquiry’.6 Moreover, this strategy easily slips into the promotion of the pursuit of generality over that of empirical validity.

The third danger is that the preceding two combine to encourage the formation of a particular image of disciplinary debate in IR—what might be called (only slightly tongue in cheek) ‘the Highlander view’—namely, an image of warring theoretical approaches with each, despite occasional temporary tactical alliances, dedicated to the strategic achievement of sovereignty over the disciplinary field. It encourages this view because the turn to, and prioritisation of, ontology and epistemology stimulates the idea that there can only be one theoretical approach which gets things right, namely, the theoretical approach that gets its ontology and epistemology right. This image feeds back into IR exacerbating the first and second dangers, and so a potentially vicious circle arises.

No impact – ontological relations are never translated to political action

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(Majid, Arendt's Heideggerianism: Contours of a `Postmetaphysical' Political Theory?, Cultural Values, Volume 4, Issue 1)

A second, and not unrelated difficulty, is a causal attribution to philosophy in relation to politics, culture and society. That is, the tendency is not simply to attribute philosophical figurations of the political to the political experiences of actual social beings, but also to depict those philosophical interpretations standing in a determining relation to the culture and society as a whole. As Heidegger declaims at the beginning of 'The Age of the World Picture', 'Metaphysics grounds an age, in that through a specific interpretation of what is and through a specific comprehension of truth it gives to that age the basis upon which it is essentially formed [emphasis added]' (Heidegger, 1977, p. 115). 'Metaphysics', as an 'interpretation', is the basis upon which an age is formed. The 'interpretation' adduced here, let us be clear, is that of philosophy. Hence, for Arendt, the emergence of philosophy's metaphysical discourse on the political, its figuration of the political in terms of a dualistic metaphysical ontology, in terms of theoretical models of truth, and so on, rather than in terms of doxical opinion, agonism and performativity etc., -- this philosophical figuration is taken as a disaster for political life. Yet this disastrous consequence only follows from the philosophical refiguration if we accord philosophical understanding a determinative or prescriptive role, in that it has the power to efface and override the existing understandings that political actors might have. The 'onto-theological' or 'onto-typological' tradition is taken to permeate Western science, culture, and politics as a whole; the language of metaphysics is held to be central to constituting the entire range of human possibilities (McCarthy, 1991, p. 102; Rorty, 1984, p. 3, pp. 15-6; Rorty, 1998, p. 45; also, Rorty, 1991). As Richard Rorty puts it: 'there is something called 'philosophy' or 'metaphysics' which is central to our culture and has been radiating evil influences outward' (Rorty, 1984, pp. 18-9).[ 19] In short, the 'postmetaphysical' discourse on the political 'presupposes a prior determination of the political as the practical effectuation of the philosophical' (Fraser, 1984, p. 136). This casts philosophy in a relation to the political as both villain and hero. First philosophy qua metaphysics is the party responsible for the parlous state of the modem political, the cause of its pathological degradation into a totalitarian form of relation toward Being and beings. Then philosophy charges itself with the responsibility of redeeming the political, by way of philosophy's self-transformation into a postphilosophical, literary-poetic 'thinking'. What is missed here is the possibility that the political never did mirror or actualise the metaphysicians' understanding of Being; that for political life, it might well have been 'business as usual', largely indifferent to philosophy's discourse. From the standpoint of political beings it might be claimed that they never have lived their relations in the way in which philosophers' discourses figured them. Consequently, there is no need to 'breach a wholly other politics' to lead them back from an oblivion which only ever existed as part of philosophical manifestos. Hence there is no necessity to lead political beings back to something primordial or essential from which they have supposedly departed - this departure, or 'forgetting', is characteristic only of philosophy's turn to metaphysics, not of the field of political practice. I'm not necessarily claiming that this is the case, that there is a profound disjunction between the comportment toward humans and other entities envisioned by modern philosophy on the one hand, and that to be found in the understandings of our political culture and the practices of political life on the other. The point is, that this a question for substantive inquiry; if we want to say something about the way in which the modem political reveals the Being of beings (technologically, coercively, forgettingly, etc.) this is something which has to be investigated. The 'postmetaphysical' critique of political modernity assumes convergence or identity by mapping philosophical renditions onto the culture as a whole, and what is more, makes philosophy responsible for that convergence via its determining influence. If we insist on proceeding in this way, we might get our 'diagnosis of the present', and any attendant 'prescription' for our ailing political life, rather alarmingly wrong.

Ontology is useless and an outdated method

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There are many ways to organize data: labels, lists, categories, taxonomies, ontologies. Of these, ontology -- assertions about essence and relations among a group of items -- seems to be the highest-order method of organization. Indeed, the predicted value of the Semantic Web assumes that ontological successes such as the Library of Congress's classification scheme are easily replicable. Those successes are not easily replicable. Ontology, far from being an ideal high-order tool, is a 300-year-old hack, now nearing the end of its useful life. The problem ontology solves is not how to organize ideas but how to organize things -- the Library of Congress's classification scheme exists not because concepts require consistent hierarchical placement, but because books do. The LC scheme, when examined closely, is riddled with inconsistencies, bias, and gaps. Top level geographic categories, for example, include "The Balkan Penninsula" and "Asia." The primary medical categories don't include oncology, defaulting to the older and now discredited notion that cancers were more related to specific organs than to common processes. And the list of such oddities goes on. The reason the LC scheme is accumulating these errors faster than they can correct them is the physical fact of the book, which makes a card catalog scheme necessary, and constant re-shelving impossible. Likewise, it enforces cookie-cutter categorization that doesn't reflect the polyphony of its contents--there is a literature of creativity, for example, made up of books about art, science, engineering, and so on, and yet those books are not categorized (which is to say shelved) together, because the LC scheme doesn't recognize creativity as an organizing principle. For a reader interested in creativity, the LC ontology destroys value rather than creating it. As we have learned from the Web, when data is decoupled from physical presence, it is fluid enough to be grouped differently by different readers, and on different days. The Web's main virtue, in handling data, is to transmute organization from an a priori, content-based judgment to one that can be ad hoc, context-based, socially embedded, and constantly altered. The Web frees us from needing to argue about whether The Book of 5 Rings "is" a business book or a primer on war -- it is plainly both, and not only are we freed from making that judgment firmly or in advance, we are freed from needing to make it explicit at all. This talk begins by exploring the rise of ontological classification. In the period after the invention of the printing press but before the invention of the search engine, intellectual production was vested in books, objects that were numerous but opaque. When you have more than a few hundred books, categorization becomes a forced move, even if the categories are somewhat arbitrary, because without categories, you can no longer locate individual books.

## Perm

### 1AR – State can reform and make change

#### We should recognize that the state has some level of positive potential—limiting the discussion to the personal has no tangible effect of the structures of supremacy that allow for the maintenance of whiteness

Jensen 05

Robert Jensen, Texas University Journalism Professor, Nowar Collective Founder, 2005, The Heart of Whiteness, p.78-87

I'm all for diversity and its institutional manifestation, multiculturalism. But we should be concerned about the way in which talk of diversity and multiculturalism has proceeded. After more than a decade of university teaching and political work, it is clear to me that a certain kind of diversity-talk actually can impede our understanding of oppression by encouraging us to focus on the cultural and individual, rather than on the political and structural. Instead of focusing on diversity, we should focus on power. The fundamental frame for pursuing analyses of issues around race, ethnicity, gender, sexuality, and class should be not cultural but political, not individual but structural. Instead of talking about diversity in race, class, gender, and sexual orientation, we should critique white supremacy, economic inequality in capitalism, patriarchy, and heterosexism. We should talk about systems and structures of power, about ideologies of domination and subordination—and about the injuries done to those in subordinate groups, and the benefits and privileges that accrue to those in dominant groups. Here's an example of what I mean: A professor colleague, a middle-aged heterosexual white man, once told me that he thought his contribution to the world—his way of aiding progressive causes around diversity issues—came by expanding his own understanding of difference and then working to be the best person he could he. He said he felt no obligation to get involved in the larger world outside his world of family and friends, work and church. In the worlds in which he found himself personal and professional, he said he tried to be kind and caring to all, working to understand and celebrate difference and diversity. There are two obvious problems with his formulation, one concerning him as an individual and one concerning the larger world. First, without a connection to a political struggle, it is difficult for anyone to grow morally and politically. My own experience has taught me that it is when I am engaged in political activity with people across identity lines that I learn the most. It is in those spaces and those relationships that my own hidden prejudices and unexamined fears emerge, in situations in which comrades whom I trust call hold me accountable. Without that kind of engagement, I rarely get to levels of honesty with people that can propel me forward. The colleague in question saw himself as being, as the cliché goes, a sensitive new age guy, but from other sources I know that he continued to behave in sexist ways in the classroom. Because he had no connection to a feminist movement—or any other liberatory movement where women might observe his behavior and he in a position to hold him accountable— there was no systematic way for him to correct his sexist habits. His self-image as a liberated man was possible only because he made sure he wasn't in spaces where women could easily challenge him. The second problem is that if everyone with privilege — especially the levels of privilege this man had—decided that all they were obligated to do in the world was to be nice to the people around them and celebrate diversity, it is difficult to imagine progressive social change ever taking place. Yes, we all must change at the micro level, in our personal relationships, if the struggle for justice is to move forward. But struggle in the personal arena is not enough; it is a necessary but not sufficient criterion for change. Lots of white people could make significant progress toward eliminating all vestiges of racism in our own psyches—which would be a good thing—without it having any tangible effect on the systems and structures of power in which white supremacy is manifested. It would not change the ways in which we benefit from being white in that system. It doesn't mean we shouldn't "work on" ourselves, only that working on ourselves is not enough. It is possible to not be racist (in the individual sense of not perpetrating overtly racist acts) and yet at the same time fail to be antiracist (in the political sense of resisting a racist system). Being not-racist is not enough. To he a fully moral person, one must find some way to be antiracist as we Because white people benefit from living in a white-supremacist society, there is an added obligation for us to struggle against the injustice of that system. The same argument holds in other realms as well. Men can be successful at not being sexist (in the sense of treating women as equals and refraining from sexist behaviors) but fail at being antisexist if we do nothing to acknowledge the misogynistic sys- tern in which we live and try to intervene where possible to change that system. The same can be said about straight people who are relatively free of antigay prejudice but do nothing to challenge heterosexism, or about economically privileged people who do nothing to confront the injustice of the economic system, or about U.S. citizens who don't seek to exploit people from other places but do nothing to confront the violence of the U.S. empire abroad. We need a political and structural, rather than a cultural and individual, framework. Of course we should not ignore differences in cultural practices, and individuals should work to change themselves. But celebrating cultural differences and focusing on one's own behavior are inadequate to the task in front of us. I have been clearer on that since September 11, 2001 after which George W. Bush kept repeating "Islam is a religion of peace," reminding Americans that as we march off on wars of domination we should respect the religion of the people we are killing. Across the United States after 9/11, people were saying, "I have to learn more about Islam."

#### The state can be used to create positive change

Barbrook 97 Dr. Richard Barbrook, Hypermedia Research Centre – U. of Westminster, 6-5-1997, “More Provocations,” Amsterdam.nettime.org/Lists-Archives/nettime-1-9706/msg00034.html

I thought that this position is clear from my remarks about the ultra-left posturing of the ‘zero-work’ demand. In Europe, we have real social problems of deprivation and poverty which, in part, can only be solved by state action. This does not make me a statist, but rather anti-anti-statist. By opposing such intervention because they are carried out by the state anarchists are tacitly lining up with the neo-liberals. Even worse, refusing even to vote for the left, they acquiese to rule by neo-liberal parties. I deeply admire direct action movements. I was a radio pirate and we provide server space for anti-roads and environmental movements. However, this doesn’t mean that I support political abstentionism or, even worse, the mystical nonsense produced by Hakim Bey. It is great for artists and others to adopt a marginality as a life style choice, but most of the people who are economically and socially marginalised were never given any choice. They are excluded from society as a result of deliberate policies of deregulation, privatisation and welfare cutbacks carried out by neo-liberal governments. During the ‘70s. I was a pro-situ punk rocker until Thatcher got elected. Then we learnt the hard way that voting did change things and lots of people suffered if state power was withdrawn from certain areas of our life, such as welfare and employment. Anarchism can be a fun artistic pose. However, human suffering is not.

#### Recognizing the positive potential of the state does have a real world impact even if nothing in this round tangibly does—empirical examples of the advocacy skills carried in relation to discussing the state proves there is out-of-round solvency

Mitchell 10

Associate Professor and Director of Graduate Studies in the Department of Communication at the University of Pittsburgh, where he also directs the William Pitt Debating Union. (Gordon R. Mitchell, “Switch-Side Debating Meets Demand-Driven Rhetoric of Science”, Rhetoric & Public Affairs Vol. 13, No. 1, 2010, pp. 95–120. http://www.pitt.edu/~gordonm/JPubs/Mitchell2010.pdf) RaPa

T h e U.S. intelligence community’s Analytic Outreach initiative implements what Ronald Walter Greene and Darrin Hicks call “switch-side debating”—a critical thinking exercise where interlocutors temporarily suspend belief in their convictions to bring forth multiple angles of an argument. Drawing on Foucault, Greene and Hicks classify switch-side debating as a “cultural technology,” one laden with ideological baggage. Specifically, they claim that switch-side debating is “invested with an ethical substance” and that participation in the activity inculcates “ethical obligations intrinsic to the technology,” including political liberalism and a worldview colored by American exceptionalism. On first blush, the fact that a deputy U.S. director of national intelligence is attempting to deploy this cultural technology to strengthen secret intelligence tradecraft in support of U.S. foreign policy would seem to qualify as Exhibit B in support of Greene and Hicks’s general thesis. Yet the picture grows more complex when one considers what is happening over at the Environmental Protection Agency (EPA), where environmental scientist Ibrahim Goodwin is collaborating with John W. Davis on a project that uses switch-side debating to clean up air and water. In April 2008, that initiative brought top intercollegiate debaters from four universities to Washington, D.C., for a series of debates on the topic of water quality, held for an audience of EPA subject matter experts working on interstate river pollution and bottled water issues. An April 2009 follow-up event in Huntington Beach, California, featured another debate weighing the relative merits of monitoring versus remediation as beach pollution strategies. “We use nationally ranked intercollegiate debate programs to research and present the arguments, both pro and con, devoid of special interest in the outcome,” explains Davis. “In doing so, agency representatives now remain squarely within the decision-making role thereby neutralizing overzealous advocacy that can inhibit learned discourse.” The intelligence community and EPA debating initiatives vary quite a bit simply by virtue of the contrasting policy objectives pursued by their sponsoring agencies (foreign policy versus environmental protection). Significant process-level differences mark of the respective initiatives as well; the former project entails largely one-way interactions designed to sluice insight from “open sources” to intelligence analysts working in classified environments and producing largely secret assessments. In contrast, the EPA’s debating initiative is conducted through public forums in a policy process required by law to be transparent. h is granularity troubles Greene and Hicks’s deterministic framing of switch-side debate as an ideologically smooth and consistent cultural technology. In an alternative approach, this essay positions debate as a malleable method of decision making, one utilized by different actors in myriad ways to pursue various purposes. By bringing forth the texture inherent in the associated messy “mangle of practice,” 8 such an approach has potential to deepen our understanding of debate as a dynamic and contingent, rather than static, form of rhetorical performance. Juxtaposition of the intelligence community and EPA debating initiatives illuminates additional avenues of inquiry that take overlapping elements of the two projects as points of departure. Both tackle complex, multifaceted, and technical topics that do not lend themselves to reductionist, formal analysis, and both tap into the creative energy latent in what Protagoras of Abdera called dissoi logoi, the process of learning about a controversial or unresolved issue by airing opposing viewpoints. 9 In short, these institutions are employing debate as a tool of deliberation, seeking outside expertise to help accomplish their aims. Such trends provide an occasion to revisit a presumption commonly held among theorists of deliberative democracy—that debate and deliberation are fundamentally opposed practices—as the intelligence community’s Analytic Outreach program and the EPA’s debating initiatives represent examples where debating exercises are designed to facilitate, not frustrate, deliberative goals.

### Social Death

#### The invocation of social death as ontologically inevitable inscribes a pessimism towards politics which makes agency impossible and oversimplifies the history of resistance

Vincent Brown, Prof. of History and African and African-American Studies @ Harvard Univ., December 2009, "Social Death and Political Life in the Study of Slavery," American Historical Review, p. 1231-1249

Specters of the Atlantic is a compellingly sophisticated study of the relation be- tween the epistemologies underwriting both modern slavery and modern capitalism, but the book’s discussion of the politics of anti-slavery is fundamentally incomplete. While Baucom brilliantly traces the development of “melancholy realism” as an op- positional discourse that ran counter to the logic of slavery and finance capital, he has very little to say about the enslaved themselves. Social death, so well suited to the tragic perspective, stands in for the experience of enslavement. While this heightens the reader’s sense of the way Atlantic slavery haunts the present, Baucom largely fails to acknowledge that the enslaved performed melancholy acts of accounting not unlike those that he shows to be a fundamental component of abolitionist and human rights discourses, or that those acts could be a basic element of slaves’ oppositional activities. In many ways, the effectiveness of his text depends upon the silence of slaves—it is easier to describe the continuity of structures of power when one down- plays countervailing forces such as the political activity of the weak. So Baucom’s deep insights into the structural features of Atlantic slave trading and its afterlife come with a cost. Without engagement with the politics of the enslaved, slavery’s history serves as an effective charge leveled against modernity and capitalism, but not as an uneven and evolving process of human interaction, and certainly not as a locus of conflict in which the enslaved sometimes won small but important victories.11

Specters of the Atlantic is self-consciously a work of theory (despite Baucom’s prodigious archival research), and social death may be largely unproblematic as a matter of theory, or even law. In these arenas, as David Brion Davis has argued, “the slave has no legitimate, independent being, no place in the cosmos except as an instrument of her or his master’s will.”12 But the concept often becomes a general description of actual social life in slavery. Vincent Carretta, for example, in his au- thoritative biography of the abolitionist writer and former slave Olaudah Equiano, agrees with Patterson that because enslaved Africans and their descendants were “stripped of their personal identities and history, [they] were forced to suffer what has been aptly called ‘social death.’ ” The self-fashioning enabled by writing and print “allowed Equiano to resurrect himself publicly” from the condition that had been imposed by his enslavement.13 The living conditions of slavery in eighteenth-century Jamaica, one slave society with which Equiano had experience, are described in rich detail in Trevor Burnard’s unflinching examination of the career of Thomas Thistle- wood, an English migrant who became an overseer and landholder in Jamaica, and who kept a diary there from 1750 to 1786. Through Thistlewood’s descriptions of his life among slaves, Burnard glimpses a “world of uncertainty,” where the enslaved were always vulnerable to repeated depredations that actually led to “significant slave dehumanization as masters sought, with considerable success, to obliterate slaves’ personal histories.” Burnard consequently concurs with Patterson: “slavery completely stripped slaves of their cultural heritage, brutalized them, and rendered ordinary life and normal relationships extremely difficult.”14 This was slavery, after all, and much more than a transfer of migrants from Africa to America.15 Yet one wonders, after reading Burnard’s indispensable account, how slaves in Jamaica or- ganized some of British America’s greatest political events during Thistlewood’s time and after, including the Coromantee Wars of the 1760s, the 1776 Hanover conspiracy, and the Baptist War of 1831–1832. Surely they must have found some way to turn the “disorganization, instability, and chaos” of slavery into collective forms of belonging and striving, making connections when confronted with alien- ation and finding dignity in the face of dishonor. Rather than pathologizing slaves by allowing the condition of social death to stand for the experience of life in slavery, then, it might be more helpful to focus on what the enslaved actually made of their

situation.

Among the most insightful texts to explore the experiential meaning of Afro- Atlantic slavery (for both the slaves and their descendants) are two recent books by Saidiya Hartman and Stephanie Smallwood. Rather than eschewing the concept of social death, as might be expected from writing that begins by considering the per- spective of the enslaved, these two authors use the idea in penetrating ways. Hart- man’s Lose Your Mother: A Journey along the Atlantic Slave Route and Smallwood’s Saltwater Slavery: A Middle Passage from Africa to American Diaspora extend social death beyond a general description of slavery as a condition and imagine it as an experience of self. Here both the promise and the problem with the concept are most fully apparent.16

Both authors seek a deeper understanding of the experience of enslavement and its consequences for the past, present, and future of black life than we generally find in histories of slavery. In Hartman’s account especially, slavery is not only an object of study, but also the focus of a personal memoir. She travels along a slave route in Ghana, from its coastal forts to the backcountry hinterlands, symbolically reversing the first stage of the trek now commonly called the Middle Passage. In searching prose, she meditates on the history of slavery in Africa to explore the precarious nature of belonging to the social category “African American.” Rendering her re- markable facility with social theory in elegant and affective terms, Hartman asks the question that nags all identities, but especially those forged by the descendants of slaves: What identifications, imagined affinities, mythical narratives, and acts of re- membering and forgetting hold the category together? Confronting her own alienation from any story that would yield a knowable genealogy or a comfortable identity, Hartman wrestles with what it means to be a stranger in one’s putative motherland, to be denied country, kin, and identity, and to forget one’s past—to be an orphan.17 Ultimately, as the title suggests, Lose Your Mother is an injunction to accept dis- possession as the basis of black self-definition.

Such a judgment is warranted, in Hartman’s account, by the implications of social death both for the experience of enslavement and for slavery’s afterlife in the present. As Patterson delineated in sociological terms the death of social personhood and the reincorporation of individuals into slavery, Hartman sets out on a personal quest to “retrace the process by which lives were destroyed and slaves born.”18 When she contends with what it meant to be a slave, she frequently invokes Patterson’s idiom: “Seized from home, sold in the market, and severed from kin, the slave was for all intents and purposes dead, no less so than had he been killed in combat. No less so than had she never belonged to the world.” By making men, women, and children into commodities, enslavement destroyed lineages, tethering people to own- ers rather than families, and in this way it “annulled lives, transforming men and women into dead matter, and then resuscitated them for servitude.” Admittedly, the enslaved “lived and breathed, but they were dead in the social world of men.”19 As it turns out, this kind of alienation is also part of what it presently means to be African American. “The transience of the slave’s existence,” for example, still leaves its traces in how black people imagine and speak of home:

We never tire of dreaming of a place that we can call home, a place better than here, wherever here might be . . . We stay there, but we don’t live there . . . Staying is living in a country without exercising any claims on its resources. It is the perilous condition of existing in a world in which you have no investments. It is having never resided in a place that you can say is yours. It is being “of the house” but not having a stake in it. Staying implies transient quarters, a makeshift domicile, a temporary shelter, but no attachment or affiliation. This sense of not belonging and of being an extraneous element is at the heart of slavery.20

“We may have forgotten our country,” Hartman writes, “but we haven’t forgotten our dispossession.”21

Like Baucom, Hartman sees the history of slavery as a constituent part of a tragic present. Atlantic slavery continues to be manifested in black people’s skewed life chances, poor education and health, and high rates of incarceration, poverty, and premature death. Disregarding the commonplace temporalities of professional historians, whose literary conventions are generally predicated on a formal distinction between past, present, and future, Hartman addresses slavery as a problem that spans all three. The afterlife of slavery inhabits the nature of belonging, which in turn guides the “freedom dreams” that shape prospects for change. “If slavery persists as an issue in the political life of black America,” she writes, “it is not because of an antiquated obsession with bygone days or the burden of a too-long memory, but because black lives are still imperiled and devalued by a racial calculus and a political arithmetic that were entrenched centuries ago.”22

A professor of English and comparative literature, Hartman is in many respects in a better position than most historians to understand events such as the funeral aboard the Hudibras. This is because for all of her evident erudition, her scholarship is harnessed not so much to a performance of mastery over the facts of what hap- pened, which might substitute precision for understanding, as to an act of mourning, even yearning. She writes with a depth of introspection and personal anguish that is transgressive of professional boundaries but absolutely appropriate to the task. Reading Hartman, one wonders how a historian could ever write dispassionately about slavery without feeling complicit and ashamed. For dispassionate accounting—exemplified by the ledgers of slave traders—has been a great weapon of the powerful, an episteme that made the grossest violations of personhood acceptable, even necessary. This is the kind of bookkeeping that bore fruit upon the Zong. “It made it easier for a trader to countenance yet another dead black body or for a captain to dump a shipload of captives into the sea in order to collect the insurance, since it wasn’t possible to kill cargo or to murder a thing already denied life. Death was simply part of the workings of the trade.” The archive of slavery, then, is “a mortuary.” Not content to total up the body count, Hartman offers elegy, echoing in her own way the lamentations of the women aboard the Hudibras. Like them, she is concerned with the dead and what they mean to the living. “I was desperate to reclaim the dead,” she writes, “to reckon with the lives undone and obliterated in the making of human commodities.”23

It is this mournful quality of Lose Your Mother that elevates it above so many histories of slavery, but the same sense of lament seems to require that Hartman overlook small but significant political victories like the one described by Butter- worth. Even as Hartman seems to agree with Paul Gilroy on the “value of seeing the consciousness of the slave as involving an extended act of mourning,” she remains so focused on her own commemorations that her text makes little space for a consideration of how the enslaved struggled with alienation and the fragility of belonging, or of the mourning rites they used to confront their condition.24 All of the ques- tions she raises about the meaning of slavery in the present—both highly personal and insistently political—might as well be asked about the meaning of slavery to slaves themselves, that is, if one begins by closely examining their social and political lives rather than assuming their lack of social being. Here Hartman is undone by her reliance on Orlando Patterson’s totalizing definition of slavery. She asserts that “no solace can be found in the death of the slave, no higher ground can be located, no perspective can be found from which death serves a greater good or becomes any- thing other than what it is.”25 If she is correct, the events on the Hudibras were of negligible importance. And indeed, Hartman’s understandable emphasis on the personal damage wrought by slavery encourages her to disavow two generations of social history that have demonstrated slaves’ remarkable capacity to forge fragile com- munities, preserve cultural inheritance, and resist the predations of slaveholders. This in turn precludes her from describing the ways that violence, dislocation, and death actually generate culture, politics, and consequential action by the enslaved.26

This limitation is particularly evident in a stunning chapter that Hartman calls “The Dead Book.” Here she creatively reimagines the events that occurred on the voyage of the slave ship Recovery, bound, like the Hudibras, from the Bight of Biafra to Grenada, when Captain John Kimber hung an enslaved girl naked from the mizzen stay and beat her, ultimately to her death, for being “sulky”: she was sick and could not dance when so ordered. As Hartman notes, the event would have been unre- markable had not Captain Kimber been tried for murder on the testimony of the ship’s surgeon, a brief transcript of the trial been published, and the woman’s death been offered up as allegory by the abolitionist William Wilberforce and the graphic satirist Isaac Cruikshank. Hartman re-creates the murder and the surge of words it inspired, representing the perspectives of the captain, the surgeon, and the aboli tionist, for each of whom the girl was a cipher “outfitted in a different guise,” and then she puts herself in the position of the victim, substituting her own voice for the unknowable thoughts of the girl. Imagining the experience as her own and wistfully representing her demise as a suicide—a final act of agency—Hartman hopes, by this bold device, to save the girl from oblivion. Or perhaps her hope is to prove the impossibility of ever doing so, because by failing, she concedes that the girl cannot be put to rest. It is a compelling move, but there is something missing. Hartman discerns a convincing subject position for all of the participants in the events sur- rounding the death of the girl, except for the other slaves who watched the woman die and carried the memory with them to the Americas, presumably to tell others, plausibly even survivors of the Hudibras, who must have drawn from such stories a basic perspective on the history of the Atlantic world. For the enslaved spectators, Hartman imagines only a fatalistic detachment: “The women were assembled a few feet away, but it might well have been a thousand. They held back from the girl, steering clear of her bad luck, pestilence, and recklessness. Some said she had lost her mind. What could they do, anyway? The women danced and sang as she lay dying.”

Hartman ends her odyssey among the Gwolu, descendants of peoples who fled the slave raids and who, as communities of refugees, shared her sense of dispos- session. “Newcomers were welcome. It didn’t matter that they weren’t kin because genealogy didn’t matter”; rather, “building community did.” Lose Your Mother con- cludes with a moving description of a particular one of their songs, a lament for those who were lost, which resonated deeply with her sense of slavery’s meaning in the present. And yet Hartman has more difficulty hearing similar cries intoned in the past by slaves who managed to find themselves.27

Saltwater Slavery has much in common with Lose Your Mother. Smallwood’s study of the slave trade from the Gold Coast to the British Americas in the late seventeenth and early eighteenth centuries likewise redeems the experience of the people traded like so many bolts of cloth, “who were represented merely as ciphers in the political arithmetic,” and therefore “feature in the documentary record not as subjects of a social history but as objects or quantities.”28 Each text offers a penetrating analysis of the market logic that turned people into goods. Both books work with the concept of social death. However, Smallwood examines the problem of social death for the enslaved even more closely than Hartman does.29

Like Hartman, Smallwood sees social death as a by-product of commodification. “If in the regime of the market Africans’ most socially relevant feature was their exchangeability,” she argues, “for Africans as immigrants the most socially relevant feature was their isolation, their desperate need to restore some measure of social life to counterbalance the alienation engendered by their social death.” But Small- wood’s approach is different in a subtle way. Whereas for Hartman, as for others, social death is an accomplished state of being, Smallwood veers between a notion of social death as an actual condition produced by violent dislocation and social death as a compelling threat. On the one hand, she argues, captivity on the Atlantic littoral was a social death. Exchangeable persons “inhabited a new category of mar- ginalization, one not of extreme alienation within the community, but rather of ab- solute exclusion from any community.” She seems to accept the idea of enslaved commodities as finished products for whom there could be no socially relevant relationships: “the slave cargo constituted the antithesis of community.” Yet elsewhere she contends that captives were only “menaced” with social death. “At every point along the passage from African to New World markets,” she writes, “we find a stark contest between slave traders and slaves, between the traders’ will to commodify people and the captives’ will to remain fully recognizable as human subjects.”30 Here, I think, Smallwood captures the truth of the idea: social death was a receding ho- rizon—the farther slaveholders moved toward the goal of complete mastery, the more they found that struggles with their human property would continue, even into the most elemental realms: birth, hunger, health, fellowship, sex, death, and time.

If social death did not define the slaves’ condition, it did frame their vision of apocalypse. In a harrowing chapter on the meaning of death (that is, physical death) during the Atlantic passage, Smallwood is clear that the captives could have no frame of reference for the experience aboard the slave ships, but she also shows how des- perate they were to make one. If they could not reassemble some meaningful way to map their social worlds, “slaves could foresee only further descent into an endless purgatory.” The women aboard the Hudibras were not in fact the living dead; they were the mothers of gasping new societies. Their view of the danger that confronted them made their mourning rites vitally important, putting these at the center of the women’s emerging lives as slaves—and as a result at the heart of the struggles that would define them. As Smallwood argues, this was first and foremost a battle over their presence in time, to define their place among ancestors, kin, friends, and future progeny. “The connection Africans needed was a narrative continuity between past and present—an epistemological means of connecting the dots between there and here, then and now, to craft a coherent story out of incoherent experience.” That is precisely what the women on the Hudibras fought to accomplish.31

### Afro-pessimism is inaccurate and is used to justify white supremacism

Patterson 98

The Ordeal Of Integration:

Progress And Resentment In America's "Racial" Crisis

Orlando Patterson is a Jamaican-born American historical and cultural sociologist known for his work regarding issues of race in the United States, as well as the sociology of development

In the attempt to understand and come to terms with the problems of Afro-Americans and of their interethnic relations, the country has been ill served by its intellectuals, policy advocates, and leaders in recent years. At present, dogmatic ethnic advocates and extremists appear to dominate discourse on the subject, drowning out both moderate and other dissenting voices. A strange convergence has emerged between these extremists. On the left, the nation is misled by an endless stream of tracts and studies that deny any meaningful change in America's "Two Nations," decry "The Myth of Black Progress," mourn "The Dream Deferred," dismiss AfroAmerican middle-class status as "Volunteer Slavery," pronounce AfroAmerican men an "Endangered Species," and apocalyptically announce "The Coming Race War." On the right is complete agreement with this dismal portrait in which we are fast "Losing Ground," except that the road to "racial" hell, according to conservatives, has been paved by the very pQlicies intended to help solve the problem, abetted by "The Dream and the Nightmare" of cultural changes in the sixties and by the overbreeding and educational integration of inferior Afro-Americans and very policies intended to help solve the problem, abetted by "The Dream and the Nightmare" of cultural changes in the sixties and by the overbreeding and educational integration of inferior Afro-Americans and lower-class Euro-Americans genetically situated on the wrong tail of the IQ "Bell Curve." If it is true that a "racial crisis" persists in America, this crisis is as much one of perception and interpretation as of actual socioeconomic and interethnic realities. By any measure, the record of the past half century has been one of great achievement, thanks in good part to the suecess of the government policies now being maligned by the left for not having gone far enough and by the right for having both failed and gone too far. At the same time, there is still no room for complacency: because our starting point half a century ago was so deplorably backward, we still have some way to go before approaching anything like a resolution.

#### Their demand of a win ensures problematic identity conflict

Jones 10 (Appropriating the One-Drop Rule: Family Guy on Reparations Jason Jones, University of Washington Enculturation 7 (2010): <http://enculturation.gmu.edu/appropriating-the-one-drop-rule>)

If, as Farrell and McPhail claimed, the reparations debate is a matter of identification and division, the identification they and their opponents demand is problematic. Pointing out a significant communicative setback in Burke’s notion of identification, Ratcliffe argues that “divisions,” despite Burke’s recognition of the equality between identification and division, “are posited as differences that must be bridged in order to construct a place of identification” (59). Through this understanding of identification, the purpose of a communicative act is to conquer, not to cooperate, with another perspective. As Wayne Booth would likely have described the reparations debate, the “emphasis [is] on win-rhetoric rather than on listening-rhetoric: how to persuade better than how to join and thus progress together” (149). To move beyond identification’s denial of difference, Ratcliffe posits four strategies of rhetorical listening:

### 1AR Link section Extensions

#### Black’s aren’t socially dead – wilderson’s lack of an alternative explains the broad claims

SAËR MATY BÂ, teaches film at Portsmouth University, September 2011 "The US Decentred: From Black Social Death to Cultural Transformation" book review of Red, Black & White: Cinema and the Structure of US Antagonisms and Mama Africa: Reinventing Blackness in Bahia, Cultural Studies Review volume 17 number 2 http://epress.lib.uts.edu.au/journals/index.php/csrj/index pp. 381–91

Red, White and Black is particularly undermined by Wilderson’s propensity for exaggeration and blinkeredness. In chapter nine, ‘“Savage” Negrophobia’, he writes:¶ The philosophical anxiety of Skins is all too aware that through the Middle Passage, African culture became Black ‘style’ ... Blackness can be placed and displaced with limitless frequency and across untold territories, by whoever so chooses. Most important, there is nothing real Black people can do to either check or direct this process ... Anyone can say ‘nigger’¶ because anyone can be a ‘nigger’. (235)7¶ Similarly, in chapter ten, ‘A Crisis in the Commons’, Wilderson addresses the issue of ‘Black time’. Black is irredeemable, he argues, because, at no time in history had it been deemed, or deemed through the right historical moment and place. In other words, the black moment and place are not right because they are ‘the ship hold of the Middle Passage’: ‘the most coherent temporality ever deemed as Black time’ but also ‘the “moment” of no time at all on the map of no place at all’. (279)¶ Not only does Pinho’s more mature analysis expose this point as preposterous (see below), I also wonder what Wilderson makes of the countless historians’ and sociologists’ works on slave ships, shipboard insurrections and/during the Middle Passage,8 or of groundbreaking jazz‐studies books on cross‐cultural dialogue like The Other Side of Nowhere (2004). Nowhere has another side, but once Wilderson theorises blacks as socially and ontologically dead while dismissing jazz as ‘belonging nowhere and to no one, simply there for the taking’, (225) there seems to be no way back. It is therefore hardly surprising that Wilderson ducks the need to provide a solution or alternative to both his sustained bashing of blacks and anti‐ Blackness.9 Last but not least, Red, White and Black ends like a badly plugged announcement of a bad Hollywood film’s badly planned sequel: ‘How does one deconstruct life? Who would benefit from such an undertaking? The coffle approaches with its answers in tow.’ (340)

#### Our advancement of democracy combats anti-blackness – it’s not all-pervasive

Winant 97 – Howard Winant, Professor of Sociology and Director of the Center for New racial Studies at UC Santa Barbara, September-October 1997, “Behind Blue Eyes: Contemporary White Racial Politics,” online: http://www.soc.ucsb.edu/faculty/winant/whitness.html

So, monolithic white supremacy is over, yet in a more concealed way, white power and privilege live on. The overt politics of racial subordination has been destroyed, yet it is still very possible to "play the racial card" in the political arena. Racially-defined minorities are no longer subject to legal segregation, but they have not been relieved of the burdens of discrimination, even by laws supposedly intended to do so. Whites are no longer the official "ruling race," yet they still enjoy many of the privileges descended from the time when they were.

In this situation the old recipes for racial equality, which involved creation of a "color-blind" society, have been transformed into formulas for the maintenance of racial inequality. The old programs for eliminating white racial privilege are now suspected of creating nonwhite racial privilege. The welfare state, once seen as the instrument for overcoming poverty and social injustice, is now accused of fomenting these very ills. Therefore, not only blacks (and other racially-identified minorities), but also whites, now experience a division in their racial identities. On the one hand, whites inherit the legacy of white supremacy, from which they continue to benefit. But on the other hand, they are subject to the moral and political challenges posed to that inheritance by the partial but real successes of the black movement (and affiliated movements). These movements advanced a countertradition to white supremacy, one which envisioned a radicalized, inclusive, participatory democracy, a substantively egalitarian economy, and a nonracial state. They deeply affected whites as well as blacks, exposing and denouncing often unconscious beliefs in white supremacy, and demanding new and more respectful forms of behavior in relation to nonwhites. Just as the movements partially reformed white supremacist institutions, so they partially transformed white racial consciousness. Obviously, they did not destroy the deep structures of white privilege, but they did make counterclaims on behalf of the racially excluded and subordinated. As a result, white identities have been displaced and refigured: they are now contradictory, as well as confused and anxiety ridden, to an unprecedented extent. It is this situation which can be described as white racial dualism.[1]

#### Dialogue is critical – must work thru the community

Hill Collins, 1991. [Patricia Hill Collins, Associate Professor of African American Studies at the University of Cincinnati, BLACK FEMINIST THOUGHT: KNOWLEDGE, CONSCIOUSNESS AND THE POLITICS OF EMPOWERMENT, pp. 212-213]

“Dialogue implies talk between two subjects, not the speech of subject and object. It is a humanizing speech, one that challenges and resists domination,” asserts Bell Hooks (1989, 131). For Black women new knowledge claims are rarely worked out in isolation from other individuals and are usually developed through dialogues with other members of a community. A primary epistemological assumption underlying the use of dialogue in assessing knowledge claims is that connectedness rather than separation is an essential component of the knowledge validation process (Belenky et al. 1986, 18).¶ This belief in connectedness and the use of dialogue as one of its criteria for methodological adequacy has Afrocentric roots. In contrast to Western, either/or dichotomous thought, the traditional African worldview is holistic and seeks harmony. “One must understand that to become human, to realize the promise of becoming human, is the only important task of the person,” posits Molefi Asante (1987, 185). People become more human and empowered only in the context of a community, and only when they “become seekers of the type of connections, interactions, and meetings that lead to harmony” (p. 185). The power of the word generally (Jahn 1961), and dialogues specifically, allows this to happen.¶ Not to be confused with adversarial debate, the use of dialogue has deep roots in an African-based oral tradition and in African-American culture (Sidran 1971; Smitherman 1977; Kochman 1981; Stanback 1985). Ruth Shays describes the importance of dialogue in the knowledge validation process of enslaved African-Americans:¶ They would find a lie if it took them a year….The foreparents found the truth because they listened and they made people tell their part many times. Most often you can hear a lie….Those old people was everywhere and knew the truth of many disputes. They believed that a liar should suffer the pain of his lies, and they had all kinds of ways of bringing liars to judgement. (Gwaltney 1980, 32)

#### Need an ethic of caring and love

Hill Collins, 1991. [Patricia Hill Collins, Associate Professor of African American Studies at the University of Cincinnati, BLACK FEMINIST THOUGHT: KNOWLEDGE, CONSCIOUSNESS AND THE POLITICS OF EMPOWERMENT, pp. 196-197]

Recognizing that corrupting and distorting basic feelings human beings have for one another lies at the heart of multiple systems of oppression opens up new possibilities for transformation and change. June Jordan (1981) explores this connection between embracing feeling and human empowerment: “As I think about anyone or any thing – whether history or literature or my father or political organizations or a poem or a film – as I seek to evaluate the potentiality , the life-supportive commitment/possibilities of anyone or any thing, the decisive question is, always, *where is the love?*” (p. 141).

Jordan’s question touches a deep nerve in African-American social and ethical thought. In her work *Black Womanist Ethics*, Katie G. Cannon (1988) suggests that love, community, and justice are deeply intertwined in African-American ethics. Cannon examines the work of two prominent Black male theorists – Howard Thurman and Martin Luther King, Jr. – and concludes that their ideas represent core values from which Black women draw strength. According to Thurman, love is the basis of community, and community is the arena for moral agency. Only love of self, love between individuals, and love of God can shape, empower, and sustain social change. Martin Luther King, Jr., gives greater significance in his ethics to the relationship of love and justice, suggesting that love is active, dynamic, determined, and generates the motive and drive for justice. For both Thurman and King, everything moves toward community and the expression of love within the context of community. It is this version of love and community, argues Cannon, that stimulates a distinctive Black womanist ethics.

For June Jordan love begins with self-love and self-respect, actions that propel African-American women toward the self-determination and political activism essential for social justice. By grappling with this simple yet profound question, “where is the love?” Black women resist multiple types of oppression. This question encourages all groups embedded in systems of domination to move toward a place where, as Toni Morrison’s Paul D expresses it, “you could love anything you choose – not to need permission for desire – well, now, *that* was freedom” (1987, 162).

### 1AR Alt Fails Black Feminism Disad

#### First we will defend a Black Feminist method in the debate

Hill Collins, 1991. [Patricia Hill Collins, Associate Professor of African American Studies at the University of Cincinnati, BLACK FEMINIST THOUGHT: KNOWLEDGE, CONSCIOUSNESS AND THE POLITICS OF EMPOWERMENT, p. 222]

Afrocentric feminist thought offers two significant contributions toward furthering our understanding of the important connections among knowledge, consciousness and the politics of empowerment. First, Black feminist thought fosters a fundamental paradigmatic shift in how we think about oppression. By embracing a paradigm of race, class, and gender as interlocking systems of oppression, Black feminist thought reconceptualizes the social relations of domination and resistance. Second, Black feminist thought addresses ongoing epistemological debates in feminist theory and in the sociology of knowledge concerning ways of assessing “truth”. Offering subordinate groups new knowledge about their own experiences can be empowering. But revealing new ways of knowing that allow subordinate groups to define their own reality has far greater implications.

#### Second, we will defend the alt of embracing a black feminist method to resolve the oppression and harms discussed in the affirmative. It is a far superior method and solution.

Hill Collins, 1991. [Patricia Hill Collins, Associate Professor of African American Studies at the University of Cincinnati, BLACK FEMINIST THOUGHT: KNOWLEDGE, CONSCIOUSNESS AND THE POLITICS OF EMPOWERMENT, p. 206-208]

Because Black women have access to both the Afrocentric and the feminist standpoints, an alternative epistemology used to rearticulate a Black women’s standpoint should reflect elements of both traditions. The search for the distinguishing features of an alternative epistemology used by African-American women reveals that values and ideas Africanist scholars identify as characteristically “Black” often bear remarkable resemblance to similar ideas claimed by feminist scholars as characteristically “female”. This similarity suggests that the material conditions of race, class, and gender oppression can vary dramatically and yet generate some uniformity in the epistemologies of subordinate groups. Thus, the significance of an Afrocentric feminist epistemology may lie in how such an epistemology enriches our understanding of how subordinate groups create knowledge that fosters resistance.