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### Contention One-Endless War

#### The United States Government justifies its targeted killing operations with the theory of Just War, the idea that there can be moral justifications for conflict and moral ways of waging war. As the United States Government rationalizes its current wars, it has conversely opened a space for challenging the entire foundation of State killing. Interrogating the justifications for targeted killing operations exposes the inherent contradictions in just war theory.

Provost-Smith 13 (Patrick, former Assistant Professor of the History of Christianity at Harvard Divinity School, Ph.D. in history from Johns Hopkins; “A Drone’s Eye View: Global Anti-Terrorism and the Existential Crisis of Just War Theory,” in Journal for Cultural and Religious Theory vol. 12 no. 3, Spring 2013)

As drones become the new centerpiece of counter-terrorism and counterinsurgency warfare, questions regarding their usage have escalated in recent months, particularly in terms of military strategy, political oversight, international relations, and the host of by moral considerations over the inherent scope and scale of the lethal violence that comes with any war. The current administration has purported to take such concerns with seriousness proportionate to what is at stake in a systematic program of targeted killing, now increasingly undertaken through these new technologies.4 It remains unclear exactly how that moral seriousness shapes or delimits the range of possibilities and the kinds of decisions that are made, since authorizing the killing of a particular person suspected of terrorism is not morally significant because of the gravitas of the authorization or who is unable to sleep at night, but because of the reasons for it and their moral intelligibility. The most well-known exponent of that moral seriousness is John Brennan, former national security advisor to the Obama administration, who was entrusted for years by the President with oversight over the UAV program in the Yemen and Africa.5 These programs in their full scope have always been developed and deployed between the diverse armed services and what has become the frankly paramilitary nature of the Central Intelligence Agency. Oversight in Pakistan belonged to the CIA, while deployments in Afghanistan and Iraq fell to the Pentagon. Obama exercised immediate oversight only in the domains of the Yemen and the Sahel - and thus the difficulties of Obama’s assertions that his own moral seriousness in orchestrating the drone program was in some meaningful way illustrative of the level of moral gravitas that accompanied the development and deployment of the new UAVs in any context. Obama’s recent appointment of Brennan to the directorate of the CIA may have been the public occasion for venting the considerable controversies that do exist around the drone programs. But for Obama it provided the administration with the capacity to centralize the programs that did exist into a command structure that would actually control the paramilitary arm of the CIA, never otherwise subject to the Pentagon or the armed services, and to tie those forces together in a way that did at least provide for the potential level of moral scrutiny in the UAV programs that the President envisaged. The appointment was a candid move to place someone in a position of unprecedented power and influence over an incredibly sophisticated and powerful system of covert operations and targeted killings, who was also personally and visibly committed to a similar form of moral scrutiny over targeted killings, and who purportedly shared “the mind of the President” on such matters.6 Drone Warfare and Just War Theory Brennan credits his ethical formation to his Catholicism and his education by the Jesuits at Georgetown University - and that brings into focus a particular kind of moral approach broadly recognizable to many as just war theory. 7 The parameters and core commitments of just war theory have been around long enough and deployed consistently enough, to make explication unnecessary. Just war theory in different guises has been advocated by Catholics and Protestants alike for centuries, and forays into similar or comparable forms of thought in Jewish and Islamic contexts have also emerged. Volumes have streamed forth from academics, policy specialists, and pundits over the last few decades concerning just and unjust wars and the implications of those deliberations for American military deployments. Previous foreign policy “realists”, typified by Henry Kissinger and the architects of the Vietnam War and the Cold War, were less enthralled by this kind of moral scrutiny. Just war theorists after World War II, and especially after Vietnam, have consistently portrayed McNamara, Kissinger, and assorted allies as champions of a potentially vicious Realpolitik in which reasons of state trumped moral deliberation and constraint. The old adage held that all is fair in love and war. 8 Realism in foreign policy has been undoubtedly oversimplified by advocates of just war theory. But just war theory itself has been complicated by the use of modern weapons purportedly to save lives in intractable conflicts. The prevalence of obliteration bombing in Germany and Japan by the Allies during the Second World War, not to mention the decision to drop the newly-developed atomic bombs on the Japanese cities of Nagasaki and Hiroshima, brought to light the use of just war theory to challenge the propriety of certain kinds of actions on moral grounds in an otherwise justified war.9 But the potential for those new weapons was never recognized by presidents or military planners as an exceptional means of last resort, as the Truman administration frankly understood when it loaded B-52s with atomic bombs to face the standoff produced by the Soviet blockade of Berlin in June of 1948. The development of nuclear weapons by virtually all sides of the Cold War ended that monopoly over prospectively less costly ways to wage wars, and provided the most serious moral crisis for just war theorists since such discourse was invented. The failure of conventional weaponry in Vietnam also had a significant impact upon the moral framework of just war theory. The devastation wrought during that war provoked more moral objection and outrage than any American military campaign since the Philippines, and the heightened influence of just war theorists owes something to this fact.10 Brennan’s fealty to Catholic approaches to just war theory troubles some critics, and religious metaphors have been circulated at least since a Washington Post exposé on the drone program described him as almost a “priest” given his moral gravitas and the seriousness with which he takes the just war tradition.11 Just war theory became a staple of Roman Catholic social thought at least with the First Vatican Council, which canonized Thomas Aquinas as the exemplary theologian for the Church. Early fin de siècle neoThomism underwrote what became in 1944 John Ford’s excoriation of obliteration bombing as a morally defensible tactic for fighting an otherwise just war - and that along with the advocacy of John Courtney Murray served more than any other single instance to cement the perception among just war advocates that the whole program was about moral restraint in a time of conflict. Consequent, as well as controversial, statements issued decades later by Catholic bishops in the United States argued that the use nuclear weapons was never morally permissible under any circumstances because of the very weapons used, and the apparent impossibility of using them discriminately.12 Something deeply disturbing to just war advocates, and indicative of the anti-nuclear positions taken, continued to circulate in the threat postures of “mutually assured destruction” contained in the theory of nuclear deterrence.13 The slip of the nuclear trigger was dangerously close and only circumstantially avoided during the Cuban missile crisis in 1962. Yet the annual national security reviews published by the United States continue to affirm the right to use nuclear weapons both as deterrence and defense - a point never lost upon the powers who have sought to develop a nuclear capacity as counter-deterrence to the United States or other nuclear powers. And so advocates of just war theory that rose to positions of prominence after Vietnam have nevertheless had to live with the persistent declaration of nuclear deterrence articulated by every presidential administration since the Soviet Union acquired its own weapons of mass destruction. Whatever just war advocacy Brennan brings to the moral perspective regarding drones finds it place in that complex and unsettled landscape of the last century, when entire cities have been leveled by astoundingly brutal military tactics, and the threat of using these tactics continues. The challenge of nuclear weapons exhibited the deep tensions and disagreements that often mark just war theory in any form. To speak of just war theory now as precariously situated in a state of existential crisis is to peel away the layers of intelligibility that come with the oversimplified and reductive understandings most often advocated in contemporary contexts, something Brennan’s own language often mirrors. Existential crises do imply that a particular approach to just war thinking has imploded in very real historical circumstances, and that the familiar ways of understanding the stakes of just war theory have been shaken. Most advocates would shun the description of just war theory as experiencing any form of crisis, especially considering its relative success in shaping public perception and military strategic doctrine. Yet it remains the case, notwithstanding the arguments of some contemporary advocates, that whatever just war theory is today remains quite unlike what it has been before. Weapons technologies have advanced, and the shape of the conceptual ground upon which the morality of wars and the means of waging them has been theorized has shifted substantially since the first Romans first began to speak of the iustum bellum nearly a millennium before St. Augustine’s own influential writings on the topic.14

#### Highlighting the violence of ongoing drone warfare challenges the status quo narrative of humanitarianism- there is no such thing as just war. The idea that modern warfare has become less violent has been used to silence opposition and legitimize war.

Terrell 13 (Brian Terrell is a co-coordinator of Voices for Creative Nonviolence, Drones and Gadflies, Sept 13, http://www.counterpunch.org/2013/09/13/drones-and-gadflies/)

My own anti-drone activism began with protests at Creech Air Force Base in the Nevada desert in April, 2009. Even some otherwise well informed people were skeptical, back then, that such things were even possible, much less happening daily. Many who were aware accepted the simple and happy narrative of drone warfare as a precise new high-tech system in which soldiers from a safe distance of thousands of miles can pin point those who mean us imminent harm with little or no collateral damage. Even some among our friends in the peace movement questioned the wisdom of focusing attention on drones. Must we protest every new advance in weaponry? Can’t we allow for methods that are at least improvements on indiscriminate carnage? Is not a precisely aimed and delivered drone attack preferable to carpet bombing? Is it not preferable to invasion? Does it make a difference to the victims, in any case, whether there is a pilot in the plane that bombs them or not? The fact that four years later on the day before my release from prison, the president of the United States was defending the use of drones before the country and the world is truly remarkable. This is not a discussion that he or anyone else in the government, politics or the military encouraged or one that the media was anxious to take on. The fact that the issue is up for discussion at all is due to considerable efforts of the few here in the US and the UK in solidarity with many in the streets in Pakistan, Yemen and Afghanistan protesting this foul weaponry. Communities of protest and resistance in Nevada, New York, California, Missouri, Wisconsin, England and Iowa thrust the issue into local forums, courts and media through creative actions and legal stratagems, effectively demanding that grievance over drone killing be heard. The president’s own speech was itself only rescued from being the cleverly constructed but empty litany of alibi, half-truth and obfuscation that it was intended to be by the interruption by our friend, Medea Benjamin. In his 1963 “Letter from a Birmingham Jail,” Dr. Martin Luther King, Jr., noted that often a society like ours “bogged down in the tragic attempt to live in monologue rather than dialogue,” requires “nonviolent gadflies” in order to “create a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal.” As with the issue of segregation 50 years ago, so today the parameters of discussion allowed by politeness and good manners or sanctioned by the police and courts simply cannot abide the objective appraisal of drone warfare that the times require. The discussion such as it is, is made possible only by some who dare speak out of turn, as Medea, or who use their bodies to intrude on the orderly commission of criminalities in our midst. Before the president’s lecture drone warfare’s approval rating was at the top of the polls but a month later drone pilot Col. Bryan Davis of the Ohio Air National Guard noted a turn of the tide. “We are not popular among the American public, every other base has been protested,” he lamented to a local paper. “It doesn’t make you feel warm inside.” The narrative of humanitarian war via drone had begun to unravel in the public eye in the months leading up to the president’s speech and has since fallen further into disrepute. Months before the president made the assertion in his May 23 speech that “by narrowly targeting our action against those who want to kill us and not the people they hide among, we are choosing the course of action least likely to result in the loss of innocent life,” his administration had already revised earlier claims that the drone programs in Yemen and Pakistan had yielded zero known noncombatant deaths to one death to finally admitting to a death toll in “single digits.” By almost any accounting the noncombatant tolls in those countries have been at least in the hundreds. Just weeks after the president spoke at the National Defense University, a journal published by that institution published a study that debunked his assurance that “conventional airpower and missiles are far less precise than drones, and likely to cause more civilian casualties and local outrage.” Drone strikes in Afghanistan, the study found, were “an order of magnitude more likely to result in civilian casualties per engagement.” Another assurance given in this speech, that “America cannot take strikes wherever we choose; our actions are bound by consultations with partners, and respect for state sovereignty,” was discredited on June 8 when the US ambassador to Pakistan was summoned by the prime minister of that country angry over a US drone attack that killed nine people. “It was conveyed to the US chargé ď affaires that the government of Pakistan strongly condemns the drone strikes, which are a violation of Pakistan’s sovereignty and territorial integrity,” said Pakistan’s ministry of foreign affairs. “The importance of bringing an immediate end to drone strikes was emphasized.” “We act against terrorists who pose a continuing and imminent threat to the American people.” Formerly the word “imminent” referred to something about to happen at any moment and using the generally accepted definition of the word one might construe in the president’s words a guarantee that drone strikes are used only to stop “terrorists” engaged in acts that would cause immediate harm to Americans. John Brennan, now director of the CIA, suggested in September 2011 that “a more flexible understanding of ‘imminence’ may be appropriate when dealing with terrorist groups.” This more flexible understanding of imminence justifies the assassination not only of those caught in the act, but also of targets who are suspected of having written something or said something to make someone think that they might have something to do with an attack on the US someday. A person who is caught on the drones video feed from 7,000 miles away as acting in a manner consistent with someone who might harm one day may now be eliminated as an imminent threat. Referring to the killing of Anwar Awlaki, an American citizen in Yemen, the president assured us that “for the record, I do not believe it would be constitutional for the government to target and kill any US citizen — with a drone, or with a shotgun — without due process.” The general usage of the words “due process” would cause the misapprehension that the right of a citizen to have trial by jury before being executed is being reaffirmed here. “This is simply not accurate,” says Attorney General Eric Holder. “‘Due process’ and ‘judicial process’ are not one and the same, particularly when it comes to national security. The Constitution guarantees due process, not judicial process.” The burden of “due process” can now be met when the president decides based on secret evidence that a citizen should die. Drone technology is changing our language beyond redefining terms like “imminence” and “due process.” We have progressed, too, beyond Orwellian euphemisms such as naming an intercontinental nuclear missile “Peacekeeper.” These new “hunter-killer platforms” bear names like “Predators” and “Reapers” and may soon be supplanted by “Avengers” and “Stalkers.” The ordinance they deliver is a missile named “Hellfire.” In Iowa where I live, the Air National Guard unit based in Des Moines has replaced its F-16 fighter planes with a Reaper drone control center. This transformation was marked by changing the unit’s name from the “132nd Fighter Wing” to the “132nd Attack Wing.” This change is more than symbolic- a “fight” by definition has two sides and the word implies some kind of parity. There is such a thing as a fair fight (of course the 132nd’s F-16s were used only on all but disarmed populations in places like Iraq and Panama) and a fight usually has some kind of resolution. An “attack” however, is just that. An attack is one-sided, something that a perpetrator inflicts on a victim. A fighter might sometimes be justified, an attacker, never. There is no “just attack” theory. The parsing out of innocent and guilty drone victims is in a sense a waste of time. All alike are victims. George Kennan, might have seen this coming in a policy paper he wrote for the State Department in 1948. In order to preserve the global disparity of wealth post World War II (“We have about 50% of the world’s wealth, but only 6.3% of its population”) he suggested that “we should cease to talk about vague and unreal objectives such as human rights, the raising of the living standards, and democratization. The day is not far off when we are going to have to deal in straight power concepts. The less we are then hampered by idealistic slogans, the better.” While the speech at the National Defense University was an embarrassment of idealistic slogans, it also used chilling pragmatism to deal with straight power concepts. “For me,” the president said on May 23, “and those in my chain of command, those deaths will haunt us as long as we live.” Those words had a truer ring a few days later spoken on NBC news by Brandon Bryant, an Air Force drone operator who confessed to being haunted by 1,600 deaths he took part in. Bryant admitted that his actions made him feel like a “heartless sociopath,” and he described one of his first kills, sitting in a chair at Creech Air Force Base in Nevada when his team fired on three men walking down a road in Afghanistan. It was night in Afghanistan, and he remembers watching the thermal image of one victim on his computer screen: “I watch this guy bleed out and, I mean, the blood is hot.” Bryant watched the man die and his image disappear as his body attained the ambient temperature of the ground. “I can see every little pixel, if I just close my eyes.” The remoteness of the drone warrior is no protection from the moral damage of war, and these people are victims as well, and it is on their behalf as well that we protest. We cannot know the hearts of President Obama and those in his inner circle but it is not hard to wonder whether they are truly haunted by the deaths of those killed by drones at their commands. If they may not be haunted by their own consciences, perhaps the responsibility of haunting them falls to us.

#### Just war theory is in the business of legitimizing violence-It controls the conversation and our imagination-Technology and strategy have combined to create a cycle of infinite targets and endless war.

Provost-Smith 13 (Patrick, former Assistant Professor of the History of Christianity at Harvard Divinity School, Ph.D. in history from Johns Hopkins; “A Drone’s Eye View: Global Anti-Terrorism and the Existential Crisis of Just War Theory,” in Journal for Cultural and Religious Theory vol. 12 no. 3, Spring 2013)

Swirling in the circularity of the justificans bellum, increasingly aided by developments in artificial intelligence and information technology, whoever is curious as to what just war theory is all about looks in vain for what jus is meant to do when it qualifies war in the first place, or for how it functions in the grammar of the jus ad bellum and jus in bello at all. Just war proponents have held positions in every major military academy, dominated think tanks and policy circles, and written as pundits on whether this or that war has met the appropriate criteria upheld by the tradition for more than a couple of decades. As a result, the moral framework has yielded unanticipated success in the public sphere. Yet it is one thing to weigh the causes and means for waging wars in the framework of just war theory, and another to be in the business of justifying wars, strategies, tactics, and new technologies. One may entertain informed suspicions, but evaluation of the huge outpouring of just war argumentation appearing in the last three or four decades might help decide the question of whether the enterprise has been fundamentally about the justification of wars, or about whatever it means to constrain violence by subjection of such things to moral scrutiny - ironically, a task for which data mining technologies might prove immensely helpful. Something is amiss when a moral tradition that understands itself to have been formed by an appeal to moral restraint in the declaring and waging of wars now finds itself in becoming an ethics panel writ large for politicians, policy makers, military strategists, and makers of military hardware. In reality, it seems to be about experts advancing a strategic objective as far as is possible before the just warriors intervene and stop them just short of crossing the line dividing morally permissible from morally culpable action. The boundary is sufficiently flexible to permit the ethics panelists to empower the soldier to approach that line more closely than might have otherwise been the case. Consequently, the circle of legitimate means for fighting a war just got enlarged, and the fighting of it just got escalated. The argument for restraint only works when a proposed very real, concrete action is contrasted with an imagined outcome weighed out as an inevitability. The upshot is that just warriors now find themselves more than ever in the business of establishing the outer moral limit of wars and means for waging them by imagining the boundaries for an imaginary war. Conceptual claims about what technology can and cannot do have not only been shallow and ill-conceived, they enable the next round of technology to scale up the range of possibilities for fighting wars dangerously close to crossing the moral border markers. Smart bombs are no more an innovation fostering moral discrimination any more than rifled barrels for firearms did in the century before the last. The question hardly needs to be raised whether more people have died from rifles and modern propellants than black powder muskets. The concentration of lethal power, along with new and transformative technologies for wielding it, in the hands of an intelligence-based regime appears to be not simply the brute necessity of waging a war on terror at the behest of humanitarian intervention, nor simply the extension of the analogy of self-defense to preposterous lengths. It is the formation of a new approach to foreign policy underwritten by a new way of fighting a potentially perpetual war against threats to the interests of the United States in which the use of covert and secretive lethal force is the new preferred means for sustaining it. Ironically, if just war theory has always been a theory of sovereignty, and its immediate history has been underwritten by notions of the sovereign nation-state, then it also becomes apparent that the new case for perpetual war for the sake of perpetual peace is much closer than realized to a frankly postmodern project predicated on the collapse of sovereignty invested in the modern nation state. Clandestine drone wars wreak havoc upon the legacy of Westphalia. They have ceased to be remotely related to Kant’s prescriptions for perpetual peace upon which just warriors have relied for over two centuries. A war without borders against persons with no national identity is not a modern war. It is a consequence of the failure of modern wars to deal with the problems that have haunted the modern project, and those are about religious more than national or ethnic identities. The drone program, according to Obama and his subordinates, is here to stay, and the technologies that have enabled it are likewise set to transform the American way of war into something that war has never before been. The reach of technologically enabled covert operations is now theoretically infinite when abstracted from the constraints of having intelligence or special operations forces on the ground. The range of targets is theoretically endless and how they are singled out and on what basis they are targeted will only a select few be privy to. New data and computational capacities may mean that no one really knows those bases at all. Hence the response to the perceived infinity of evil presenting as terrorism is the infinite reach of lethal force, and an infinite war posture to sustain it. The dilemma associated with contemporary wars, which frame religion in the modern world as collared and leashed by the demands of secularity and modernity, is that for a good many people of faith the notion of God’s sovereignty ultimately implies that only God is worth killing for. It is not evident that such a view furthers violence more than whatever is enabled by the natural right to self-defense and its legal analogs - especially in a time of war. At the very least it would prohibit the now accepted and legally justified practice of killing over theft or threats to private property, and it might make exclusive national control over global resources untenable. It may be that in wars in defense of national interests everything that has drawn geographical borders around the concept of sovereignty have proven to be the impultrix violentia of contemporary warfare in ways that belie the modern presumption to have solved endemic religious violence through politics. There is good historical evidence for the suspicion that religions may be better prepared to form wise men who love peace than the modern state. The suspicion itself cannot be contained in a context presumed to have been secularized long ago. It instead indicates that religion in the modern globalized world will find means of negotiation with the demands of all kinds of societies in all kinds of places other than those that enforce privatization of religious sensibilities and commitments, which is precisely the modern project. To the extent just war theory cannot freely concede that “religious extremism” - the conflict between global and globalizing religions and the shape of the nation-state - is in essence the primary moral and political problem it addresses , it betrays its own profound existential crisis, and ceases to become relevant any longer in today’s world. That world is now shaped by perpetual wars against infinite targets in infinite places with the hubris of infinite power relentlessly driven by the technological imagination. It is no longer difficult to imagine a future in which critics of a previous generation’s investment in the “archaic” theory of just and unjust wars are merely proclaiming the obvious.

#### Highlighting the issue of drone warfare is a useful starting point for a larger interrogation of State killing-Exposing the history of targeted killing is an important mechanism for challenging the secret global war on terrorism.

Noble 12 (Doug, activist with the Upstate Coalition to Ground the Drones, Assassination Nation, July 19, http://www.counterpunch.org/2012/07/19/assassination-nation/)

This striking new transparency, the official acknowledgment for the first time of a broad-based US assassination and targeted killing program, has resulted from the unprecedented and controversial visibility of drone warfare. Drones now make news every day, and those of us who have been protesting their use for years have heightened their visibility in the public eye, forcing official acknowledgment and fostering worldwide scrutiny. This new scrutiny focuses not only on drone use but also, and perhaps more importantly, on the targeted killing itself – and the “kill lists” that make them possible. This new exposure has set off a firestorm of reaction around the globe. Chris Woods of the Bureau of Investigative Journalism told Democracy Now! “The kill list got really heavy coverage … newspapers have all expressed significant concern about the existence of the kill list, the idea of this level of executive power.” [5] A Washington Post editorial noted that “No president has ever relied so extensively on the secret killing of individuals to advance the nation’s security goals.” [6] Becker and Shane of the Times pronounced Obama’s role “without precedent in presidential history, of personally overseeing the shadow war …” [7] And former president Jimmy Carter insisted, in a recent editorial in The New York Times, “We don’t know how many hundreds of innocent civilians have been killed in these [drone] attacks, each one approved by the highest authorities in Washington. This would have been unthinkable in previous times.” [8] Really? In fact, US assassination and targeted killing, with presidential approval, has been going on covertly for at least half a century. Ironically, all this drone killing now offers us a new opportunity: to pry open the Pandora’s box hiding long-held secrets of covert US assassination and targeted killing, and to expose them to the light of day. What we would find is that the only things new in the latest, more publicized revelations about kill lists and assassinations are the use of drones, the president’s hands-on approach in vetting targets, and the global scope of the drone killing. Those of us in the Upstate Coalition to Ground the Drones, Code Pink and other groups protesting US drones for years have correctly focused on the use of drones as illegal, immoral and strategically counterproductive. We have abhorred the schizophrenic ease of remote killing, the uniquely frightening horror of a drone strike, and the unavoidable (even intentional) killing of countless civilian “terrorist suspects” in “signature strikes.” We have also warned of the proliferation of drones in countries around the globe and of their procurement by US police forces and border patrols, for surveillance and “non-lethal” targeting. But drones are not the only, or even the most important, concern. It’s the targeted killing itself, past and present. In this article I start to unravel what the latest demands for transparency should lead us to investigate fully: the fifty year history of US assassination and targeted killing that has resulted, quite directly, in the present moment. Those who are mortified by the latest revelations of Obama’s kill list have much to learn from a more comprehensive, historical perspective on US killing around the globe. Who knows: Perhaps someone in Congress might even be prodded to do what Senators Fulbright and Church did in years past: hold hearings on this continuing execration taking place in our name. Until then, what follows is an introduction to this ongoing horror story. Section 1 of this article briefly reviews the lethal history of the US Phoenix Program in Vietnam, the original source of subsequent US counter terrorist tactics and strategies. Section 2 revisits briefly the well-worn history of US kill lists and assassinations in Latin American countries, followed by the somewhat less-well-known history of US kill lists and assassinations in countries on other continents. Section 3 traces the direct legacy of Phoenix, even its explicit resurrection by the key architects of the US targeted killing programs in Iraq and Afghanistan, and in a growing number of “countries we are not at war with.” One point of clarification and definition. It is well known that in recent history the US has orchestrated assassination attempts, both successful and unsuccessful, on major world leaders. Examples include: Lumumba under Eisenhower, Castro and Diem under Kennedy, Gaddhafi under Reagan, Saddam Hussein under Bush, and Allende under Nixon. [9] The term “assassination” is typically restricted to such killings of political leaders, and President Ford’s executive order banning assassination applies only to the assassination of foreign heads of state. [10] The focus of this article is different. Here we discuss the US-generated kill lists used over the last half century, under direct presidential authority, for the targeted killing of thousands of civilians suspected of being or harboring terrorists/ insurgents, from Vietnam to Guatemala, from Indonesia to Iraq, right up to the present day. The Phoenix Program The US Phoenix Program was a secret, large scale counter terrorist effort in Vietnam. Developed in 1967 by the CIA, the Phoenix Program, called Phung Hoang by the Vietnamese, aimed a concerted effort to “neutralize” the Vietcong Infrastructure (VCI) consisting of South Vietnamese civilians suspected of supporting North Vietnamese or Viet Cong soldiers. The euphemism “neutralize” meant to kill or detain indefinitely. Then CIA Director William Colby, while insisting in 1971 Congressional hearings that “the Phoenix program is not a program of assassination,” nonetheless conceded that Phoenix operations killed over 20,000 people between 1967 and 1972. [11] Phoenix targeted civilians, not soldiers. Operations were carried out by “hunter-killer teams” consisting both of US Green Berets and Navy Seals and by South Vietnamese Provincial Reconnaissance Units (PRUs), units of mercenaries set up for assassination and “counter terror.” A Newsweek article in January 1970 described Phoenix as “a highly secret and unconventional operation that counters VC terror with terror of its own.” [12] Robert Kaiser of the Washington Post reported Phoenix being called “an instrument of mass political murder…sort of Vietnamese Murder Inc.,” designed to terrorize the civilian population into submission.” [13] Until 1970 the computerized VCI blacklist was a unilateral American operation. After the devastating 1968 Tet offensive, South Vietnamese President Thieu declared: “The VCI must be eliminated…and will be defeated by the Phoenix program.” [14] Phoenix became a ruthless “bounty hunting” program to eliminate the opposition. [15] The US and South Vietnamese created a list of tens of thousands of suspects for assassination. These names were centralized and distributed to Phoenix coordinators. From 1965-68 U.S. and Saigon intelligence services maintained an active list of Viet Cong cadre marked for assassination. The program for 1969 called for “neutralizing” 1800 a month. The VCI blacklist became corrupted by officers inserting their personal enemies’ names to get even. Due process was nonexistent. Names supplied by anonymous informers showed up on blacklists. [16] CIA Director Colby admitted in 1971 that the blacklists had been “inaccurate.” [17] Few senior VCI leaders were caught in the Phoenix net. Instead its victims were typically innocent civilians. A Pentagon-contract study found that, between 1970 and 1971, ninety-seven per cent of the Vietcong targeted by the Phoenix Program were of negligible importance. [18] By 1973, Phoenix generated 300,000 political prisoners in South Vietnam. Military operations such as My Lai used Phoenix intelligence; in fact, the My Lai massacre, hardly an isolated incident, was itself a Phoenix operation. [19] Apologists have offered rationales for Phoenix that sound eerily similar to those used to defend current drone attacks. Phoenix was typically referred to as a “scalpel” replacing the “bludgeon” of search and destroy, aerial bombardment or artillery barrages. Alternatively, it was called a precision “rifle shot rather than a shotgun approach to target key political leaders … and activists in VCI.” [20] Military historian Dale Andrade explains, “Both SEALS and PRUs killed many VCI guerrillas – that was war. They also inevitably killed innocent civilians – that was regrettable….but [Phoenix] operations were much more discerning than the massive affairs launched by conventional …forces. That fact was often lost in the rhetoric of assassination and murder …”[21] Phoenix was created, organized, and funded by the CIA. Quotas were set by Americans. Informers were paid with US funds. The national system of identifying suspects, the elaboration of numerical goals and their use as measures of merit, was designed and funded by Americans. One former US Phoenix soldier conceded, “It was “heinous,” far worse than the things attributed to it.” [22] Kill Lists from Phoenix to Latin America The US intelligence community formalized the lessons of the Phoenix Program in Vietnam by commissioning Project X, the Army’s top-secret program for transmitting Vietnam’s lessons to South America. [23] By the mid-1970s, the Project X materials were going to armies all over the world. These were textbooks for global counterinsurgency and terror warfare. These included a murder manual, “Psychological Operations in Guerrilla Warfare,” which openly instructed in the assassination of public officials, and was distributed to the Nicaraguan Contras. Another manual, “Human Resource Exploitation Training Manual,” was used widely in Honduran counterrorism efforts. Use of the Project X material was temporarily suspended by Congress and the Carter administration for probable human rights violations, but the program was restored by the Reagan administration in 1982. By the mid-1980s, according to one detailed history, “counterguerrilla operations in Colombia and Central America would thus bear an eerie but explicable resemblance to South Vietnam.” [24] What follows is a brief sketch of the widespread application of US-promulgated Phoenix-derived reigns of terror, kill lists, and death squads throughout Latin America and beyond. Much of this is familiar territory to many activists and scholars, and is merely the tip of the iceberg, but it merits review as a backdrop for the current context of kill lists and targeted assassination. [25] US KILL LISTS AND ASSASSINATION IN LATIN AMERICA The U.S. Army’s School of Americas (SOA), started in 1946, trained mass murderers and orchestrated coups in Peru, Panama, Argentina, Ecuador, Bolivia, Guatemala, El Salvador, and Mexico. The SOA trained more than 61,000 Latin American officers implicated in widespread slaughter of civilian populations across Latin America. From 1966-1976 the SOA trained hundreds of Latin American officers in Phoenix-derived methods. Between 1989-1991 the SOA issued almost 700 copies of Project X handbooks to at least ten Latin American countries, including Bolivia, Colombia, Peru, Venezuela, Guatemala, and Honduras. In 2001, SOA was renamed Western Hemisphere Institute for Security Cooperation (WHISC), but peace activists know it as School of Assassins. [26] The CIA trained assassination groups such as Halcones in Mexico, the Mano Blanca in Guatemala, and the Escuadron de la Muerte in Brazil. In South America, in 1970-79, Operation Condor, the code-name for collection, exchange and storage of intelligence, was established among intelligence services in South America to eradicate Marxist activities. Operation Condor promoted joint operations including assassination against targets in member countries. In Central America, the CIA-supported death toll under the Reagan presidency alone exceeded 150,000. The CIA set up Ansesal and other networks of terror in El Salvador, Guatemala (Ansegat) and pre-Sandinista Nicaragua (Ansenic). Honduran death squads were active through the 1980s, the most infamous of which was Battalion 3–16, which assassinated hundreds of people, including teachers, politicians, and union leaders. Battalion 316 received substantial CIA support and training, and at least 19 members graduated from the School of the Americas. In Colombia, about 20,000 people were killed since 1986 and much of U.S. aid for counternarcotics was diverted to what Amnesty International labeled “one of the worst killing fields.” The US State Department also supported the Colombian army in creating a database of subversives, terrorists and drug dealers. In Bolivia, Amnesty International reported that from 1966-68 between 3,000 and 8,000 people were killed by death squads. The CIA supplied names of U.S. and other foreign missionaries and progressive priests. In Ecuador, the CIA maintained what was called the lynx list, aka the subversive control watch list of the most important left-wing activists to arrest. In Uruguay. Every CIA station maintained a subversive control watch list of most important left wing activists. From 1970-72 the CIA helped set up the Department of Information and Intelligence (DII), which served as a cover for death squads, and also co-ordinated meetings between Brazilian and Uruguayan death squads. In Nicaragua, the US provided illegal funds to the Contras, and Marine intelligence helped maintain a list of civilians marked for assassination when Contra forces entered the country. In Chile, 1970-73, CIA-created unions organized CIA-financed strikes leading to Allende’s overthrow and subsequent suicide. By late 1971 the CIA was involved in the preparation of lists of nearly 20,000 middle-level leaders of people’s organizations, scheduled to be assassinated after the Pinochet coup. In Haiti, U.S. officials with CIA backgrounds in Phoenix-like program activities coordinated with the Ton-Ton Macoute, “Baby Doc” Duvalier’s private death squad, responsible for killing at least 3,000 people. For over thirty years the US military and the CIA helped organize, train, and fund death squad activity in El Salvador. From 1980-93, at least 63,000 Salvadoran civilians were killed, mostly by the government directly supported by the U.S. The CIA routinely supplied ANSESAL, the security forces, and the general staff with electronic, photographic, and personal surveillance of suspected dissidents and Salvadorans abroad who were later assassinated by death squads. US militray involvement in El Salvador allowed “the lessons learned in Vietnam to be put into practice … assisting an allied country in counterinsurgency operations.” [27] In Guatemala, as early as 1954, the U.S. Ambassador, after the CIA-orchestrated overthrow of the Arbenz government, gave to the new Armas government lists of radical opponents to be assassinated. Years later, throughout Guatemala’s 36-year civil war, Washington continuously to supported the Guatemalan military’s excesses against civilians, which killed 200,000 people. US Assassination Programs Exported to Other Countries In Indonesia, 1965-66, the US embassy and the CIA provided the Indonesian military with lists of the names of PKI militants, which were used by Suharto to crush the PKI regime. This resulted in “one of the worst episodes of mass murder of the twentieth century,” with estimates as high as one million deaths. [28] In Thailand, in 1976, the new junta used CIA-trained forces to crush student demonstrators during coup; two right-wing terrorist squads suspected for assassinations tied directly to CIA operations. In Iran, the CIA launched a coup installing the shah in power and helped establish the lethal secret police unit SAVAK. [29] The CIA and SAVAK then exchanged intelligence, including information and arrest lists on the communist Tudeh party. Years later, in 1983, the CIA gave the Khomeni government a list of USSR KGB agents and collaborators operating in Iran, which the Khomeni regime used to execute 200 suspects and close down the communist Tudeh party. In the Philippines, in 1986, Reagan increased CIA involvement in Philippine counterinsurgency operations, carried out by more than 50 death squads. In 2001, before 9/11, the Bush administration sent a unit of SOF to the Philippines “to help train Philippine counter terrorist forces fighting against Muslim separatists” within groups like Abu Sayyaf. After 9/11 US-Filipino cooperation was stepped up and the ongoing separatist conflict was cast, to the benefit of both sides, as “the second front in the war on terror.”[30] In Feb, 2012, a US drone strike targeting leaders of Abu Sayyaf and other separatist groups killed 15 people, the first use of killer drones in Southeast Asia. [31] A “global Phoenix Program”: drone targets worldwide “A global Phoenix program … would provide a useful start point” for “a new strategic approach to the Global War on Terrorism.” –David Kilcullen [32] IRAQ Despite the US-perpetrated counter terrorist slaughter in Latin America and elsewhere in the 1970s-1990s, the US Special Forces debacle in Mogadishu in 1993, popularized in the film Black Hawk Down, severely impacted US willingness to use Special Forces in counter terrorist missions for the next decade. But then, after 9/11, things changed drastically. On September 17, 2001, President Bush signed a secret Presidential finding authorizing the C.I.A. to create paramilitary teams to hunt, capture, detain, or kill designated terrorists almost anywhere in the world. The pressure from the White House, in particular from Vice-President Dick Cheney, was intense, and in the scramble, a search of the C.I.A.’s archives turned up – the Phoenix Program. [33] In July , 2002, Defense Secretary Donald Rumsfeld sent an order for a plan to make sure that special forces could be authorized to use lethal force ‘in minutes and hours, not days and weeks.’” [34] Rumsfeld prompted Bush to authorize the military to “find and finish” terrorist targets. Here he was referring to “the F3EA targeting cycle” used in anti-infrastructure operations by Special Operations Forces. F3EA, an abbreviation of find, fix, finish, exploit, analyze, utilizes comprehensive intelligence to “find a target amidst civilian clutter and fix his exact location . . . . enabling surgical finish operations … to catch a fleeting target.” [35] Lt General William (Jerry) Boykin, Delta commander in Mogadishu, deputy undersecretary for Defense for Intelligence and a key planner of the Special Forces offensive in Iraq, announced, “We’re going after these people. Killing or capturing them … doing what the Phoenix program was designed to do, without all the secrecy.” [36] Back in 1963, the CIA had supplied lists of communists to the Baath party coup so that communists could be rounded up and eliminated. [37] Now, forty years later, it was the Baathists’ turn to be rounded up by Special Forces and CIA and executed. After the 2003 invasion of Iraq, the U.S. military notoriously developed a set of playing cards to help troops identify the most-wanted members of Saddam Hussein‘s government, mostly high-ranking Baath Party members. Less well-known was the secret targeted killing of thousands of Baathist civilians by US Special Forces. Seymour Hersh wrote in 2003 that “The Bush Administration authorized a major escalation of the Special Forces covert war in Iraq. … Its highest priority [being] the neutralization of the Baathist insurgents, by capture or assassination. [38] A former C.I.A. station chief described the strategy: “The only way we can win is to go unconventional. We’re going to have to play their game. Guerrilla versus guerrilla. Terrorism versus terrorism. We’ve got to scare the Iraqis into submission.” [39] The US even hired thousands of contract killers previously responsible for US-sponsored extra-judicial killings and death squad activity in Latin America. The operation—called “preëmptive manhunting” by one Pentagon adviser—had, according to Hersh, “the potential to turn into another Phoenix Program.” [40] Global Phoenix In 2009, the Office of the Secretary of Defense sponsored a paper by the National Defense Research Institute entitled “The Phoenix Program and Contemporary Counterinsurgency.” The paper notes, “The persistent insurgencies in Iraq and Afghanistan have generated fresh interest among military officers, policymakers, and civilian analysts in the history of counterinsurgency. The Phoenix Program in Vietnam—the U.S. effort to improve intelligence coordination and operations aimed at identifying and dismantling the communist underground—is the subject of much renewed attention.” [41] The paper continues, “As the United States and its allies shift their focus to Afghanistan and weigh counterinsurgency alternatives for that country, decisionmakers would be wise to consider how Phoenix-style approaches might serve to pry open Taliban and Al-Qaeda black boxes.” [42] Two key architects of the current Phoenix-style global counterinsurgency efforts by the US are David Kilcullen and Michael Vickers. David Kilcullen has been counterinsurgency advisor to two former Middle East commanders, General Stanley McChrystal (formerly head of Special Operations) and General David Petraeus, now CIA Director. Michael G. Vickers, made famous in the book and film Charlie Wilson’s War about the CIA’s anti-Soviet Afghan campaign of the 1980s, is currently Under Secretary of Defense for Intelligence, wielding such vast authority over the US war on terror that, according to a Washington Post profile, Pentagon colleagues refer to as his “take-over-the-world-plan.” [43] Kilcullen wrote in a much-quoted 2004 paper entitled “Countering Global Insurgency” that “Counterinsurgency campaigns in Afghanistan and Iraq have reawakened official and analytical interest in the Phoenix Program.” He proposed that “a global Phoenix program … would provide a useful start point” for “a new strategic approach to the Global War on Terrorism,” one which would focus on “interdicting links … between jihad theatres, denying sanctuary areas, … isolating Islamists from local populations and … disrupting inputs” from others. [44] Vickers issued a Phoenix-style directive in December 2008 to “develop capabilities for extending U.S. reach into denied areas and uncertain environments by operating with and through indigenous foreign forces or by conducting low visibility operations.” “It’s not just the Middle East. It’s not just the developing world. It’s not just non-democratic countries – it’s a global problem. Threats can emanate from Denmark, the United Kingdom, you name it.” [45] According to a Washington Post profile, “the most critical aspect of Vicker’s plan targeting al-Qaeda-affiliated networks around the world involves US Special Forces working through foreign partners to uproot and fight terrorism.” [46] US military and Special Operations forces would “pay indigenous fighters and paramilitaries who work with them in gathering intelligence, hunting terrorists, fomenting guerrilla warfare or putting down an insurgency.” [47] Pentagon colleagues have said of Vickers, “he tends to think like a gangster.” [48] Pentagon press secretary Geoff Morrell revealed that getting Bin Laden in Pakistan was Vicker’s “baby,” and “more than anyone else in the department, he drove the issue.” [49] 2011 New York Times Vickers summarizes his strategy this: “You make a deal with the devil to defeat another devil.”[50] “I just want to kill those guys.” [51] A 2011 Such is the megalomaniacal mission underlying the US global war on terror, its kill lists and worldwide program of targeted assassination. Killer Drones Revisited “Engaging in any assassination blurs the line between the good guys and the bad.” It is also “a proclamation of weakness and an admission of failure.” –John Jacob Nutter, The CIA’s Black Ops [52] The purpose of this article is to reframe the current attention on killer drones and Obama’s “kill list” within an historical perspective. The goal here is not to discourage the escalating protest against killer drones or against Obama’s targeted assassination program around the globe. As stated at the outset, the unprecedented visibility of these nefarious activities and of the outraged public response to them is precisely what is needed at this time. This heightened awareness also affords a perfect opportunity to revisit the extraordinary history of US assassination and targeted killing that has led directly and explicitly to these activities. Focus on the drones alone will not be sufficient. For even the major counter terrorist mastermind David Kilcullen himself, an avid proponent of the global targeted killing program, has argued against the use of drones. In a 2009 New York Times editorial he argues that “The goal should be to isolate extremists from their communities; [they] must be defeated by indigenous forces…Drone strikes make this harder, not easier.” He adds, “The use of drones displays every characteristic of a tactic – or, more accurately, a piece of technology – substituting for a strategy, [with minimal understanding] of the tribal dynamics of the local population. This creates public outrage and a desire for revenge.” [53] Scholar Maria Ryan, in a 2011 article entitled “War in Countries We Are Not at War With,” writes: “In 2006 the Pentagon announced that it had sent small teams of Special Operations troops to US embassies to gather intelligence on terrorism in Africa, South East Asia and South America…There is, then, a covert side to the Global War on Terrorism that is not visible and not currently knowable in the absence of whistleblowers, leaks, or things gone wrong.” [54] The heightened public attention paid to drone killing might very well, in time, lead to some welcome success in curtailing their use. But too narrow a focus on the US deployment of Predator and Reaper drones might also distract us from other forms of Phoenix-derived targeted killing still being perpetrated globally – and covertly – by our Assassination Nation.

#### This infinite war will culminate in planetary extinction.

Hanrahan 11 (Clare, Militarism and the "Economics of Extinction," http://warisacrime.org/content/militarism-and-economics-extinction

War is an all out assault on life. Every living being is in peril. The interrelated systems that sustain life are approaching total collapse from resource depletion, wanton killing and the environmental degradation of centuries of senseless war. The single most egregious and unrelenting source of ecocide is the Pentagon, an agency that consumes nearly 50 percent of each U.S. tax dollar extorted from the workers in the name of national defense. More than fifty years ago U.S. President Dwight D. Eisenhower warned that "the problem in defense is how far you can go without destroying from within what you are trying to defend from without." We have gone way too far—beyond the limits of law, morality and of sane self interest. With the Pentagon's practices of obfuscation and denial, it is a daunting task to uncover and document the staggering facts of just how severe—and in some instances irreversible—is the ecological damage brought on by militarism. What is known of the grim statistics is a stunning indictment of the woefully misnamed Department of Defense. How did this happen? What is the extent of the poisoning? Who will clean up the mess? Is it too late to turn this around? Warfare has never been easy on the earth, yet throughout thousands of years of recorded military history, this living planet has managed to recover and adjust to a succession of trampling armies encroaching with roads, leveling forests, damming rivers, polluting the air, the soil and water, digging entrenchments, bombarding and poisoning the lands, destroying habitat and crops, ~~raping~~, pillaging and eliminating uncounted species of plants and animals. The human cost in war has also been high but in past centuries was limited mostly to combatants. That is no longer the reality. The United Nations Children's Fund (UNICEF) estimated in the 1990s that civilian deaths constituted 90 percent of all deaths in war. In recent decades more children have been killed than soldiers and more deaths occur after the battlefield is abandoned than during combat. In almost every U.S. community where the Department of Defense and its corporate military contractors employ millions in the production, maintenance, and storage of "conventional," chemical, and nuclear weapons, the health of the workers and the natural environment is sacrificed. According to a 1989 US General Accounting Office report, the US Military produces more than 400,000 tons of hazardous waste each year. That figure is most certainly a low estimate. With astounding obedience, We the People have been willing to relinquish our lives, our children's lives, our values and the very survival of the earth in the name of national security. In 1942, the 3,000 residents of five rural Tennessee mountain communities were given just a few weeks' notice to vacate their homes and ancestral farms. Thus was the "secret city" of Oak Ridge established, and the 60,000 acres of Tennessee valleys and ridges expropriated for the war effort. The Manhattan Project was developed to enrich the uranium used for the Hiroshima bomb. In subsequent decades, and in the name of national security, officials knowingly subjected atomic industry workers, soldiers and nearby residents to deadly doses of radiation at nuclear sites throughout the country. "Some 300,000 people, or half of those who ever worked in the U.S. nuclear weapons complex, are believed to have been affected by exposure to radiation," asserts Michael Renner, of the World Watch Institute writing in the 1997 book War and Public Health. Every step of the nuclear bomb-making process involves severe environmental contamination that lingers for generations. "Of all the different ways in which military operations have an impact on human health and the environment, nuclear weapons production and testing is the most severe and enduring," Renner says. As a result of naval accidents there are at least 50 nuclear warheads and 11 nuclear reactors littering the ocean floor. Some researchers estimate that the radioactive fallout from atmospheric nuclear tests have already caused as many as 86,000 birth defects and 150,000 premature deaths. Two million more cancer deaths may yet ensue from the now-banned above ground explosions. Despite the horrific consequences of nuclear energy, in Oak Ridge today, the Obama administration has approved an additional 7.5 billion dollars for refurbishing the next generation of thermonuclear weapons, assuring a stockpile of death for generations to come. The unprecedented atomic devastation of Hiroshima and Nagasaki, murdering hundreds of thousands, pales in comparison to the impact of modern weapons of mass destruction. Militarism in this atomic age has developed and used weapons so heinous as to extend the murderous reach to all future generations. After more than 60 years producing atomic weapons and nuclear energy, the Department of Defense and Department of Energy have accumulated over 500,000 tons of so-called depleted uranium, which it offers free of charge to weapons makers throughout the world. In Jonesborough, Tennessee, down a quiet country lane in the heart of the Southern Appalachian Mountains, Aerojet Ordnance employs a small workforce to produce weaponized uranium armaments. Bullets are coated with the radioactive waste from enriching U-235 to produce fuel for nuclear reactors and atomic bombs. According to investigative reporter Bob Nichols, writing in 2010 for the San Francisco Bay View, Iraq and virtually all the rest of the Middle East and Central Asia has been continually dosed for almost 20 years with thousands of tons of weaponized ceramic uranium oxide gas, also known as depleted uranium." These bullets, shells and bombs, when exploded, reach temperatures over 3,000 degrees centigrade and become a lethal uranium aerosol that "never stops indiscriminately maiming and killing." The contamination persists for billions of years, both on the battlefield and at US manufacturing and storage sites. Research has confirmed that uranium oxide (UO) particles, when inhaled, migrate up the olfactory nerve to the brain. They are so small they can even enter the body through the skindestroying cells in the brains, bones, and testicles or ovaries of anyone contaminated with the radioactive particles—friend, foe or noncombatant. In addition to the horrific crimes of authorizing, producing and deploying weaponized uranium, the U.S. military's lethal footprint around the globe includes toxins from heavy metals, dioxins, PCB's, asbestos, mustard, sarin and nerve gas, as well as other chemical and biological weapons. And scattered on battlefields throughout the world are as many as 100 million unexploded antipersonnel land mines. Eighty percent of landmine victims have been noncombatants. In Viet Nam, from 1962 to 1970, the US military engaged in chemical warfare dousing the country with 19 million gallons of herbicides, mostly Agent Orange produced by Monsanto, Dow Chemical and other U.S. manufacturers. The dioxin rich chemicals contaminated about five million acres of farmland, forest and waters. At least one million Vietnamese people and more than 100,000 Americans and allied troops were poisoned with deadly effects that have continued into the third generation. The human and environmental devastation in Central American during the US proxy wars of the 1980s is yet another horrific chapter in the tragedy of US militarism. In the United States alone, the Pentagon is responsible for at least 25,000 contaminated properties in all 50 states, according to a 2008 Washington Post report. Nine hundred abandoned military bases, weapons manufacturing and testing sites and other military-related industries are listed on the Environmental Protection Agency's list of 1,300 sites most hazardous to human and ecological health, and that is only a portion of the polluted sites. As many as 20 million Americans in 43 states drink water contaminated by cancer-causing perchlorate, a carcinogen found in missile and rocket fuel. According to a 1991 edition of Rachel's hazardous Waste news (#224), "… the military has exposed thousands (perhaps millions) of innocent Americans to deadly amounts of radioactivity and to a witch's brew of potent chemical toxins, has covered up these facts, has lied to the victims and their families, has lied to the press, has lied to Congress. It is a scandal and an outrage on such a scale that it takes your breath away." In 2011 it is still hard to catch one's breath in the face of this ongoing and intentional assault on the earth. And of course, it is not just the Pentagon with its lethal global reach, but the insidious corporate/government alliance that Dwight D. Eisenhower warned of over fifty years ago— a crime syndicate that colludes to profit from and deny responsibility for planetary ecocide. Gaia isn't bound by national borders, nor is this distressed planet protected by the false distinctions militarists make between combat zones and the lands they claim to defend. The militarists and the scientists in their employ have reached into the very heavens to harness the energies of the ionosphere in the service of war. Dr. Rosalie Bertell, a scientist and Roman Catholic nun confirms that "US military scientists are working on weather systems as a potential weapon. The methods include the enhancing of storms and the diverting of vapor rivers in the Earth's atmosphere to produce targeted droughts or floods." The US military practiced this so-called "geophysical warfare" in Viet Nam with Project Skyfire and Project Stormfury. Now the Pentagon is arrogantly pursuing what it calls "full spectrum" US military domination. Dr. Bertell has written of military experiments that may have played a part in earthquakes and unusual weather conditions and even accelerated global warming. Current military projects such as HAARP (High-frequency Active Auroral Research Program) are part of a "growing chain of astonishingly powerful, and potentially interactive, military installations, using varied types of electromagnetic fields or wavelengths, each with a different ability to affect the earth or its atmosphere," according to Dr. Bertell. Is there no end to the arrogance? We must intervene. We must put a stop to the militarism characterized by Academy of Natural Sciences writer Roland Wall as "a direct and relentless assault on human and natural ecosystems." The Department of Defense uses 360,000 barrels of oil each day. This amount makes the DoD the single largest oil consumer in the world. According to Sharon E. Burke, the Pentagon's director of operational energy plans and programs, the Defense Logistics Agency delivers more than 170,000 barrels of oil each day to the war theaters, at a cost of $9.6 billion in 2010. Climate change activists, rightly concerned about the continued use of fossil fuels to power our insatiable energy demands, have taken to the streets of Washington, DC to call for a halt to the tar sands oil pipeline, other resisters march in the hundreds to the sites of mountain top removal coal mining, or stand in resistance at the nuclear weapons and nuclear power complexes throughout the nation. Arrests, fines, jail and imprisonment is the lot of many who take a bold stand to call an end to the US military industrial choke hold on the planet. But a strategically disastrous divide persists between activists in the environmental sustainability movements and war resisters who challenge more directly the militarism that is the largest single cause of the Earth's imminent collapse. Have we blindly accepted the paradigm that war is inevitable, that violence is intrinsic to our nature, and that our security depends on a strong military? It is a lie—repeated again and again—but it is still a lie. "Challenging the destruction and damage to the environment and the massive exploitation of oil and metal resources for the military-industrial war machine must become paramount in the work for peace," scientist and author H. Patricia Hynes writes in a recent series of articles on the environmental impact of US militarism. Indeed, as the United Nations asserts, "there can be no durable peace if the natural resources that sustain livelihoods and ecosystems are destroyed." "We don't know how to extricate ourselves from our complicity very surely or very soon," Poet and social critic Wendell Berry asserts. "How could we live without the war economy and the holocaust of the fossil fuels?" We must find the answer to our deadly dilemma and put an end to our complicity in the desecration of the world and destruction of all creation. "To the offer of more abundant life," Berry writes, "we have chosen to respond with the economics of extinction." We cannot let this be the end.

#### The impact is a perpetual state of war

Dabashi 2007

Hamid, Thinking beyond the US invasion of Iran, http://weekly.ahram.org.eg/2007/831/focus.htm

More than being at war, what works best for the US/Israeli warlords is being in "a state of war" -- for the fear of war is the best condition in which they want to keep the world. Come March, April, May or whenever, US/Israel may or may not, invade Iran. If the war indeed happens, no one will count the Iranian dead, for counting them will amount to no moral outrage loud enough to match what is happening to the world. CNN will count the US soldiers' casualties, but even this, too, will dissipate into a vacuous pomposity that could not care less about the poor and disenfranchised Americans who are grabbed by the throat of their poverty, and catapulted half way around the globe to maim, murder, torture, and rape their own brothers and sisters. For every one US casualty (which is one too many) there will be anywhere between one to two hundred Iranian casualties, if we were to take the Iraqi case as our measure. No one will hold anyone responsible. The Iranian neo-con contingency will have made their career and lucrative contracts, and still appear on television. Just like Fouad Ajami, they will tell Americans that these Iranians, just like Iraqis, did not deserve the gift of freedom and democracy that the Americans were offering them (as he proposes in his new book The Foreigner's Gift: The Americans, the Arabs, and the Iraqis in Iraq ). The rest of the world will have gotten even more used to the state of war that US/Israel is imposing on the globe. The invasion of Iran will add yet another front to the US/Israeli global flexing of its military prowess. And if they -- the US government and Jewish state (the two most violent states on planet Earth) -- don't invade Iran, it still makes no difference. All it takes is a comment here by President Bush, or a suggestion there by Vice President Cheney, or yet another confession that Israel makes that it indeed has massive nuclear capacities -- or else planting of a news story that Israel may attack Iran. The actual context of these news, that the US/Israel may or may not attack Iran, is entirely irrelevant to the reality of positing these threats. It is this that keeps the world on the edge of its seat, making fear and warmongering the paramount condition of our lives. In his groundbreaking work on the "state of exception", the distinguished Italian philosopher Giorgio Agamben has begun the uncanny task of theorising what has hitherto been delegated to the realm of necessities legem non habet ("necessity has no law"). Defying this dictum, Agamben has taken Karl Schmitt's famous pronouncement in his Political Theology (that the sovereign is "he who decides on the state of exception") quite seriously and sought to theorise that state of exception. In Agamben's own project, what he calls the "no- man's land between public law and political fact, and between the juridical order and life" remains paramount. But adjacent to that effectively juridical project, there remains a widespread culture of catastrophe that must systematically generate and sustain that state of exception, which here and now in the United States, and the world it ruthlessly rules, amounts to a perpetual state of war. It is to that state, and not merely its potential and actual evidence, that we must learn how to respond.

### Plan

#### The United States Federal Government should abolish the authority to engage in targeted killing.

### Contention Two-Moving Past Just War

#### Just war theory is an obstacle to new ways of understanding and relating to the world-The focus on asking WHICH WARS, forecloses the possibility of asking IF WAR? The 1AC encourages us to move beyond the narrow debates over morality and legality and onto a broader focus that can start to challenge structural violence.

CMSM 13 (CMSM is an association of the leadership of men in religious and apostolic institutes in the United States, Armed Drones: Do They Make us Better People?, May 30, http://www.cmsm.org/documents/05-30-13\_CMSM\_Statement\_Armed\_Drones.pdf)

Focusing on the “just war” theory as the key frame of moral analysis for armed drones also fails to adequately engage our imagination for practices of nonviolent peacemaking. This focus also lowers our capacity to sustain peacemaking practices, and offers little insight into envisioning the justpeace which “just war” theory purports to intend. “Just war” theory also depends on, but doesn't develop the "just people" needed to interpret, apply, and revise the criteria. But even more significant, “just war” theory doesn't prioritize or illuminate a more important moral question about human habits. Therefore, by taking a longer-term view of building a justpeace, we recommend we shift the primary analysis of armed drones from law, “just war” theory, and rights to the question, "what kind of people are we becoming by using armed drones?" The following discussion provides an example of where this ethical approach, i.e. virtue ethics, might draw us. Increasing fear in communities With drones killing people, we become the kind of people who cultivate fear in communities as they wonder when a drone is hovering and if they may be attacked just by being in the wrong place at the wrong time. Drones provoke high anxiety in communities and children become especially afraid. Parents often fear sending their children to school or going to the market. This anxiety and fear is incredibly destructive to trust in communities, and as many have pointed out, drone killing also leads increasing numbers of people to turn to other fearbased strategies, which includes acts we often describe as "terrorism." Increasing impersonal ways of engaging conflict Armed drones are an impersonal means of engaging conflicts. By increasingly relying on the latest destructive machine to settle conflict and destroy the other, we become increasingly less capable and willing to engage various conflicts in humanizing ways that are in accord with our human dignity. For instance, we become less likely to create conditions to defuse the hostility, such as using development programs, restorative justice practices, nonviolent civilian resistance training, or unarmed civilian peacekeeping. Further, we also become less likely to speak face-to-face with our opponents, less empathetic for the other, less prone to healing and more apt to ignoring, excluding, de-faming, and even destroying in our various relationships. The capacity for empathy is a core virtue of human flourishing as President Obama has even promoted in the past. But armed drones significantly damage this capacity in ourselves as well as lowering the empathy that others may have for us. This impersonal way of engaging conflict is also manifested in the video-game mentality of the drone controllers and thus exacerbates the objectification of others. Such objectification contributes to the habits in our culture of relating to others primarily as instruments for economic gain, political power, sexual gratification, etc. One of the more direct manifestations of this habit is the development of higher rates of post-traumatic stress syndrome in military drone operators compared to soldiers in combat zones. Avoiding the roots of conflicts Using armed drones also lowers our engagement and effectiveness in addressing the roots of conflicts. Hence, although they may appear to be immediate or short-term resolutions, i.e. “x” leader is killed, we soon end up facing the same conflict re-surfacing in new ways. Then we wonder why we seem to lurch from hostility to hostility. We must develop practices and habits that get closer to the roots of conflict to transform them into opportunities for growth and human flourishing. President Obama is wise to raise the issue of addressing “underlying grievances,” but when coupled with ongoing armed drone attacks, we will largely obstruct any social gains and create more "grievances." In our culture, this habit of avoiding root causes shows up too often in our criminal justice system with its high recidivism rates; school disciplinary systems that too often focuses on exclusion; immigration debate that overemphasizes border security without attention to the drivers of migration; and even friends who too often are unwilling to offer constructive critique to each other. Using armed drones will likely exacerbate this habit and some cultural problems that arise from it. Diminishing key virtues Using armed drones diminishes other key virtues besides empathy. For instance, the virtue of hope in others, particularly regarding the capacity to change will falter. We see this showing up in the ways we too often disconnect, avoid, or give up on people who think differently than us in our families, in the criminal justice system, and in our political wrangling. The virtue of solidarity with all people, especially the poor and marginalized will become less active. We damage solidarity not only by increasing fear and cultivating fear-based strategies of violence in poor and marginalized communities, but also by instigating an arms race in drones, which diverts funds away from those in urgent need. The virtue of courage that risks one's life to lift up the dignity of all people will also be diminished. This is incredibly damaging to our capacity to imagine, enact, and sustain the practices of nonviolent civilian resistance, which has driven our greatest social movements and overthrown dictators across the globe in much more sustainable ways than any violent approach. The virtue of justice also suffers in our culture as we ramp up armed drones. A preoccupation with technical legal issues regarding the use of lethal force, risks diverting attention from the deeper and more significant form of justice that focuses on the harms done to relationships and how to heal them in ways that address human needs, i.e., restorative justice. Using armed drones damages our capacity to see the harm done to relationships and to imagine how to heal that harm in a sustainable way. Perpetuating this destructive habit will likely increase patterns in our culture such as our high recidivism, divorce and suicide rates, etc. The virtue of nonviolent peacemaking which realizes the good of conciliatory love that draws enemies toward friendship, and the good of our ultimate unity and equal dignity of all people is also diminished by continued reliance on armed drones. To recognize this virtue is not to deny that violence is presently part of our experience, but to acknowledge that the habit of nonviolent peacemaking is an expression or basic component of human flourishing. For those professing Christianity, which many of our leaders do, Jesus’ example clarifies that nonviolent peacemaking is a central virtue. The strategies and tactics we engage become practices, which cultivate the character habits of human persons and societiess. Although President Obama asserts that his “high threshold” for the “lethal action” of drones respects the “inherent dignity of every human life,” and John Brennan claims that armed drones satisfy the "principle of humanity," the analysis above indicates some deeper concerns and a fuller vision of "humanity" we should attend to.

#### Militarism is process; exposing its hidden circuits of imperial violence is critical to demystifying its hegemony; the affirmatives moment of interruption is a breakaway from the paranoia that current governs national security policy.

McClintock 9 (Anne, is a Professor of English and Women’s and Gender Studies at the University of Wisconsin, “Paranoid Empire: Specters from Guantánamo and Abu Ghraib,” Project Muse)

By now it is fair to say that the United States has come to be dominated by two grand and dangerous hallucinations: the promise of benign US globalization and the permanent threat of the “war on terror.” I have come to feel that we cannot understand the extravagance of the violence to which the US government has committed itself after 9/11—two countries invaded, thousands of innocent people imprisoned, killed, and tortured—unless we grasp a defining feature of our moment, that is, a deep and disturbing doubleness with respect to power. Taking shape, as it now does, around fantasies of global omnipotence (Operation Infinite Justice, the War to End All Evil) coinciding with nightmares of impending attack, the United States has entered the domain of paranoia: dream world and catastrophe. For it is only in paranoia that one finds simultaneously and in such condensed form both deliriums of absolute power and forebodings of perpetual threat. Hence the spectral and nightmarish quality of the “war on terror,” a limitless war against a limitless threat, a war vaunted by the US administration to encompass all of space and persisting without end. But the war on terror is not a real war, for “terror” is not an identifiable enemy nor a strategic, real-world target. The war on terror is what William Gibson calls elsewhere “a consensual hallucination,” 4 and the US government can fling its military might against ghostly apparitions and hallucinate a victory over all evil only at the cost of catastrophic self-delusion and the infliction of great calamities elsewhere. I have come to feel that we urgently need to make visible (the better politically to challenge) those established but concealed circuits of imperial violence that now animate the war on terror. We need, as urgently, to illuminate the continuities that connect those circuits of imperial violence abroad with the vast, internal shadowlands of prisons and supermaxes—the modern “slave-ships on the middle passage to nowhere”—that have come to characterize the United States as a super-carceral state. 5 Can we, the uneasy heirs of empire, now speak only of national things? If a long-established but primarily covert US imperialism has, since 9/11, manifested itself more aggressively as an overt empire, does the terrain and object of intellectual inquiry, as well as the claims of political responsibility, not also extend beyond that useful fiction of the “exceptional nation” to embrace the shadowlands of empire? If so, how can we theorize the phantasmagoric, imperial violence that has come so dreadfully to constitute our kinship with the ordinary, but which also at the same moment renders extraordinary the ordinary bodies of ordinary people, an imperial violence which in collusion with a complicit corporate media would render itself invisible, casting states of emergency into fitful shadow and fleshly bodies into specters? For imperialism is not something that happens elsewhere, an offshore fact to be deplored but as easily ignored. Rather, the force of empire comes to reconfigure, from within, the nature and violence of the nation-state itself, giving rise to perplexing questions: Who under an empire are “we,” the people? And who are the ghosted, ordinary people beyond the nation-state who, in turn, constitute “us”? We now inhabit a crisis of violence and the visible. How do we insist on seeing the violence that the imperial state attempts to render invisible, while also seeing the ordinary people afflicted by that violence? For to allow the spectral, disfigured people (especially those under torture) obliged to inhabit the haunted no-places and penumbra of empire to be made visible as ordinary people is to forfeit the long-held US claim of moral and cultural exceptionalism, the traditional self-identity of the United States as the uniquely superior, universal standard-bearer of moral authority, a tenacious, national mythology of originary innocence now in tatters. The deeper question, however, is not only how to see but also how to theorize and oppose the violence without becoming beguiled by the seductions of spectacle alone. 6 Perhaps in the labyrinths of torture we must also find a way to speak with ghosts, for specters disturb the authority of vision and the hauntings of popular memory disrupt the great forgettings of official history. Paranoia Even the paranoid have enemies. —Donald Rumsfeld Why paranoia? Can we fully understand the proliferating circuits of imperial violence—the very eclipsing of which gives to our moment its uncanny, phantasmagoric cast—without understanding the pervasive presence of the paranoia that has come, quite violently, to manifest itself across the political and cultural spectrum as a defining feature of our time? By paranoia, I mean not simply Hofstadter’s famous identification of the US state’s tendency toward conspiracy theories. 7 Rather, I conceive of paranoia as an inherent contradiction with respect to power: a double-sided phantasm that oscillates precariously between deliriums of grandeur and nightmares of perpetual threat, a deep and dangerous doubleness with respect to power that is held in unstable tension, but which, if suddenly destabilized (as after 9/11), can produce pyrotechnic displays of violence. The pertinence of understanding paranoia, I argue, lies in its peculiarly intimate and peculiarly dangerous relation to violence. 8 Let me be clear: I do not see paranoia as a primary, structural cause of US imperialism nor as its structuring identity. Nor do I see the US war on terror as animated by some collective, psychic agency, submerged mind, or Hegelian “cunning of reason,” nor by what Susan Faludi calls a national “terror dream.” 9 Nor am I interested in evoking paranoia as a kind of psychological diagnosis of the imperial nation-state. Nations do not have “psyches” or an “unconscious”; only people do. Rather, a social entity such as an organization, state, or empire can be spoken of as “paranoid” if the dominant powers governing that entity cohere as a collective community around contradictory cultural narratives, self-mythologies, practices, and identities that oscillate between delusions of inherent superiority and omnipotence, and phantasms of threat and engulfment. The term paranoia is analytically useful here, then, not as a description of a collective national psyche, nor as a description of a universal pathology, but rather as an analytically strategic concept, a way of seeing and being attentive to contradictions within power, a way of making visible (the better politically to oppose) the contradictory flashpoints of violence that the state tries to conceal. Paranoia is in this sense what I call a hinge phenomenon, articulated between the ordinary person and society, between psychodynamics and socio-political history. Paranoia is in that sense dialectical rather than binary, for its violence erupts from the force of its multiple, cascading contradictions: the intimate memories of wounds, defeats, and humiliations condensing with cultural fantasies of aggrandizement and revenge, in such a way as to be productive at times of unspeakable violence. For how else can we understand such debauches of cruelty? A critical question still remains: does not something terrible have to happen to ordinary people (military police, soldiers, interrogators) to instill in them, as ordinary people, in the most intimate, fleshly ways, a paranoid cast that enables them to act compliantly with, and in obedience to, the paranoid visions of a paranoid state? Perhaps we need to take a long, hard look at the simultaneously humiliating and aggrandizing rituals of militarized institutions, whereby individuals are first broken down, then reintegrated (incorporated) into the larger corps as a unified, obedient fighting body, the methods by which schools, the military, training camps— not to mention the paranoid image-worlds of the corporate media—instill paranoia in ordinary people and fatally conjure up collective but unstable fantasies of omnipotence. 10 In what follows, I want to trace the flashpoints of imperial paranoia into the labyrinths of torture in order to illuminate three crises that animate our moment: the crisis of violence and the visible, the crisis of imperial legitimacy, and what I call “the enemy deficit.” I explore these flashpoints of imperial paranoia as they emerge in the torture at Guantánamo and Abu Ghraib. I argue that Guantánamo is the territorializing of paranoia and that torture itself is paranoia incarnate, in order to make visible, in keeping with Hazel Carby’s brilliant work, those contradictory sites where imperial racism, sexuality, and gender catastrophically collide. 11 The Enemy Deficit: Making the “Barbarians” Visible Because night is here but the barbarians have not come. Some people arrived from the frontiers, And they said that there are no longer any barbarians. And now what shall become of us without any barbarians? Those people were a kind of solution. —C. P. Cavafy, “Waiting for the Barbarians” The barbarians have declared war. —President George W. Bush C. P. Cavafy wrote “Waiting for the Barbarians” in 1927, but the poem haunts the aftermath of 9/11 with the force of an uncanny and prescient déjà vu. To what dilemma are the “barbarians” a kind of solution? Every modern empire faces an abiding crisis of legitimacy in that it flings its power over territories and peoples who have not consented to that power. Cavafy’s insight is that an imperial state claims legitimacy only by evoking the threat of the barbarians. It is only the threat of the barbarians that constitutes the silhouette of the empire’s borders in the first place. On the other hand, the hallucination of the barbarians disturbs the empire with perpetual nightmares of impending attack. The enemy is the abject of empire: the rejected from which we cannot part. And without the barbarians the legitimacy of empire vanishes like a disappearing phantom. Those people were a kind of solution.

## \*\*\*2AC

### 2AC Rodriguez/James

#### First, the permutation solves and the aff is a prerequisite to the kritik –

#### A. MUTUAL PARATICISM – the McClintock evidence says that the alternative gives the executive the justification to engage in militaristic targeted killing strategies – by using the fear of violence at the hands of the black cyborg, the executive will prop up white supremacist institutions rooted in militarism

#### Turns the critique more than they can solve; this becomes virtuous violence that cements the sovereign power they attempt to ward off

Campos 07 (Joseph H. Campos, The State and Terrorism: National Security and the Mobilization of Power, google books pg 101)

Later it was discovered that the U.S.' strikes against terrorist facilities in Sudanwere in fact attacks on pharmaceutical facilities. As long as the state maintains and successfully promotes its virtuous violence, it is able to name any action as justified in defense of the state and the security of its citizenry. Terrorist violence, not statist violence, is portrayed as the outlaw component of the international world order. Everything within the control of the state - from vast bodies of water, to borders, and ultimately to the complex working of the individual body - becomes a national security site that must be secured against the violence of terrorism. The state frames terrorists as inhumane individuals who corrupt the battlefields of statist control as it turns the "war" from actual fields of battle with physical space to fields of battle that are indeterminate, unstructured, and malleable. "The enemies of peace cannot defeat us with traditional military means" (Clinton, 1999: 86) and thus they warp time and space "realities" of the state in their production of fear and terror. The "civilized" order is then solidified and enacted by the state in the face of terrorism's "uncivilized" nature.

#### C. PRESIDENTIAL PRE-EMPTION – as long as the executive has the authority to kill whoever they want at their will, it becomes impossible for the black cyborg to mount an effective revolution, the war doesn’t just stop abroad, it can be contextualized to a war against black communities – the black body will be in the cross-hairs and their ignorance of the war abroad means the Black Cyborg’s revolution always fails

Bloice et al 13 (Carl Bloice is a BlackCommentator.com Editorial Board member, writer and senior activist in San Francisco, a member of the National Coordinating Committee of the Committees of Correspondence for Democracy and Socialism, a moderator at portside.org and formerly worked for a healthcare union. Bill Fletcher, Jr. is a long-time racial justice, labor and international activist and writer. He is a Senior Scholar with the Institute for Policy Studies and the immediate past president of TransAfrica Forum. He is the co-author of Solidarity Divided. Jamala is a long-time organizer and writer. She is a 2011 Alston-Bannerman Fellow and author of The Best of The Way I See It & Other Political Writings. She is the co-founder of the Organization for Black Struggle. “Black America and Obama’s Foreign Policy,” http://www.zcommunications.org/black-america-and-obama-s-foreign-policy-by-bill-fletcher-jr.html)

Well, this is a partial list, but the point here is that there is something very wrong in Obama’s foreign policy, yet you would not know that from Black America’s response. Foreign policy is not being debated on most African American talk radio programs and very rarely do we hear African American commentators in the mainstream media address the limitations of US foreign policy under Obama. While the Congressional Black Caucus has increasingly criticized the President around domestic policies, particularly the need by the administration to address the economic depression-like conditions of Black America, there is relative silence on foreign policy. This relative silence appears to be rooted in the same general problem that has afflicted Black America since the election of Obama: a belief that criticism and pressure is somehow destructive and disloyal. One can only conclude this in light of the fact that on most foreign policy matters Black America has shown an historic identification with the struggles for liberation and independence, especially in Asia, Africa and Latin America. African Americans were the most critical demographic segment of the USA when it came to the US invasion of Iraq, for instance, and we regularly criticize and openly oppose interventionist activities by the USA…except when they are carried out by the Obama Administration. We are not waving our fingers at anyone. Rather we are suggesting that this is a dangerous course of action because it represents a failure to recognize that the Obama administration is not about one individual named Barack Obama. It is an administration overseeing policies, many historically rooted, in the objective of building and sustaining global domination. In other words, this goes way beyond a question of Obama’s personal views and beliefs and speaks to the sort of administration that he constructed, including who were named top officials and who were excluded. By remaining silent in the face of US aggression (and law violations, such as the murder of Awlaki and drone attacks that take the lives of many civilian noncombatants) we are making several mistakes. For one, we are ignoring the precedent that is being set. Kill one US citizen without even an indictment (let alone a trial) and where does it end? Wave our swords at Iran and promote destabilization, and does this result in an all-out war? Send troops to Uganda, and does this become another Vietnam? Cajole military forces in one African country to invade another? None of this benefits Black America—not to mention the rest of the world—in the slightest and under other circumstances many African Americans would be protesting. Paradoxically, it is probably time for us to rethink Obama’s remarks at the Congressional Black Caucus banquet in September. When he said African Americans needed to stop complaining and put on our marching boots, many people became upset and felt insulted. But let’s think about this for a moment. Too many of us have been content to complain—sometimes bitterly—in private about what we fail to see from the Obama administration. So, maybe it is time to put on those marching boots, indeed, and march in protest not only against the demonic activities of the Republicans but as well against US aggression carried out by the first African American President of the United States of America? If not now, when? If not you (us), who?

#### there is no trade-off between the two methods and their attempt to indicate there is one and make our methodologies diametrically opposed to each other partakes in a violence form of knowledge production that only voting aff can prevent – our form of scholarship by kritiking just war theory is necessary to solve the harms of the K – this is an independent reason to vote affirmative

Allen 7 (Douglas Allen Department of Philosophy, University of Maine “Mahatma Gandhi on Violence and Peace Education,” Project Muse)

Gandhi, of course, is very concerned with violence in the more usual sense of overt physical violence. He devotes considerable attention to identifying such violence, trying diverse approaches to conflict resolution, and providing nonviolent alternatives. This is evident in his many writings and struggles directed at war, overt terrorism, outbreaks of class and caste violence, and Hindu-Muslim communal violence. 6 However, for Gandhi, such serious overt violence constitutes only a small part of the violence that must be addressed by peace education. Gandhi’s approach to education emphasizes both the multidimensional nature of violence and the structural violence of the status quo. Educational violence cannot be separated from linguistic, economic, psychological, cultural, political, religious, and other forms of violence. These many dimensions of violence interact, mutually reinforce each other, and provide the subject matter and challenge for peace education. For example, language, inside or outside the classroom, can serve as a violent weapon used to control, manipulate, humiliate, intimidate, terrorize, oppress, exploit, and dominate other human beings. ‘‘Peaceful’’ situations, free from overt violent conflict, may be defined by deep psychological violence. If I am filled with ego-driven hatred, manifested as self-hatred and hatred for others, I am a very violent person. This will be manifested in how I relate to myself and to others, even if I repress or control my desire to strike out violently at the targets of my hatred. In his analysis of ‘‘normal’’ British colonial education in India, Gandhi frequently analyzes how the structures, values, and goals of such educational models inflicted great psychological and cultural violence on colonized Indians. Unlike most philosophers and others who adopt ethical and spiritual approaches, Gandhi places a primary emphasis on basic material needs and the ‘‘normal’’ state of economic violence. Repeatedly, he uses ‘‘violence’’ as synonymous with exploitation. He is attentive to unequal, asymmetrical, violent power relations in which some, who possess wealth, capital, and other material resources, are able to exploit and dominate those lacking such economic power. Gandhi identifies with the plight of starving and impoverished human beings and with the plight of peasants, workers, and others who are disempowered and dominated. He emphasizes that such economic violence is not the result of supernatural design or an immutable law of nature. It involves human-caused oppression, exploitation, domination, injustice, and suffering, and, hence, we as human beings are responsible. If I could change conditions and alleviate suffering, but I choose either to profit from such structural violence or not to get involved, I perpetuate, am complicit in, and am responsible for the economic violence of the status quo. Obviously, incorporating such concerns of economic violence broadens and radically changes the nature of peace education. In pointing to Gandhi’s radical challenges and to his value as a catalyst, we may touch briefly on a few aspects of educational violence in typical modern university settings. While focusing on universities, we must keep in mind that Gandhi submits that peace education must emphasize the formative training and socialization of young children. Most people do not think of universities and classroom teaching as violent, but Gandhi argues that ‘‘normal’’ university education is very violent, in terms of both multidimensional violence and the violence of the status quo. From Gandhi’s perspective, the ‘‘peaceful,’’ seemingly nonviolent classroom can be a very violent place, even when there are no actual outbursts of violence. A professor may use the grade as a weapon to threaten, intimidate, terrorize, and control students, including those who raise legitimate concerns questioning the analysis of the teacher who has institutional power over their futures. A teacher may use language, or even facial expressions and other body-language communication, in a violent way as when ignoring, humiliating, or ridiculing students who ask questions. Most often, these students will become silenced and will not subject themselves to the dangers of any further such terrifying humiliation. In more general terms, Gandhi would emphasize that universities educate students and do research in violent ways. Modern universities have increasingly become commodified and corporatized. Education is a good investment. Commodified students, as a means to some corporate end, are our most important ‘‘product.’’ Through education we increase their market-driven exchange value. Central Gandhian ethical, cultural, spiritual, social, and humanistic priorities regarding peace and nonviolence are usually ignored, occasionally attacked as unrealistic, and sometimes acknowledged but then unfunded and marginalized. Gandhi views many courses, departments, and colleges as violent even if this is taken as the status quo in no need of justification. Economic and business courses assume a framework and orientation in which students are educated to calculate how to maximize their narrow, ego-defined self-interests and how to defeat opponents and win economically in a world of adversarial, win-lose relations. For Gandhi, we are ‘‘educating’’ our students to such dominant economic models, models in which economic success is synonymous with maximizing economic exploitation, and exploitation is always violent. Similarly, Gandhi’s peace education would analyze most political science or government courses as inherently violent since they claim to be value-free but actually assume, as an immutable given, a status quo framework in which we live in a violent world of antagonistic adversarial relations. The goal is to win by amassing greater power and dominating those challenging one’s power interests. Similarly, public relations and communications courses usually adopt a violent framework in which the goal is to use language, images, and media to manipulate and control others, to get one’s way, and to maximize one’s narrow interests in winning in a world of violent relations. In terms of his own professional background, Gandhi was a barrister, and he makes the same kinds of criticisms of the violent adversarial legal system in which the goal is not cooperation, reconciliation, and peaceful relations, but exacerbating and exploiting multidimensional violence and winning at any cost by defeating the other. To provide one other, disciplinary illustration, Gandhi’s peace education points to the normal violence of the status quo reflected in most disciplines of the sciences, engineering, and technology. Scholars uncritically adopt models of instrumental rationality in which they provide the means allowing for the ends of control, domination, and exploitation of other human beings and of nature. Gandhi is not focusing on individual professors or students who are rewarded for acquiring and applying such scientific and technological means. His more fundamental and radical critique is of the unacknowledged structural violence that defines such disciplines and has devastating violent economic, military, political, and environmental effects on most of humanity and on nature. One of the most valuable contributions of Gandhi’s approach to violence is to broaden our focus so that we are able to situate our peace-education concerns in terms of the larger dominant, multidimensional structures of the violence of the status quo. For example, we uncritically accept the existence of a permanent war economy as just the way things are. We do not critique how the permanent war economy was created, is maintained, and flourishes best under conditions of insecurity, terror, violence, and war. We do not critique how it removes resources that could be provided to meet vital human needs and to provide alternative nonviolent ways of relating. Instead we accept a view of jobs and economic security dependent on a permanent war economy of insecurity, and we train students to become functionaries and contributors to a more effective war economy based on the perpetuation and domination of structural violence. Similarly, Gandhian peace education raises an awareness of how universities have increasingly become integral parts of what President Eisenhower called the military-industrial complex and what Senator J. William Fulbright reformulated as the military-industrial-academic complex.7 Universities increasingly approach transnational corporations, the military, the government, and other funding sources and promote themselves as valuable places to invest. Universities, as institutions of educational violence, provide the means, in terms of applied research and the education of students, to further the ends of the structural violence of the military-industrial complex based on the hierarchical, multidimensional, and violent relations of control, exploitation, and domination.

#### And tracing the history of just war in relationship to targeted killing and the rest of militarism has to be the starting point – it’s the primary way militarism justifies itself, otherwise we cede academia to the miltiary

Moore 01 (Thomas, An Australian Approach to ethic warfare?, War, Ethics and Justice: New Perspectives on a Post-9/11 World, google books, pg39)

The revival of just war theory in the aftermath of the September 11, 2001 (9/11) attacks in the United States reveals the contradictory and contested nature of moral claims about violence within International Relations. If political scientists are often criticised for "fiddling while Rome burns' (Strauss 1962: 327) then the extensive revival of just war theory in public debates about armed intervention in Iraq and Afghanistan demonstrates the importance of moral reasoning in public deliberation about warfare and violence in International Relations. The extensive deployment of just war theory in the global war on terror raises signi- ficant questions about the contradictory relationship between political practice and political theory within the just war tradition. The strength of the just war tra-dition lies in its capacity to generate an understanding of the communitarian basis of modem militaries and how decisions about warfare are questions for deliberation within political community. Nonetheless, this instrumental view of just war theory thinks of just war as a rational body of conditions that must be satisfied in order to go to war (jus ad bellum) and in the fighting of war (jus in bello) This chapter examines the way in which parliamentary debate about the Iraqi intervention highlights the limitations of the just war theory as a public dis- course of warfare. A failure to examine the 'difficult questions' of just war theory within the official discourse of Australian foreign policy have revealed how the vocabulary of the just war tradition has become a 'permission slip’ for states in justifying the global war on terror. The 'difficult questions' of the just war tradition have been overlooked in the need to provide a moral justification for an intervention that was contrary to international law.

#### Their starting point is too broad, specificity and critique of specific instances of policy like targeted killing are critical to political transformation

Pascal Bruckner 86, Maître de conférence at the Institut d’Études Politiques de Paris, 1986

(Tears of the White Man)

Here again, though, our analysis must be refined. A universal and angelic and limitless fellowship would be disembodied, insufficient to deal with the misfortunes of any particular category or group of people. Through large-scale institutions, unions, political parties, and associations, I can reinforce and enlarge it to global dimensions, and through them I am obliged to make gestures of abstract charity in the form of food, medicine, and money, to countries whose names I do not know. But we choose our causes as our causes choose us, in an inner encounter with the outside world, in which the world proposes as much as we dispose. This is why we cannot honestly embrace all causes and also why we cannot be disinterested in any of them. When we express concern for Poland, we may be scolded by those who would have us also remember El Salvador, Lebanon, or South Africa. We must reply that a thousand causes for outrage are only so many reasons to do nothing, and that if we are urged not to prefer one struggle over another, East or West or South, we are being pushed toward an involvement that has no limits, which is really complete lack of involvement. It would mean the fairyland of solidarity with no concern. I feel solidarity, period, like some mystical and bloodless love that floats in the air. To be effective, solidarity has to be circumscribed and channeled. Other solidarities can be based on it, but only as aims sought by other people. To be effective, responsibility must choose a limited field of action and a specific geographic area (which is not related to its distance). Without that, it is indeterminate, blind. Our need for political action and sympathy beyond national borders must be tailored to the scale of causes in a particular area, beyond which there is nothing but the hubbub and babbling of the news media. In this respect, too much generosity is suspicious. A fellowship that expresses itself in general terms and that is incapable even of saying the name of those people whom it helps is the solidarity of armchair windbags. It dies of its own purity, from choosing everything. It is nothing but a grandiose slogan, like the postwar label “existentialist,” which was invoked everywhere and anytime. It gives support to the most dissimilar causes with the same enthusiasm. The same people who support the PLO in July with similar arguments, and six months later will support some other guerilla movement. Details are minimized in all cases, and common denominators are sought where historical details should call for exact analyses, strict attention to the facts. It is purely sentimental attachment to people in the outside world, and the Cambodians, Palestinians, and Lebanese all march through the square marked “Victim.”; it is the same preordained ritual for different participants. This kind of solidarity is for mercenaries. of the news media who must impartially cover all the active spots on earth. Let us not ask more of the media than what they already do quite well---make us aware of human problems. Our sort of attachment to the outside world cannot follow the rhythm of the news, even if we do care about it. We must learn to detach ourselves from the hassle of the headlines and hot stories, so we can take root somewhere on earth. Newspapers and television cannot possibly serve as a guide to action because, when the TV screen stops talking about a country, it continues to exist. If we based our attention to the world on the pattern of the news media, we would develop the flexibility of public opinion, which is too apt to take a stand for one group one day and another the next. That is a kind of technological solidarity for the busy ~~man~~ who wastes his effort and spreads ~~him~~self too thinly. A hand held out in this way will soon be pulled back; reflex solidarity provides aid, but then takes it back again.

#### And our scholarship produces empathy that breaks up a self-fulfilling cycle of violence against those that are exploited and marginalized by domestic and international militarism

Allen 7 (Douglas Allen Department of Philosophy, University of Maine “Mahatma Gandhi on Violence and Peace Education,” Project Muse)

Gandhi’s peace-education approach offers possibilities for conflict resolution when contradictions become exacerbated and individuals, groups, or nations are on the brink of overt violence. Gandhi’s own life is replete with illustrations of how he was able to intervene through listening, sympathizing, engaging in dialogue, fasting, being willing to suffer, and other forms of nonviolent intervention and resistance in order to defuse very tense, violent situations. Peace education can teach us how to empathize with what the other is feeling, change our language, and practice nonviolent interventions that can break escalating causal cycles of violence that are about to explode. If someone intent on inflicting violence confronts me, Gandhian peace education offers many responses that may prove effective in preventing violence. If I manage to limit my ego, achieve a larger perspective, and empathize with the other’s feelings, this may allow for dialogue and for creating nonthreatening relations with the other. In addition, Gandhi repeatedly emphasizes that intellectual approaches with rational analysis often have no transformative effect on the other, but approaches of the heart, involving deep personal emotions and feelings, often have profound relational and transformative effects. If I refuse to strike back and am willing to embrace sacrifice and suffering, this can disrupt the expectations of the violent other, lead to a decentering and reorienting of an extremely violent situation, and touch the other’s heart. Throughout his writings on satyagraha and other methods for resisting and transforming violence, Gandhi proposes numerous ways for relating to short-term violence and moving toward a conflict resolution grounded in truth and nonviolence.

#### Their pessimism creates the conditions for a self-fulfilling prophecy of violence and can’t transform the structures it attempts to criticize – the black cyborg will never be able to transcend institutions of domestic militarism and will be pigeon-holed into a status of social death

Chernus last updated 13 (Ira Chernus PROFESSOR OF RELIGIOUS STUDIES UNIVERSITY OF COLORADO AT BOULDER “REINHOLD NIEBUHR'S CRITIQUE OF NONVIOLENCE” http://www.colorado.edu/ReligiousStudies/chernus/Niebuhr.htm)

Their theological mentor soon began to complain that they had missed his point. He protested that his ideas were being used to justify the kind of self-righteousness that he most opposed. He pointed out that the U.S., in its effort to protect the "free world," sometimes accepted injustices as bad as those it was opposing. In the last years of his life, he criticized the Vietnam War as the most egregious example of U.S. good intentions gone awry. But it was too late. His words had helped to set in motion political changes that he could not control. Ironically, his own theories could explain why this would happen and why it would be inevitable. Niebuhr always appreciated the ironies of human life. For him, they were the clearest evidence that we are all finite, fallible creatures whose best efforts for good are always mixed with evil, beyond our control. Yet he could never accept the irony that his Christian "realism" and his rejection of nonviolence, however well-intentioned, had helped to bring the U.S. to moral disasters like the Vietnam War, and the world to the brink of nuclear destruction. However, this outcome may be less ironic than it appears. There is a clear logical line leading from Niebuhr's initial premises to the horrors of the cold war and the nuclear age. Niebuhr's thinking starts out from a world divided between one transcendent, infinite Creator and many lowly, finite creatures. It is a hierarchical world, with an inevitable tension between the ruler and the ruled. The same kinds of divisions and tensions mark the relationships among the creatures. They experience themselves as essentially separate from each other. They are like the separate pots produced by the potter, all lined up one by one on the shelf. They have no pre-existing connections as part of their essential being. So they must struggle to make connections. But precisely because they feel so small and isolated, each creature tries to aggrandize itself at the expense of others. So the struggle to make connections becomes an arena of conflict and domination. The hierarchical structure of the cosmos is replicated in every human society, from the nuclear family on up to the family of nations. The ruler dominates, hoping to preserve at least a minimal degree of order. The ruled resist domination. The cycle of conflict and violence has no end. What is to prevent such a world from degenerating into all-out chaos? The only answer Niebuhr could offer is some combination of a bit of reason and a bit of humility, as preached by religious leaders like himself. But his own theory predicts that reason and humility will always be overwhelmed by human passions. The only real limit to the destructiveness of social conflict is the limit set by the state of destructive technology. Unfortunately for Niebuhr, during his lifetime technology surpassed all limits in its ability to destroy. The specter of nations threatening each other with total obliteration, using weapons on hair-trigger alert, was actually Niebuhr's own picture of human society as a jungle, taken to its extreme. From the viewpoint of the nonviolence tradition, this tragedy flows inexorably from Niebuhr's premises. If the basic fact of reality is not connectedness but separation, if the basic structure of reality is not freedom but subjection to hierarchical authority, then there is no way to escape from conflict, violence, and destruction. Niebuhr often described the human condition as "tragic." The nonviolence tradition would suggest that the tragedy is not in some unalterable human condition, but in a description of human life that makes tragedy the only possible outcome. The fate of Niebuhr's writings, leading to results he neither expected nor approved, shows that every view of human life can become a self-fulfilling prophecy. Any words that describe human life and human society help to create the kind of life and the kind of society that they describe. The nonviolence tradition is based on descriptions of human life quite different from Niebuhr's. They allow the possibility of escaping from tragedy into a more cooperative, harmonious, and peaceful life. And precisely because they allow for that possibility, they may make it more possible.

#### The alternative fails – We cannot criticize racial violence without also acknowledging war waged by the state in our name—you cannot cherrypick opposition to violence.

Ransby-professor African American Studies University of Illinois at Chicago-7 Celebrate King not just for civil rights but also for antiwar activism

http://progressive.org/media\_mpransby010907

This Martin Luther King Jr. Day, as American deaths in Iraq exceed 3,000 and Iraqi casualties climb into the hundreds of thousands, we need to remember King's words of wisdom about the perils of war. King was not only an advocate of desegregation and civil rights, but also an internationalist, who in 1967 took a principled but controversial stand against the escalating war in Vietnam. But many Americans seem more comfortable remembering the early years of his political career than the later ones. In fact, King was smarter, stronger and surer in the last years of his life than he was in 1955, when he first gained national attention. He opposed the war in Vietnam for some of the same reasons that a majority of Americans now oppose the war in Iraq. In April 1967, the Nobel Peace Prize recipient delivered an eloquent antiwar speech at Riverside Church in New York City. It was one of his most powerful orations. "I could never again raise my voice against the violence of the oppressed in the ghettos without having first spoken clearly to the greatest purveyor of violence in the world today -- my own government," he said. King not only advocated nonviolence for the poor, oppressed and subjugated black people of the South, but also for the presidents, the power brokers and profiteers. In King's view, it is self-serving and duplicitous to tell protesters and people without much power to be calm, dignified and non-aggressive, but at the same time allow governments to perpetuate even greater violence against innocent civilians for the sake of economic and political interests. In January 2007, it's crucial to understand King's message about the dangers of war and imperialism. "Somehow this madness must cease," he said. "We must stop now. I speak as a child of God and brother to the suffering poor of Vietnam. I speak for those whose land is being laid waste, whose homes are being destroyed, whose culture is being subverted. I speak for the poor in America who are paying the double price of smashed hopes at home and death and corruption in Vietnam. I speak as a citizen of the world, for the world as it stands aghast at the path we have taken. I speak as an American to the \_leaders of my own nation. The great initiative in this war is ours. The initiative to stop it must be ours." King is known widely, but he is not known deeply. As theological and scholar/activist Vincent Harding once wrote, King has been sanitized and made safe for mass consumption. King was not simply a dreamer but a doer, and some of his most admirable actions were the controversial ones. When he spoke out against the war in Southeast Asia he was criticized as overstepping the bounds of a civil rights leader. King's response was that issues of injustice all over the world were of concern to him. The richness of King's message about nonviolence is in its breadth and its depth. So as schools, churches, temples and synagogues honor King this year, let's not simply remember the King that stood on the steps of the Lincoln Memorial and called for racial unity in 1963, but also the King that stood at the pulpit of Riverside Church and called for an end to wars of aggression in 1967. Its relevance to the moral challenges of 2007 should be readily apparent.

### 2AC Internal

#### The affirmatives harms aren’t constructed in a linear, imminent, infinite fashion, but rather based off of the conditions that produce militarism and flawed interpretations of just war theory that justify targeted killing policy – we don’t seek to provide 100% causal explanations, but rather understand the pretext for decisions that make militaristic violence possible – that’s our Dabashi evidence – and a discussion of conditions solves the K – it produces epistemologically correct advocacy

Dipert 6 (Randall, PhD, Professor of Philosophy, University at Buffalo, Buffalo, “Preventive War and the Epistemological Dimension of the Morality of War,” https://www.law.upenn.edu/live/files/1291-dipert-preventive-war)

We have seen a number of reasons why some preventive wars are morally justified. Nevertheless, this justification hinges on what I have called an epistemic threshold. This threshold is the minimum amount of ‘objective certainty’ about the enemy’s intentions, bellicosity, and present and future military resources necessary to justify preemptive or preventive war. It is not merely a subjective certainty in feeling strongly about the extent of evidence for these factors. To be morally justified, one must have, and appreciate, extensive evidence for these factors and the other usual criteria for Just War except Just Cause; one must lack substantial evidence that goes against one of these factors, after a reasonable effort to acquire such evidence. A ‘second order’ objective certainty is also necessary: one must be justified in believing that one’s past record of judging intentions, resources and so on, from the information sources one is now using (e.g., satellite imagery), has usually been correct. It may be instructive here to reflect on the 2003 Iraq War.27 The fact that Iraq turned out not to have weapons of mass destruction, and did not even have quickly constructable facilities to produce them, shows that the Bush administration did not have knowledge of the weapons or facilities. It does not, however, alone entail that it was not objectively certain to the extent required by the epistemic threshold criterion for preventive war. In fact I believe that it was highly rational to believe, and in Grotius’ words was ‘morally certain’, that Iraq had chemical weapons despite what would prove to be its falsehood. (This is a consequence of permitting defeasible or nonabsolutely-certain justification or warrant for knowledge that is now almost universally accepted by epistemologists.) This is debatable, to be sure. However, I am not totally convinced that having chemical weapons of the kind Iraq was reasonably believed to possess alone posed a sufficient threat to justify preventive war. The case for morally justifying preventive war with regard to biological or nuclear weapons almost certainly did not meet the epistemic threshold. This is not to suggest that there were not other morally sufficient reasons, or that there might be some accumulative effect of arguments that are separately, in various respects, weak. Grotius, for one, diminishes the importance of intent, and allows one to change intents in midwar, while retaining its morally justified character. Especially in the recent 2003 Iraq War, there was a constant refrain about the need to acquire international moral approval of the coalition efforts.28 Intuitively, some international assent, especially by sympathetic nations if not the Security Council of the UN, is desirable. Yet it is very difficult to see how this fits into the moral theory of the permissibility of war. However, this reasoning, contrary to our intuitions, seems to leave no place at all for ‘internationalism’ in the moral justification of war (at least as regards its moral permissibility). I would propose that considering the epistemological dimension of morally justified war does give a proper place to our internationalistic inclinations. As is now all too well known, political discussions of the conditions of just war are prone to being blinded by already firm geopolitical worldviews, as well as by past political rhetoric that tend to chain politicians to certain views for the sake of ‘consistency’. The facts of the case, such as intelligence on WMDs, are likewise prone to a certain institutional conformist tendencies\*/and this tendency was well known long before the supposed influences of neoconservatives on the US, and apparently also on foreign intelligence services. For example, when critical policy decisions rest on intelligence, the legendary Sherman Kent,29 proposes that we critically examine existing intelligence, and apply in my terminology ‘second order’ principles, explicitly attaching the probability that various truths are mistaken, based on past incidents of the type of information from such sources. International approval, plays a role in the moral justification of war primarily in this epistemological dimension. I do not think approval of the oddly chosen UN Security Council30 is necessary for a morally justified war, even if it is desirable and should often be sought (for various prudential reasons). The moral criteria must be independent of the Security Council, since they have to reason by some principles and presumably these are the pure moral principles\*/they cannot appeal to a still higher authority. But now suppose that these pure moral principles that the Security Council should use, applied to a single nation’s situation, permits it to go to war. However, the Security Council does not agree to this (perhaps because of a veto) or even prohibits the nation’s action. Rather, the underlying principle is something like this: a failure to persuade numerous like-minded nations of both the relevant facts (e.g., the existence of WMDs), when these nations preferably have some independent intelligence capability, or failure to persuade them of the relevant moral principle embodied in a policy (e.g., that if a nation is as chronically belligerent as Iraq, and has such a WMD capacity, then it can be attacked in advance of its attack), is strong evidence against one’s having met the epistemological threshold for anticipatory war. In the recent situation, the opposition of Russia and France, especially Germany and Mexico, and the unenthusiastic acquiescence of China gave prima facie evidence against having met this threshold; the support of the UK, Italy, Spain, and Poland were, however, probably sufficient to meet my condition. In any case, it is in this epistemological dimension of the philosophy of war, and not anywhere else, that international or international-organization approval plays a role in moral justification.31 It might appear difficult to say much about what precisely this epistemic threshold is. It need not be ‘warrant’ as it is used by epistemologists when discussing conditions for knowledge. 32 Roughly, I think that the evidence at hand both for bellicosity and for the enemy’s possession of military resources constituting, or soon to constitute, a threat (and of their probable offensive nature) must be overwhelming and ‘all but certain’. I do not think that ‘manifest preparations’ for an attack (in Walzer’s terms) are necessary, whatever this means.33 Additionally, our second-order assessment of this evidence must be such that we have good reason to believe that it constitutes good evidence: this source has not mislead us in the past, etc. A second-order assessment is our reasonable estimate of the probability of evidence for our first-order assessment of harm, bellicosity, etc., being correct. The military resources must be such that they are likely, if used in a first-strike, to endanger our nation itself or to pose a severe threat of incapacitating our own military resources. It seems to me\*/although I have not studied this matter at all thoroughly\*/that chemical and biological weapons are indeed terrifying, but are unlikely to be serious in this precise sense. Their dispersal problems as well as the existence of countermeasures tend to lessen their military danger. Nuclear weapons, including dirty bombs, are almost certainly in the ‘severe threat’ category. Several factors raise and lower this threshold. One is the seriousness of the threat. Another is the amount of time until these military resources pose this threat. Still another is a kind of proportionality: minimizing civilian and even military deaths. The epistemic threshold never gets so low that, for example, one may launch a preventive war based on evidence of a nation’s bellicosity or resources that is ‘somewhat likely’.

#### And even if we focus on just war as a proximal cause – it a proximal cause that produces conditions in military, academic, and political institutions, thereby it is a valid point of scholarship that proves our impacts

Martain 90 (Brain, Awesome guy, “Uprooting War,” http://www.uow.edu.au/~bmartin/pubs/90uw/uw13.html)

In this chapter and in the six preceding chapters I have examined a number of structures and factors which have some connection with the war system. There is much more that could be said about any one of these structures, and other factors which could be examined. Here I wish to note one important point: attention should not be focussed on one single factor to the exclusion of others. This is often done for example by some Marxists who look only at capitalism as a root of war and other social problems, and by some feminists who attribute most problems to patriarchy. The danger of monocausal explanations is that they may lead to an inadequate political practice. The ‘revolution’ may be followed by the persistence or even expansion of many problems which were not addressed by the single-factor perspective.The one connecting feature which I perceive in the structures underlying war is an unequal distribution of power. This unequal distribution is socially organised in many different ways, such as in the large-scale structures for state administration, in capitalist ownership, in male domination within families and elsewhere, in control over knowledge by experts, and in the use of force by the military. Furthermore, these different systems of power are interconnected. They often support each other, and sometimes conflict. This means that the struggle against war can and must be undertaken at many different levels. It ranges from struggles to undermine state power to struggles to undermine racism, sexism and other forms of domination at the level of the individual and the local community. Furthermore, the different struggles need to be linked together. That is the motivation for analysing the roots of war and developing strategies for grassroots movements to uproot them.

#### We must use apocalyptic and infinite rhetoric to describe the misapplication of just war theory – it is the only way to incite action and de-legitimize justification of a constant state of warfare through targeted killing policy.

Paschalidis 1997

Gregory, of Aristotle University of Thessaloniki. “Images of War and the War of Images.” http://genesis.ee.auth.gr/dimakis/Gramma/7/06-paschalidis.htm

The choice, then, of the whole of the anti-war tradition of visual artists, photoreporters and activists of representing the suffering body as a way to expose the evils of war and establish a common ground of sensibility and understanding should seem now more clear and legitimate. If the beginnings of the modern humanistic tradition, in the Renaissance, were marked by the reinstatement of the dignity and the celebration of the beauty of the human body, it seems inevitable that the image of the degraded and defiled human body has since become the most potent symbol of everything that takes away from it and destroys its dignity and beauty, and thus, the most compelling incitation for ameliorative action. Ever since Leonardo and Goya, humanism is a quintessentially visual and at the same time embodied discourse, that constructs humanity as the most inclusive imagined community possible, through images that project a foundational, species identity centred on the human body. In the era of the generalized war of images brought about by the worldwide dissemination of the technical image, we are regularly confronted with images that instigate war and images that castigate war; images that legitimize war and images that reject and deny it; images that sublimate and glorify warfare and images that demystify and deglorify it; images that obscure its costs and obfuscate its grim reality, and images that expose the death, the destruction and the despair it causes; images that extoll the catastrophic potential of modern war technology, and images that focus on the insanity of it all; images that praise military virtue and patriotic duty, and images that testify to the courage of all those who oppose war, who resist violence and militarism. This war between war images is impossible to be won by restricting or avoiding them, or rejecting them all wholesale. This war can only be won by producing, by multiplying and by disseminating as much as possible, those images that castigate war, that expose its horror, that undermine the rhetoric and the ideologies that lead to it and legitimize it. The war against war involves, of course, much more than engaging in this war of images. We cannot possibly win the former, however, without having first prevailed in the latter.

#### One speech act doesn’t cause securitization – it’s an ongoing process

**Ghughunishvili 10**

Securitization of Migration in the United States after 9/11: Constructing Muslims and Arabs as Enemies Submitted to Central European University Department of International Relations European Studies In partial fulfillment of the requirements for the degree of Master of Arts Supervisor: Professor Paul Roe <http://www.etd.ceu.hu/2010/ghughunishvili_irina.pdf>

As provided by the Copenhagen School securitization theory is comprised by speech act, acceptance of the audience and facilitating conditions or other non-securitizing actors contribute to a successful securitization. The causality or a one-way relationship between the speech act, the audience and securitizing actor, where politicians use the speech act first to justify exceptional measures, has been criticized by scholars, such as Balzacq. According to him, the one-directional relationship between the three factors, or some of them, is not the best approach. To fully grasp the dynamics, it will be more beneficial to “rather than looking for a one-directional relationship between some or all of the three factors highlighted, it could be profitable to focus on the degree of congruence between them. 26 Among other aspects of the Copenhagen School’s theoretical framework, which he criticizes, the thesis will rely on the criticism of the lack of context and the rejection of a ‘one-way causal’ relationship between the audience and the actor. The process of threat construction, according to him, can be clearer if external context, which stands independently from use of language, can be considered. 27 Balzacq opts for more context-oriented approach when it comes down to securitization through the speech act, where a single speech does not create the discourse, but it is created through a long process, where context is vital. 28 He indicates: In reality, the speech act itself, i.e. literally a single security articulation at a particular point in time, will at best only very rarely explain the entire social process that follows from it. In most cases a security scholar will rather be confronted with a process of articulations creating sequentially a threat text which turns sequentially into a securitization. 29 This type of approach seems more plausible in an empirical study, as it is more likely that a single speech will not be able to securitize an issue, but it is a lengthy process, where a the audience speaks the same language as the securitizing actors and can relate to their speeches.

#### WE are not playing it safe – we abolish all targeted killing authority and this in and out of itself solves and prevents exploitation and false methods of action

Colm O’Cinneide 8, Senior Lecturer in Law at University College London, “Strapped to the Mast: The Siren Song of Dreadful Necessity, the United Kingdom Human Rights Act and the Terrorist Threat,” Ch 15 in Fresh Perspectives on the ‘War on Terror,’ ed. Miriam Gani and Penelope Mathew, <http://epress.anu.edu.au/war_terror/mobile_devices/ch15s07.html>

This ‘symbiotic’ relationship between counter-terrorism measures and political violence, and the apparently inevitable negative impact of the use of emergency powers upon ‘target’ communities, would indicate that it makes sense to be very cautious in the use of such powers. However, the impact on individuals and ‘target’ communities can be too easily disregarded when set against the apparent demands of the greater good. Justice Jackson’s famous quote in Terminiello v Chicago [111] that the United States Bill of Rights should not be turned into a ‘suicide pact’ has considerable resonance in times of crisis, and often is used as a catch-all response to the ‘bleatings’ of civil libertarians.[112] The structural factors discussed above that appear to drive the response of successive UK governments to terrorist acts seem to invariably result in a depressing repetition of mistakes.¶ However, certain legal processes appear to have some capacity to slow down the excesses of the counter-terrorism cycle. What is becoming apparent in the UK context since 9/11 is that there are factors at play this time round that were not in play in the early years of the Northern Irish crisis. A series of parliamentary, judicial and transnational mechanisms are now in place that appear to have some moderate ‘dampening’ effect on the application of emergency powers.¶ This phrase ‘dampening’ is borrowed from Campbell and Connolly, who have recently suggested that law can play a ‘dampening’ role on the progression of the counter-terrorism cycle before it reaches its end. Legal processes can provide an avenue of political opportunity and mobilisation in their own right, whereby the ‘relatively autonomous’ framework of a legal system can be used to moderate the impact of the cycle of repression and backlash. They also suggest that this ‘dampening’ effect can ‘re-frame’ conflicts in a manner that shifts perceptions about the need for the use of violence or extreme state repression.[113] State responses that have been subject to this dampening effect may have more legitimacy and generate less repression: the need for mobilisation in response may therefore also be diluted.

#### The massive national security apparatus built in the name of just war grows increasingly violent and secretive—we must attempt to speak about it if there is any hope for social justice – focus on other factors of justification trades off with this

Ayers and Tarrow 11 (Jeffrey Ayres is professor and chair of the Department of Political Science at Saint Michael’s College, and Sidney Tarrow is Professor Emeritus of Government at Cornell , FROM GLOBAL CIVIL SOCIETY TO GLOBAL WAR: A DECADE OF DISEQUILIBRIUM, http://essays.ssrc.org/10yearsafter911/from-global-civil-society-to-global-war-a-decade-of-disequilibrium/)

Ten years after 9/11, we also are struck by the marked imbalance in state–civil society relations, as we have just experienced a massive growth in the powers of the US government. This decade has witnessed the growth of an invisibly expanding web of non-military but partially militarized industries around Washington, DC. In a series of investigative articles, the Washington Post in July 2010 described the vast national-security apparatus created since 9/11, one that “has become so large, so unwieldy, and so secretive” that it “amounts to an alternative geography of the United States, a Top Secret America hidden from public view and lacking in thorough oversight.”5 Seven decades ago, political scientist Harold Lasswell worried about the growth of what he called the “garrison state.”6 Lasswell’s worry was not only the growth of the military and its increasing intrusion on what had been civilian functions of government; he was also concerned at the militarization of sectors of civilian society. According to Lasswell, writes Samuel Fitch, “In the twentieth century the political elite of industrial societies has become increasingly dominated by specialists in violence. These are typically not traditional military elites, but modern military professionals with extensive expertise in management, technical operations, and public relations. . . . National security therefore requires a conscious effort to maintain domestic morale and legitimates symbolic manipulation and coercion as necessary instruments for internal control.”7 The momentum of global activism and the potential for political agency also have receded against a backdrop of both seemingly unrelenting global economic turbulence and a resurgent US state that has intensified to an unprecedented degree its preparation for and practice of warfare. Writing in the immediate aftermath of 9/11, we did not anticipate the extra-constitutional ramifications of the Bush Doctrine: the operationalization of preventive war, extraordinary rendition, warrantless domestic surveillance, “enhanced interrogation,” presidential signing statements, and the legacy of Abu Ghraib and Guantanamo. When we suggested somewhat hopefully that there was little need for pessimism—that globally oriented activists always worked most effectively on native ground, supported by the opportunities and resources of their home societies—we could never have expected that a Democratic president elected with a platform that rejected the Bush administration’s policies would further expand US military spending and counterterrorist overseas activity. The costs of this decade of the global War on Terror go beyond revived debates over the separation of powers and the entrenchment of the “Imperial Presidency.” It truly has been an unprecedented decade in many respects for the military-industrial complex. It is remarkable, for example, that the Pentagon’s budget has risen for thirteen consecutive years. Overall spending on defense between 2001 and 2009 increased by 70 percent, US defense spending over this decade rose from 30 percent to 50 percent of total worldwide defense spending, and US spending on defense averaged $250 billion more annually than it did during the height of the Cold War.8 A new 2011 report issued by Brown University’s Costs of War project estimates that ten years after the declaration of the War on Terror, the wars in Iraq, Afghanistan, and Pakistan have cost approximately 225,000 lives and between $3.2 trillion and $4 trillion.9 And perhaps it will come as no surprise to anyone concerned about growing US indebtedness that the costs of the wars have been financed almost entirely by borrowing, with $185 billion in interest already paid on war spending and another $1 trillion in interest possibly accruing by 2020.10 And yet, the targets of the War on Terror only continue to expand—from Pakistan, to Somalia, to the Arabian Peninsula, particularly in Yemen—while the means of delivering reprisals against purported terrorists undergo further modernization. Indeed, it is the Obama administration’s penchant for increased use of drone warfare in growing numbers of asymmetrical conflicts that further distinguishes this past decade from earlier eras, especially the Cold War. Without underemphasizing the threat posed by Al-Qaeda, the dramatic increase in defense spending and the burgeoning costs of war are unprecedented, and drone warfare marks a further radical turn in the history of war. With little public discussion, the United States has further erased the boundaries of war’s beginning and end, as unmanned drone aircraft have now been used in airstrikes to kill suspected militants in at least six countries: Somalia, Afghanistan, Pakistan, Libya, Iraq, and Yemen.11 What we find especially troubling—beyond reports of increased loss of civilian lives along with those of the militants targeted in counterterrorist drone strikes—is the lack of sustained public debate over the many legal and moral questions surrounding drone warfare, as well as, more broadly, the major public-policy trade-offs associated with the construction of this national-security state. This escalating process of historically unprecedented spending, modernization, and expansion of US warfare, intelligence gathering, and surveillance capabilities is one of the more notable contributions to what we would call the “Great Disequilibrium.” By this term we refer to a palpable imbalance that has evolved in many different spheres of life today in the United States, a sense that we are missing counterbalancing forces that might respond correctively to trends and events that have destabilized the American regime and democratic process. The list is long (and herein not conclusive): the record length of and skyrocketing spending on warfare, including the unrestrained forays into extrajudicial killing via drone warfare; deepening inequality not seen since the 1920s, accompanied by growing poverty and increasing and near-record unemployment from the ongoing effects of the Great Recession; growing national indebtedness, crumbling infrastructure, decaying schools, spiraling higher-education costs, and declining public investment; and deteriorating federal and state government revenues at a time when the richest Americans (and multinationals) pay a considerably lower share of their incomes in taxes than at any time since World War II. Half a century ago, citizens looked to the state and to domestic actors and policies—political parties, the labor and civil rights movements, regulations supportive of social protections—as countervailing forces designed to limit national tendencies toward extreme economic or political disequilibrium. Today, in the midst of such visible deterioration in income, opportunity, and even national image, these countervailing forces are in retreat, with a surreal politics of theater playing out across the American political spectrum that exacerbates a growing democratic deficit. From the 2010 Supreme Court Citizens United ruling that removed barriers to massive corporate funding and manipulation of electoral campaigns, to cratering public confidence (especially toward Congress) in the capacity of our political parties and politicians to find meaningful solutions to the serious challenges facing the country, to the recent debate in Congress over raising the debt ceiling—where a tiny Tea Party minority provided cover to a Republican Party unwilling to compromise on any revenue increases despite widespread and significant public majority support—there is a gnawing sense that our political regime may no longer be up to the task of responding pragmatically to the myriad of challenges facing us in the twenty-first century. Is a New Transnational Politics Possible? On the eve of 9/11, while we remained somewhat skeptical, many observers held out great expectations that global democratic collective action would provide a new countervailing force to counter the inequities of globetrotting multinationals and fluid capital. In the age of neoliberal globalization, much faith was placed in an emerging constellation of global civil society forces as a new means for helping to recover citizen control over public life. We do recognize that there have been, over this past decade, remarkable changes in world politics as non-state actors, WikiLeaks networks, and communications technologies via Facebook and Twitter have challenged the primacy of the state in the international system. Yet, while arguably a more plural and differentiated international system is evolving, the developments in the United States since 9/11, the expanding War on Terror, and continued global economic turbulence have seemed to confirm our misgivings about the transformative potential of the global civil society project. For those who care about transnational activism, then, our reflections herein cannot hold out much hope. Yet here and there are stirrings from unexpected quarters that give us some hope for a possible renaissance of transnational activism. First, although the American wing of the global justice movement has been much weaker than advocates had expected, that movement is still lively in Western Europe and Latin America and shows signs of spreading to Africa, where two of the recent meetings of the World Social Forum have been held.12 Second, some observers have taken heart from the launching of an American wing of the World Social Forum, in Atlanta in 2007 and Detroit in 2010.13 Notably, the US Social Forum process in Detroit provided space for the organizational efforts of dozens of groups that formed the People’s Movement Assembly on Food Sovereignty—eventually evolving into the US Food Sovereignty Alliance—whose work today contributes to the transformative efforts of the transnational food movement to promote popular democratic control over the global food system.14Third, the extraordinary spread of digital media over the decade since we first wrote may have many—and contradictory—outcomes, but at a minimum, it is creating a new form of “connective action” alongside older forms of collective action based on social-movement organizations and NGOs.15 These may seem like thin reeds on which to build a new edifice of transnational organizing, but when we think of the surprisingly rapid transnational diffusion of the Middle Eastern and North African revolutions in early 2011, which have now toppled dictators from Tunisia, Egypt, and Libya, we should be prepared for surprises.

## \*\*\*1AR

### Extintion good

#### Analyzing existential risks is essential for survival

Bostrom 02, Professor of Philosophy at Oxford University and Director of the Future of Humanity Institute, ’2 (Nick, March, “Existential Risks: Analyzing Human Extinction Scenarios and Related Hazards” Journal of Evolution and Technology, Vol 9, http://www.nickbostrom.com/existential/risks.html)

9.6 Maxipok: a rule of thumb for moral action Previous sections have argued that the combined probability of the existential risks is very substantial. Although there is still a fairly broad range of differing estimates that responsible thinkers could make, it is nonetheless arguable that because the negative utility of an existential disaster is so enormous, the objective of reducing existential risks should be a dominant consideration when acting out of concern for humankind as a whole. It may be useful to adopt the following rule of thumb for moral action; we can call it Maxipok: Maximize the probability of an okay outcome, where an “okay outcome” is any outcome that avoids existential disaster. At best, this is a rule of thumb, a prima facie suggestion, rather than a principle of absolute validity, since there clearly are other moral objectives than preventing terminal global disaster. Its usefulness consists in helping us to get our priorities straight. Moral action is always at risk to diffuse its efficacy on feel-good projects[24] rather on serious work that has the best chance of fixing the worst ills. The cleft between the feel-good projects and what really has the greatest potential for good is likely to be especially great in regard to existential risk. Since the goal is somewhat abstract and since existential risks don’t currently cause suffering in any living creature[25], there is less of a feel-good dividend to be derived from efforts that seek to reduce them. This suggests an offshoot moral project, namely to reshape the popular moral perception so as to give more credit and social approbation to those who devote their time and resources to benefiting humankind via global safety compared to other philanthropies. Maxipok, a kind of satisficing rule, is different from Maximin (“Choose the action that has the best worst-case outcome.”)[26]. Since we cannot completely eliminate existential risks (at any moment we could be sent into the dustbin of cosmic history by the advancing front of a vacuum phase transition triggered in a remote galaxy a billion years ago) using maximin in the present context has the consequence that we should choose the act that has the greatest benefits under the assumption of impending extinction. In other words, maximin implies that we should all start partying as if there were no tomorrow. While that option is indisputably attractive, it seems best to acknowledge that there just might be a tomorrow, especially if we play our cards right.

### Perm-Turn

#### Universal demands are met with cooption and claims of anti-realism; only our particular demands with universal ends of nonviolence resist cooption

Zizek 2007

Slavoj, Resistance is Surrender: What to Do about Capitalism?, http://www.lrb.co.uk/v29/n22/slavoj-zizek/resistance-is-surrender

These positions are not presented as a way of avoiding some ‘true’ radical Left politics – what they are trying to get around is, indeed, the lack of such a position. This defeat of the Left is not the whole story of the last thirty years, however. There is another, no less surprising, lesson to be learned from the Chinese Communists’ presiding over arguably the most explosive development of capitalism in history, and from the growth of West European Third Way social democracy. It is, in short: we can do it better. In the UK, the Thatcher revolution was, at the time, chaotic and impulsive, marked by unpredictable contingencies. It was Tony Blair who was able to institutionalise it, or, in Hegel’s terms, to raise (what first appeared as) a contingency, a historical accident, into a necessity. Thatcher wasn’t a Thatcherite, she was merely herself; it was Blair (more than Major) who truly gave form to Thatcherism. The response of some critics on the postmodern Left to this predicament is to call for a new politics of resistance. Those who still insist on fighting state power, let alone seizing it, are accused of remaining stuck within the ‘old paradigm’: the task today, their critics say, is to resist state power by withdrawing from its terrain and creating new spaces outside its control. This is, of course, the obverse of accepting the triumph of capitalism. The politics of resistance is nothing but the moralising supplement to a Third Way Left. Simon Critchley’s recent book, Infinitely Demanding, is an almost perfect embodiment of this position.[\*] For Critchley, the liberal-democratic state is here to stay. Attempts to abolish the state failed miserably; consequently, the new politics has to be located at a distance from it: anti-war movements, ecological organisations, groups protesting against racist or sexist abuses, and other forms of local self-organisation. It must be a politics of resistance to the state, of bombarding the state with impossible demands, of denouncing the limitations of state mechanisms. The main argument for conducting the politics of resistance at a distance from the state hinges on the ethical dimension of the ‘infinitely demanding’ call for justice: no state can heed this call, since its ultimate goal is the ‘real-political’ one of ensuring its own reproduction (its economic growth, public safety, etc). ‘Of course,’ Critchley writes, history is habitually written by the people with the guns and sticks and one cannot expect to defeat them with mocking satire and feather dusters. Yet, as the history of ultra-leftist active nihilism eloquently shows, one is lost the moment one picks up the guns and sticks. Anarchic political resistance should not seek to mimic and mirror the archic violent sovereignty it opposes. So what should, say, the US Democrats do? Stop competing for state power and withdraw to the interstices of the state, leaving state power to the Republicans and start a campaign of anarchic resistance to it? And what would Critchley do if he were facing an adversary like Hitler? Surely in such a case one should ‘mimic and mirror the archic violent sovereignty’ one opposes? Shouldn’t the Left draw a distinction between the circumstances in which one would resort to violence in confronting the state, and those in which all one can and should do is use ‘mocking satire and feather dusters’? The ambiguity of Critchley’s position resides in a strange non sequitur: if the state is here to stay, if it is impossible to abolish it (or capitalism), why retreat from it? Why not act with(in) the state? Why not accept the basic premise of the Third Way? Why limit oneself to a politics which, as Critchley puts it, ‘calls the state into question and calls the established order to account, not in order to do away with the state, desirable though that might well be in some utopian sense, but in order to better it or attenuate its malicious effect’? These words simply demonstrate that today’s liberal-democratic state and the dream of an ‘infinitely demanding’ anarchic politics exist in a relationship of mutual parasitism: anarchic agents do the ethical thinking, and the state does the work of running and regulating society. Critchley’s anarchic ethico-political agent acts like a superego, comfortably bombarding the state with demands; and the more the state tries to satisfy these demands, the more guilty it is seen to be. In compliance with this logic, the anarchic agents focus their protest not on open dictatorships, but on the hypocrisy of liberal democracies, who are accused of betraying their own professed principles. The big demonstrations in London and Washington against the US attack on Iraq a few years ago offer an exemplary case of this strange symbiotic relationship between power and resistance. Their paradoxical outcome was that both sides were satisfied. The protesters saved their beautiful souls: they made it clear that they don’t agree with the government’s policy on Iraq. Those in power calmly accepted it, even profited from it: not only did the protests in no way prevent the already-made decision to attack Iraq; they also served to legitimise it. Thus George Bush’s reaction to mass demonstrations protesting his visit to London, in effect: ‘You see, this is what we are fighting for, so that what people are doing here – protesting against their government policy – will be possible also in Iraq!’ It is striking that the course on which Hugo Chávez has embarked since 2006 is the exact opposite of the one chosen by the postmodern Left: far from resisting state power, he grabbed it (first by an attempted coup, then democratically), ruthlessly using the Venezuelan state apparatuses to promote his goals. Furthermore, he is militarising the barrios, and organising the training of armed units there. And, the ultimate scare: now that he is feeling the economic effects of capital’s ‘resistance’ to his rule (temporary shortages of some goods in the state-subsidised supermarkets), he has announced plans to consolidate the 24 parties that support him into a single party. Even some of his allies are sceptical about this move: will it come at the expense of the popular movements that have given the Venezuelan revolution its élan? However, this choice, though risky, should be fully endorsed: the task is to make the new party function not as a typical state socialist (or Peronist) party, but as a vehicle for the mobilisation of new forms of politics (like the grass roots slum committees). What should we say to someone like Chávez? ‘No, do not grab state power, just withdraw, leave the state and the current situation in place’? Chávez is often dismissed as a clown – but wouldn’t such a withdrawal just reduce him to a version of Subcomandante Marcos, whom many Mexican leftists now refer to as ‘Subcomediante Marcos’? Today, it is the great capitalists – Bill Gates, corporate polluters, fox hunters – who ‘resist’ the state. The lesson here is that the truly subversive thing is not to insist on ‘infinite’ demands we know those in power cannot fulfil. Since they know that we know it, such an ‘infinitely demanding’ attitude presents no problem for those in power: ‘So wonderful that, with your critical demands, you remind us what kind of world we would all like to live in. Unfortunately, we live in the real world, where we have to make do with what is possible.’ The thing to do is, on the contrary, to bombard those in power with strategically well-selected, precise, finite demands, which can’t be met with the same excuse.

#### Specific demands are critical to nonviolent struggle- we must patiently fight every instance of militarism

Nagler 11 (Michael, co-founded the Peace and Conflict Studies Program at Berkeley, also the founder of the Metta Center for Nonviolence Love In Action: Their weapons don’t scare us, Nov 1, http://wagingnonviolence.org/feature/their-weapons-dont-scare-us/)

I have long argued that nonviolence works best when it deals not with mere symbols but with real things that have symbolic power. Gandhi’s Salt March was an outstanding example; another is the ongoing actions of Palestinian farmers, oftentimes organized and supported by the Palestine Solidarity Project, to plant and replant olive trees that are uprooted, poisoned, and otherwise destroyed by Israeli settlers or the military. There is something primordial, and even beautiful about a direct confrontation of something real and true — and especially a living thing — with the destructive power of human delusions. The olive tree is both a symbol and an actual source of Palestinian well-being, and hence of Palestinian hopes and dignity. To uproot them, which is contrary to Jewish law, is to enact one’s own violence in a way that even the perpetrator is forced to understand the evil that person is perpetrating. This “forcing reason to be free,” as Gandhi called it, is an important part of nonviolent dynamics. Not long ago, a courageous woman who ran a shelter for destitute mothers with children in Delhi was told by city authorities that she would have to pay taxes that up until then had been waived. She explained that they were a shoestring operation and if the taxes were imposed at least three of her women would have to be turned out on the street. “We can’t help that,” said the men. “All right,” she replied, but then took them through the door to the large dorm where her charges were housed, and said, “You choose which ones to turn out.” The men left and the tax waiver remained in place. In the important film Bringing Down a Dictator that chronicles the 2000 Otpor (‘Resist!’) uprising, which in one dramatic day turned Serbian President Slobodan Milosevic out of office (after eleven weeks of NATO bombings that only consolidated his hold on power), student leader Srdja Popovic explained, “we won because we were on the side of life.” This symbolic valence might be said to be missing from the present occupation movement. Fun, music, and face paint may say “life” to some people more than business suits and portfolios, but they don’t quite evoke the reality and urgency that enabled the oppressed Serbian population to rise up against harsh police brutality and is enabling the Palestinians and their international supporters to face even fatal resistance in Beit Omar, Surif, and other West Bank villages. Proudly declaring that “their weapons don’t scare us,” the message of the Palestinian Solidarity Project, which is coordinating not only the olive-tree planting but roadblock removal, and apartheid wall demonstrations, is quite accurate: Peace and security are rights not just for some of us, but for all the people of the world. Controlling another person’s life, possessions, future, and thoughts is a crime and a humiliation. We have dreams and hopes of freedom, so we are inviting all the people of the world to stand with us and share in our struggle for freedom. For any such struggle to succeed — be it that of the Palestinians or of Occupy Wall Street or even a larger movement for peace — it must be able to counter the power of the Apocalyptic myths that have driven the post-9/11 wars and brought the U.S. to a point of near ruin financially and morally. These prevailing narratives of militarism revolve around the powerful archetype of good and evil, order vs. chaos; but they can be overcome by an even more powerful myth, if you will (I taught mythology for many years at U.C. Berkeley), which is the struggle for life itself against death. The answer is to take back not just our incomes and some civic spaces, but the “spaces” in our minds and our public discourse. In practice, this would mean making common cause with the Palestinian struggle and looking for other ways to show, patiently but insistently, that in opposing greed and militarism we are on the side of life — which would have the added advantage of being true.

### Scholarship

#### Our drone-focused scholarship ITSELF is a critical act in defense of nonviolence.

Butigan 11 (Ken, director of Pace e Bene, a nonprofit organization fostering nonviolent change through education, community and action. He also teaches peace studies at DePaul University and Loyola University in Chicago, Chalmers Johnson and the activism of research, http://wagingnonviolence.org/feature/chalmers-johnson-and-the-activism-of-research/)

Nick Turse has published a revealing overview of the dramatic proliferation of US Unmanned Aerial Vehicles and Unmanned Aerial Systems entitled “Inside our drone base empire.” As Turse, a senior editor of Alternet.org, writes: They increasingly dot the planet. There’s a facility outside Las Vegas where “pilots” work in climate-controlled trailers, another at a dusty camp in Africa formerly used by the French Foreign Legion, a third at a big air base in Afghanistan where Air Force personnel sit in front of multiple computer screens, and a fourth at an air base in the United Arab Emirates that almost no one talks about. And that leaves at least 56 more such facilities to mention in an expanding American empire of unmanned drone bases being set up worldwide. Despite frequent news reports on the drone assassination campaign launched in support of America’s ever-widening undeclared wars and a spate of stories on drone bases in Africa and the Middle East, most of these facilities have remained unnoted, uncounted, and remarkably anonymous — until now. Run by the military, the Central Intelligence Agency, and their proxies, these bases — some little more than desolate airstrips, others sophisticated command and control centers filled with computer screens and high-tech electronic equipment — are the backbone of a new American robotic way of war. They are also the latest development in a long-evolving saga of American power projection abroad — in this case, remote-controlled strikes anywhere on the planet with a minimal foreign “footprint” and little accountability. Turse’s reference to drones and their “base empire” got me thinking again about the late Chalmers Johnson, the Cold Warrior who found himself making a fundamental shift in his later years. In so doing, he helped pull back the curtain on what he termed the United States’ “base world.” Turse’s depiction of the growing presence of drone bases is just another piece of the puzzle that Johnson, who died last November, spent the last years of his life documenting and sounding the alarm about. I was a latecomer to Chalmers Johnson. It was not until I read John Dominic Crossan’s book, God and Empire that I learned about this academic and former CIA consultant who underwent a profound metamorphosis and who produced a series of remarkable books peeling back much that hides the truth about the imperial musculature of this country. Johnson had served in the US military during the Korean War, authored numerous books, and rose through the ranks of academia to become a department chair at the University of California at Berkeley. He later founded the Japan Policy Research Institute. His awakening came after the USSR collapsed. He was stunned to see that, instead of demobilizing its forces, the US strengthened them, and has carried on with one war after another since then. His intellectual honesty being what it was, he had to re-think everything. The result was a trilogy that outlines how the US empire is not rooted in colonies but what he names a “base world”—in 2005, he documented 737 US bases around the planet that function to establish and maintain US military, political, and economic preeminence. (Since then, Nick Turse has documented that the US now likely possesses over 1,000 bases worldwide.) Johnson is somber about the karma this entails—the equal and opposite reaction this base world sparks and the whirlwind it will reap. Hence the weight and meaning of his three books: Blowback: The Costs and Consequences of American Empire; The Sorrows of Empire: Militarism, Secrecy, and the End of the Republic; and Nemesis: The Last Days of the American Republic. There are many ways to “wage nonviolence.” Chalmers’ activism was rooted in his cogent and painstaking academic research, the results of which he not only published but promoted in numerous venues. He connected the dots of American empire and offered us a more clear understanding of the infrastructure of total dominance and its consequences. This in itself was a profound act of nonviolent resistance and nonviolent change. Such active analysis will be crucial to what I like to call the “nonviolent shift”—the long-term process of creating a culture of justice and peace using tools of nonviolent transformation. It is not the process of creating a utopia. Instead, it is a slow construction of an environment—a human “family system” —that entertains the nonviolent option as the default. Building such a culture entails political, sociological, psychological, and artistic work. But these must, in turn, be grounded in a deep spiritual transformation—what eco-philosopher Joanna Macy calls The Great Turning. This is why I regard Chalmers Johnson’s work as a critical step in a required existential therapy of our time. It brings the reality with which we must contend into sharp focus. For Gandhi, Johnson’s chilling analysis would lead, first, to the question: In what ways have I propped this up? What implicit or explicit consent? What is it inside that has helped keep this going? How are we supporting this? And how do we loosen those chains inside – so that we may remove the pillars of support that keep such a policy in place? Chalmers Johnson’s legacy invite us to glimpse the Wizard of Oz behind the curtain. Then, in the spirit of Gandhi, it prompts us to explore all the ways we have consented to and supported this macabre charade. Finally, it calls us to act—to recognize that we are at the crossroads and to take action to renounce the lethal allure and accelerating momentum of empire. This will be no simple thing. But the task is made just a bit easier by the kind of engaged research that Chalmers Johnson—and others like Nick Turse—have gifted us with. May we have many more examples of this form of nonviolent action.