# 1NC

### First

#### A. OUR INTERPRETATION: THE AFFIRMATIVE SHOULD PRESENT A TOPICAL PLAN OF ACTION AND DEFEND THAT THEIR POLICY SHOULD BE ADOPTED BY THE UNITED STATES FEDERAL GOVERNMENT

#### B. DEFINITIONS:

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

Webster’s Guide to Grammar and Writing 2K

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

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

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

American Heritage Dictionary 2K

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

To find a solution to; solve …

To bring to a usually successful conclusion

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

American Heritage Dictionary – 2K

[www.dictionary.com]

3 Used to express probability or expectation

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

Microsoft Encarta Online Encyclopedia 2K [http://encarta.msn.com]

Supreme Court of the United States, highest court in the United States and the chief authority in the judicial branch, one of three branches of the United States federal government.

#### 5. OUR DEFINITION EXCLUDES ACTION BY SMALLER POLITICAL GROUPS OR INDIVIDUALS.

Black’s Law Dictionary Seventh Edition Ed. Bryan A. Garner (chief) ‘99

Federal government **1.** A national government that exercises some degree of control over smaller political units that have surrendered some degree of power in exchange for the right to participate in national political matters.

#### C. VIOLATION – THE AFFIRMATIVE IS NOT AN INSTRUMENTAL AFFIRMATION OF THE RESOLUTION –

#### D. REASONS TO PREFER –

#### 1. PREDICTABILITY: the resolution sets the parameters for the debate. Affirmatives would always win if there wasn’t predictable negative ground.

#### PRIVATE ACTOR FIAT BAD: advocating a personal movement or idea is unfair as there’s no literature base to counter it. Running a topical version of their affirmative solves all of their offense.

#### 3. SWITCH-SIDE DEBATE SOLVES: topics are meaningless if we don’t debate both sides. This is why topic-specific education outweighs general education.

#### E. THIS ARGUMENT PROVIDES A-PRIORI REASONS TO VOTE NEGATIVE. YOU MUST USE YOUR BALLOT TO RATIFY CONSTRAINTS ON DISCOURSE TO PRESERVE A POLITICALLY-ENABLING DISCUSSION

Ruth Lessl **Shively**, Associate Professor, Political Science, Texas A&M University, POLITICAL THEORY AND PARTISAN POLITICS, **2K**, p. 179.

To put this point another way, it turns out that to be open to all things is, in effect, to be open to nothing. While the ambiguists have commendable reasons for wanting to avoid closure—to avoid specify­ing what is not allowed or celebrated in their political vision—they need to say "no" to some things in order to be open to things in general. They need to say "no" to certain forms of contest, if only to protect contest in general. For if one is to be open to the principles of democracy, for example, one must be dogmatically closed to the prin­ciples of fascism. If one would embrace tolerance, one must rigidly reject intolerance. If one would support openness in political speech and action, one must ban the acts of political intimidation, violence or recrimination that squelch that openness. If one would expand delib­eration and disruption, one must set up strict legal protections around such activities. And if one would ensure that citizens have reason to engage in political contest—that it has practical meaning and import for them—one must establish and maintain the rules and regulations and laws that protect democracy. In short, openness requires certain clear limits, rules, closure. And to make matters more complex, these structures of openness cannot simply be put into place and forgotten. They need to be taught to new generations of citizens, to be retaught and reenforced among the old, and as the political world changes, to be shored up, rethought, adapted, and applied to new problems and new situations. It will not do, then, to simply assume that these structures are permanently viable and secure without significant work or justification on our part; nor will it do to talk about resisting or subverting them. Indeed, they are such valuable and yet vulnerable goods that they require the most unflag­ging and firm support that we can give them.

#### THE DELIBERATIVE IMPLICATIONS OF THEIR ADVOCACY ARE A PRIOR QUESTION – PRE-CONDITIONS OF AGREEMENT ARE NECESSARY FOR YOUR DECISION TO HAVE ANY POLITICAL VALUE

Adolf G. **Gundersen**, Associate Professor, Political Science, Texas A&M University, POLITICAL THEORY AND PARTISAN POLITICS, **2K** p. 104-105.

Indirect political engagement is perhaps the single most important element of the strategy I am recommending here. It is also the most emblematic, as it results from a fusion of confrontation and separa­tion. But what kind of political engagement might conceivably qualify as being both confrontational and separated from actual political deci­sion-making? There is only one type, so far as I can see, and that is deliberation. Political deliberation is by definition a form of engage­ment with the collectivity of which one is a member. This is all the more true when two or more citizens deliberate together. Yet delibera­tion is also a form of political action that precedes the actual taking and implementation of decisions. It is thus simultaneously connected and disconnected, confrontational and separate. It is, in other words, a form of indirect political engagement. This conclusion, namely, that we ought to call upon deliberation to counter partisanship and thus clear the way for deliberation, looks rather circular at first glance. And, semantically at least, it certainly is. Yet this ought not to concern us very much. Politics, after all, is not a matter of avoiding semantic inconveniences, but of doing the right thing and getting desirable results. In political theory, therefore, the real concern is always whether a circular argument translates into a self-defeating prescription. And here that is plainly not the case, for what I am suggesting is that deliberation can diminish partisanship, which will in turn contribute to conditions amenable to continued or extended deliberation. That "deliberation promotes deliberation" is surely a circular claim, but it is just as surely an accurate description of the real world of lived politics, as observers as far back as Thucydides have documented. It may well be that deliberation rests on certain preconditions. I am not arguing that there is no such thing as a deliberative "first cause." Indeed, it seems obvious to me both that deliberators require something to deliberate about and that deliberation presumes certain institutional structures and shared values. Clearly something must get the deliberative ball rolling and, to keep it rolling, the cultural terrain must be free of deep chasms and sinkholes. Nevertheless, however extensive and demanding deliberation's preconditions might be, we ought not to lose sight of the fact that, once begun, deliberation tends to be self-sustaining. Just as partisanship begets partisanship, deliberation begets deliberation. If that is so, the question of limiting par­tisanship and stimulating deliberation are to an important extent the same question.

### Second

#### First, the Will to power is a part of life, it makes violence and suffering inevitable, --we should embrace it, this is key to affirm the will to life

Nietzsche, 1886 (Friedrich, Philosopher with a hammer, “Beyond Good and Evil” The Nietzsche Channel, online, MB)

257. EVERY elevation of the type "man," has hitherto been the work of an aristocratic society and so it will always be--a society believing in a long scale of gradations of rank and differences of worth among human beings, and requiring slavery in some form or other. Without the PATHOS OF DISTANCE, such as grows out of the incarnated difference of classes, out of the constant out-looking and down-looking of the ruling caste on subordinates and instruments, and out of their equally constant practice of obeying and commanding, of keeping down and keeping at a distance--that other more mysterious pathos could never have arisen, the longing for an ever new widening of distance within the soul itself, the formation of ever higher, rarer, further, more extended, more comprehensive states, in short, just the elevation of the type "man," the continued "self-surmounting of man," to use a moral formula in a supermoral sense. (that is to say, of the preliminary condition for the elevation of the type "man"): the truth is hard. Let us acknowledge unprejudicedly how every higher civilization hitherto has ORIGINATED! Men with a still natural nature, barbarians in every terrible sense of the word, men of prey, still in possession of unbroken strength of will and desire for power, threw themselves upon weaker, more moral, more peaceful races (perhaps trading or cattle-rearing communities), or upon old mellow civilizations in which the final vital force was flickering out in brilliant fireworks of wit and depravity. At the commencement, the noble caste was always the barbarian caste: their superiority did not consist first of all in their physical, but in their psychical power--they were more COMPLETE men (which at every point also implies the same as "more complete beasts"). 258. Corruption--as the indication that anarchy threatens to break out among the instincts, and that the foundation of the emotions, called "life," is convulsed--is something radically different according to the organization in which it manifests itself. When, for instance, an aristocracy like that of France at the beginning of the Revolution, flung away its privileges with sublime disgust and sacrificed itself to an excess of its moral sentiments, it was corruption:--it was really only the closing act of the corruption which had existed for centuries, by virtue of which that aristocracy had abdicated step by step its lordly prerogatives and lowered itself to a FUNCTION of royalty (in the end even to its decoration and parade-dress). The essential thing, however, in a good and healthy aristocracy is that it should not regard itself as a function either of the kingship or the commonwealth, but as the SIGNIFICANCE and highest justification thereof--that it should therefore accept with a good conscience the sacrifice of a legion of individuals, who, FOR ITS SAKE, must be suppressed and reduced to imperfect men, to slaves and instruments. Its fundamental belief must be precisely that society is NOT allowed to exist for its own sake, but only as a foundation and scaffolding, by means of which a select class of beings may be able to elevate themselves to their higher duties, and in general to a higher EXISTENCE: like those sun- seeking climbing plants in Java--they are called Sipo Matador,-- which encircle an oak so long and so often with their arms, until at last, high above it, but supported by it, they can unfold their tops in the open light, and exhibit their happiness. 259. To refrain mutually from injury, from violence, from exploitation, and put one's will on a par with that of others: this may result in a certain rough sense in good conduct among individuals when the necessary conditions are given (namely, the actual similarity of the individuals in amount of force and degree of worth, and their co-relation within one organization). As soon, however, as one wished to take this principle more generally, and if possible even as the FUNDAMENTAL PRINCIPLE OF SOCIETY, it would immediately disclose what it really is--namely, a Will to the DENIAL of life, a principle of dissolution and decay. Here one must think profoundly to the very basis and resist all sentimental weakness: life itself is ESSENTIALLY appropriation, injury, conquest of the strange and weak, suppression, severity, obtrusion of peculiar forms, incorporation, and at the least, putting it mildest, exploitation;--but why should one for ever use precisely these words on which for ages a disparaging purpose has been stamped? Even the organization within which, as was previously supposed, the individuals treat each other as equal--it takes place in every healthy aristocracy--must itself, if it be a living and not a dying organization, do all that towards other bodies, which the individuals within it refrain from doing to each other it will have to be the incarnated Will to Power, it will endeavour to grow, to gain ground, attract to itself and acquire ascendancy-- not owing to any morality or immorality, but because it LIVES, and because life IS precisely Will to Power. On no point, however, is the ordinary consciousness of Europeans more unwilling to be corrected than on this matter, people now rave everywhere, even under the guise of science, about coming conditions of society in which "the exploiting character" is to be absent--that sounds to my ears as if they promised to invent a mode of life which should refrain from all organic functions. "Exploitation" does not belong to a depraved, or imperfect and primitive society it belongs to the nature of the living being as a primary organic function, it is a consequence of the intrinsic Will to Power, which is precisely the Will to Life--Granting that as a theory this is a novelty--as a reality it is the FUNDAMENTAL FACT of all history let us be so far honest towards ourselves!

#### And, their imagination of a better world is a continuation of the ascetic ideal. This association of all that is good at not of this world expresses a hatred for the only one we’ve got—turns case. Fantasizing about a world without suffering produces creative impotence only our relationship to life can escape this paradox of resentment

Turlani in 2003

(Aydan, Department of Humanities and Social Sciences Faculty of Letters and Sciences   
Istanbul Technical University, “Nietzsche and the Later Wittgenstein: An Offense to the Quest for Another World”, The Journal of Nietzsche Studies, 26 (2003), 55-63)

The craving for absolutely general specifications results in doing metaphysics. Unlike Wittgenstein, Nietzsche provides an account of how this craving arises. The creation of the two worlds such as apparent and real world, conditioned and unconditioned world, being and becoming is the creation of the *ressentiment* of metaphysicians. Nietzsche says, "to imagine another, more valuable world is an expression of hatred for a world that makes one suffer: the ressentiment of metaphysicians against actuality is here creative" (*WP* III 579). Escaping from this world because there is grief in it results in asceticism. **[End Page 61]** Paying respect to the ascetic ideal is longing for the world that is pure and denaturalized. Craving for frictionless surfaces, for a transcendental, pure, true, ideal, perfect world, is the result of the ressentiment of metaphysicans who suffer in this world. Metaphysicians do not affirm this world as it is, and this paves the way for many explanatory theories in philosophy. In criticizing a philosopher who pays homage to the ascetic ideal, Nietzsche says, "he wants *to escape from torture*" (*GM* III 6). The traditional philosopher or the ascetic priest continues to repeat, "'My kingdom is not of *this* world'" (*GM* III 10). This is a longing for another world in which one does not suffer. It is to escape from this world; to create another illusory, fictitious, false world. This longing for "the truth" of a world in which one does not suffer is the desire for a world of constancy. It is supposed that contradiction, change, and deception are the causes of suffering; in other words, the senses deceive; it is from the senses that all misfortunes come; reason corrects the errors; therefore reason is the road to the constant. In sum, this world is an error; the world as it ought to be exists. This will to truth, this quest for another world, this desire for the world as it ought to be, is the result of unproductive thinking. It is unproductive because it is the result of avoiding the creation of the world as it ought to be. According to Nietzsche, the will to truth is "the impotence of the will to create" (*WP* III 585). Metaphysicians end up with the creation of the "true" world in contrast to the actual, changeable, deceptive, self-contradictory world. They try to discover the true, transcendental world that is already there rather than creating a world for themselves. For Nietzsche, on the other hand, the transcendental world is the "denaturalized world" (*WP* III 586). The way out of the circle created by the *ressentiment* of metaphysicians is the will to life rather than the will to truth. The will to truth can be overcome only through a Dionysian relationship to existence. This is the way to a new philosophy, which in Wittgenstein's terms aims "to show the fly the way out of the fly-bottle" (*PI* §309).

#### And, the 1ac’s vision of a perfect world causes us to hate the one we have, leads to denial of life of this life for a more perfect one

Nietzsche, 1872 (Friedrich, philosopher, “The Birth of Tragedy” Online, MB)

Already in the preface addressed to Richard Wagner, art, and *not* morality, is presented as the truly *metaphysical* activity of man. In the book itself the suggestive sentence is repeated several times, that the existence of the world is *justified* only as an aesthetic phenomenon. Indeed, the whole book knows only an artistic meaning and crypto-meaning behind all events—a "god," if you please, but certainly only an entirely reckless and amoral artist-god who wants to experience, whether he is building or destroying, in the good and in the bad, his own joy and glory—one who, creating worlds, frees himself from the *distress* of fullness and *overfullness* and from the *affliction* of the contradictions compressed in his soul. The world—at every moment the *attained* salvation of God, as the eternally changing, eternally new vision of the most deeply afflicted, discordant, and contradictory being who can find salvation only in *appearance*: you can call this whole artists' metaphysics arbitrary, idle, fantastic; what matters is that it betrays a spirit who will one day fight at any risk whatever the *moral* interpretation and significance of existence. Here, perhaps for the first time, a pessimism "beyond good and evil" is suggested. Here that "perversity of mind" gains speech and formulation against which Schopenhauer never wearied of hurling in advance his most irate curses and thunderbolts [*Parerga and Paralipomena* (1851), II.5, 69]: a philosophy that dares to move, to demote, morality into the realm of appearance—and not merely among "appearances" or phenomena (in the sense of the idealistic **terminus technicus** [technical term]), but among "deceptions," as semblance, delusion, error, interpretation, contrivance, art. Perhaps the depth of this *antimoral* propensity is best inferred from the careful and hostile silence with which Christianity is treated throughout the whole book—Christianity as the most prodigal elaboration of the moral theme to which humanity has ever been subjected. In truth, nothing could be more opposed to the purely aesthetic interpretation and justification of the world which are taught in this book than the Christian teaching, which is, and wants to be, *only* moral and which relegates art, every art, to the realm of lies; with its absolute standards, beginning with the truthfulness of God, it negates, judges, and damns art. Behind this mode of thought and valuation, which must be hostile to art if it is at all genuine, I never failed to sense a hostility to life—a furious, vengeful antipathy to life itself: for all of life is based on semblance, art, deception, points of view [Optik], and the necessity of perspectives and error. Christianity was from the beginning, essentially and fundamentally, life's nausea and disgust with life, merely concealed behind, masked by, dressed up as, faith in "another: or "better" life. Hatred of "the world," condemnations of the passions [Affekte], fear of beauty and sensuality, a beyond invented the better to slander this life, at bottom a craving for the nothing, for the end, for respite, for "the sabbath of sabbaths"—all this always struck me, no less than the unconditional will of Christianity to recognize *only* moral values, as the most dangerous and uncanny form of all possible forms of a "will to decline"—at the very least a sign of abysmal sickness, weariness, discouragement, exhaustion, and the impoverishment of life. For, confronted with morality (especially Christian, or unconditional, morality), life must continually and inevitably be in the wrong, because life is something essentially amoral—and eventually, crushed by the weight of contempt and the eternal No, life must then be felt to be unworthy of desire and altogether worthless. Morality itself—how now? might not morality be "a will to negate life," a secret instinct of annihilation, a principle of decay, diminution, and slander—the beginning of the end? Hence, the danger of dangers? ... It was *against* morality that my instinct turned with this questionable book, long ago; it was an instinct that aligned itself with life and that discovered for itself a fundamentally opposite doctrine and valuation of life—purely artistic and *anti-Christian*. What to call it? As a philologist and man of words I baptized it, not without taking some liberty—for who could claim to know the rightful name of the Antichrist?—in the name of a Greek god: I called it *Dionysian*. —

#### Thus the alternative:

#### We should forget the 1ac in order to affirm life

Zupancic, 2003 (Alenka, Philosopher, “The Shortest Shadow: Nietzche’s philosophy of the two” Online, MB)

It is true that there is also a rather different notion present in Christianity, a notion much closer to Nietzsche’s own position—namely, the notion of mercy as situated “beyond law” (Jenseits des Rechts). Nietzsche links to this notion nothing less than the possibility of an escape from the vicious circle of punishment and guilt. But his notion of mercy is not simply that of an act of forgiveness; it can spring only from a surplus of “power” and “richness.” Illustrating this with the example of actual wealth, Nietzsche writes that the creditor becomes more human to the extent that he has grown richer: so that, finally, how much injury he can endure without suffering from it becomes the actual measure of his wealth.24 Such a creditor can now allow himself the noblest luxury possible: letting those who harm him go unpunished. In this way, the justice which began with “everything is dischargeable, everything must be discharged” ends by winking, and letting those who are incapable of discharging their debt go free. This “self-overcoming of justice” is called mercy, and remains the privilege of the most “powerful.”25 We should be careful here not to believe that the terms “rich” and “powerful” refer simply to those who have a lot of money, and hold this or that position of power.As Nietzsche points out, it is the capacity not to be injured, and not to suffer because of an injustice, that constitutes the measure of one’s richness and power—not the capacity to endure suffering and injury, to bear pain, but the capacity not to let this suffering as suffering enter the constitution of one’s subjectivity (which also means the capacity not to let oneself be subjectivized in the figure of the “subject of injury,” the figure of the victim). Those who can manage this are “rich” and “powerful” because they can manage it, not the other way around. There is also an important difference between forgiving and (what Nietzsche calls) forgetting. Forgiveness has a perverse way of involving us even further in debt. To forgive somehow always implies to pay for the other, and thus to use the very occurrence of injury and its forgiveness as a new “engagement ring.” Nietzsche makes this very point in relation to Christianity: the way God has forgiven our sins has been to pay for them, to pay for them with His own “flesh.” This is the fundamental perversity of Christianity: while forgiving, it simultaneously brandishes at us the cross, the instrument of torture, the memory of the one who suffered and died so that we could be forgiven, the memory of the one who paid for us. Christianity forgives, but does not forget. One could say that, with the eyes of the sinner fixed on the cross, forgiving creates a new debt in the very process of this act. It forgives what was done, but it does not forgive the act of forgiving itself. On the contrary, the latter establishes a new bond and a new debt. It is now infinite mercy (as the capacity of forgiving) that sustains the infinite debt, the debt as infinite. The debt is no longer brought about by our actions; it is brought about by the act of forgiving us these actions.We are indebted for forgiveness. The infinite capacity to forgive might well become the infernal flame in which we “temper” our debt and guilt. This is why Nietzsche counters the concept of forgiving with the concept of forgetting (“a good example of this in modern times is Mirabeau, who had no memory for insults and vile actions done to him and was unable to forgive simply because he—forgot”).26 This is perhaps the moment to examine in more detail what Nietzschean “forgetting” is actually about. What is the capacity of forgetting as the basis of “great health”? Nietzsche claims that memory entertains some essential relationship with pain. This is what he describes as the principle used in human “mnemotechnics”: “If something is to stay in the memory it must be burned in: only that which never ceases to hurt stays in the memory.”27 Thus, if memory is essentially related to pain (here it seems that Nietzsche claims the opposite of what psychoanalysis is claiming: that traumatic events are the privileged objects of repression; yet pain is not the same thing as trauma, just as “forgetting” is not the same thing as repressing), then forgetting refers above all to the capacity not to nurture pain. This also means the capacity not to make pain the determining ground of our actions and choices. What exactly is pain (not so much physical pain, but, rather, the “mental pain” that can haunt our lives)? It is a way in which the subject internalizes and appropriates some traumatic experience as her own bitter treasure. In other words, in relation to the traumatic event, pain is not exactly a part of this event, but already its memory (the “memory of the body”). And Nietzschean oblivion is not so much an effacement of the traumatic encounter as a preservation of its external character, of its foreignness, of its otherness. In Unfashionable Observations, Second Piece (“On the Utility and Liability of History for Life”), Nietzsche links the question of forgetting (which he employs as a synonym for the ahistorical) to the question of the act. Forgetting, oblivion, is the very condition of possibility for an act in the strong sense of the word. Memory (the “historical”) is eternal sleeplessness and alert insomnia, a state in which no great thing can happen, and which could even be said to serve this very purpose. Considering the common conception according to which memory is something monumental that “fixes” certain events, and closes us within their horizon, Nietzsche proposes a significantly different notion. It is precisely as an eternal openness, an unceasing stream, that memory can immobilize us, mortify us, make us incapable of action. Nietzsche invites us to imagine the extreme example of a human being who does not possess the power to forget. Such a human being would be condemned to see becoming everywhere: he would no longer believe in his own being, would see everything flow apart in turbulent particles, and would lose himself in this stream of becoming. He would be like the true student of Heraclitus. A human being who wanted to experience things in a thoroughly historical manner would be like someone forced to go without sleep.28 Memory holds us in eternal motion—it keeps opening numerous horizons, and this is precisely how it immobilizes us, forcing us into frenetic activity. Hence, Nietzsche advances a thesis that is as out of tune with our time as it was with his own: “every living thing can become healthy, strong and fruitful only within a defined horizon; if it is incapable of drawing a horizon around itself and too selfish, in turn, to enclose its own perspective within an alien horizon, then it will feebly waste away or hasten to its timely end.”29 Of course, Nietzsche’s aim here is not to preach narrow-mindedness and pettiness, nor is it simply to affirm the ahistorical against history and memory. On the contrary, he clearly states that it is only by thinking, reflecting, comparing, analyzing, and synthesizing (i.e. only by means of the power to utilize the past for life, and to reshape past events into history) that the human being becomes properly human.Yet, in the excess of history, the human being ceases to be human once again, no longer able to create or invent. This is why Nietzsche insists that “every great historical event” is born in the “ahistorical atmosphere,” that is to say, in conditions of oblivion and closure: Imagine a man seized and carried away by a vehement passion for a woman or for a great idea; how his world changes! Looking backward he feels he is blind, listening around he hears what is unfamiliar as a dull, insignificant sound; and those things that he perceives at all he never before perceived in this way; so palpable and near, colorful, resonant, illuminated, as though he were apprehending it with all his senses at once. All his valuations are changed and devalued; . . . It is the most unjust condition in the world, narrow, ungrateful to the past, blind to dangers, deaf to warnings; a tiny whirlpool of life in a dead sea of night and oblivion; and yet this condition—ahistorical, antihistorical through and through— is not only womb of the unjust deed, but of every just deed as well; and no artist will create a picture, no general win a victory, and no people gain its freedom without their having previously desired and striven to accomplish these deeds in just such an ahistorical condition. . . . Thus, everyone who acts loves his action infinitely more than it deserves to be loved, and the best deeds occur in such an exuberance of love that, no matter what, they must be unworthy of this love, even if their worth were otherwise incalculably great.30 If we read this passage carefully,we note that the point is not simply that the capacity to forget, or the “ahistorical condition,” is the condition of “great deeds” or “events.” On the contrary: it is the pure surplus of passion or love (for something) that brings about this closure of memory, this “ahistorical condition.” In other words, it is not that we have first to close ourselves within a defined horizon in order then to be able to accomplish something. The closure takes place with the very (“passionate”) opening toward something (“a woman or a great idea”). Nietzsche’s point is that if this surplus passion engages us “in the midst of life,” instead of mortifying us, it does so via its inducement of forgetting. Indeed, I could mention a quite common experience here: whenever something important happens to us and incites our passion,we tend to forget and dismiss the grudges and resentments we might have been nurturing before. Instead of “forgiving” those who might have injured us in the past, we forget and dismiss these injuries. If we do not, if we “work on our memory” and strive to keep these grudges alive, they will most probably affect and mortify our (new) passion.

### Third

#### US winning the war on terror- no WMD attacks

Oswald 13 Rachel Oswald, staff editor for the National Journal and the Global Security Newswire, “Despite WMD fears, terrorists are focused on conventional attacks,” May 30, 2013, <http://www.nationaljournal.com/nationalsecurity/despite-wmd-fears-terrorists-are-focused-on-conventional-attacks-20130417?page=1&utm_source=feedly>

WASHINGTON – The United States has spent billions of dollars to prevent terrorists from obtaining a weapon of mass destruction even as this week’s [bombings in Boston](http://www.nti.org/gsn/article/police-scrutinize-remnants-boston-blasts/) further show that a nuclear weapon or lethal bioagent is not necessary for causing significant harm.¶ Organized group plots against the U.S. homeland since Sept. 11, 2001 have all involved conventional means of attack. Beyond that have been a handful of instances in which individuals used the postal system to deliver disease materials -- notably [this week’s ricin letters](http://www.nti.org/gsn/article/lab-confirms-ricin-letter-sent-senator/) to President Obama and at least one senator and the 2001 anthrax mailings.¶ Terrorism experts offer a range of reasons for why al-Qaida or other violent militants have never met their goal of carrying out a biological, chemical, nuclear or radiological attack on the United States or another nation. These include:¶ -- substantive efforts by the United States and partner nations to secure the most lethal WMD materials;¶ -- improved border security and visa checks that deny entry to possible foreign-born terrorists;¶ -- a lack of imagination and drive on the part of would-be terrorists to pursue the kind of novel but technically difficult attacks that could lead to widespread dispersal of unconventional materials;¶ -- a general haplessness on the part of the native-born U.S. extremists who have pursued WMD attacks, specifically involving weaponized pathogens;¶ -- elimination of most of al-Qaida’s original leadership, notably those members with the most experience orchestrating large-scale attacks abroad; and¶ -- the Arab Spring uprisings have likely drawn down the pool of terrorists with the proper training and focus to organize WMD attacks abroad as they have opted instead to join movements to overthrow governments in places such as Syria and Yemen.¶ “We killed a lot of people. That was one thing,” said Randall Larsen, founding director of the Bipartisan WMD Terrorism Research Center, referring to the deaths in recent years of al-Qaida chief Osama bin Laden and any number of his direct or philosophical adherents.¶ Bin Laden is known to have exhorted his followers to seek weapons of mass destruction for use in attacks against the West. Leading al-Qaida propagandist Anwar al-Awlaki of the group’s Yemen affiliate, who was killed in a 2011 U.S. drone strike, used his Inspire magazine to [encourage sympathizers](http://www.nti.org/gsn/article/al-qaeda-magazine-urges-chemical-biological-strikes-us/) to develop and carry out their own chemical and biological attacks.¶ Al-Qaida also had separate efforts in [Afghanistan](http://www.nti.org/gsn/article/al-qaeda-operatives-discussed-wmd-attacks-while-training-prior-to-911-report-says/) and [Malaysia](http://www.nti.org/gsn/article/us-officials-worried-by-release-of-al-qaeda-bioweapons-operative/) that worked on developing anthrax for use in attacks before they were broken up or abandoned following the September 2001 attacks.¶ In the last decade, the technological means to carry out new kinds of improvised WMD attacks such as those involving [laboratory-engineered pathogens](http://www.nti.org/gsn/article/synthetic-pathogens-might-pose-bioterror-threat-scientists-warn/) has become much more available. However, it can take some time for bad actors to recognize how these new technologies can open the doorway to heretofore unseen massively disruptive terrorist attacks, according to Larsen.¶ Passenger airplanes were flying across the United States for decades before any terrorists realized that they would make a highly destructive improvised weapon when flown at high speeds into skyscrapers filled with thousands of people, Larsen noted.¶ A 2012 analysis by terrorism experts at the New America Foundation detailed a number of disrupted unconventional weapon plots against the country that counterintuitively were much more likely to involve home-grown antigovernment groups and lone-wolf actors than Muslim extremists. "In the past decade, there is no evidence that jihadist extremists in the United States have acquired or attempted to acquire material to construct CBRN weapons," according to authors Peter Bergen and Jennifer Rowland.¶ They documented a [number of failed domestic plots](http://homegrown.newamerica.net/), often involving cyanide or ricin. Only former Army microbiologist Bruce Ivins was successful in actually carrying out such an effort, killing five people with anthrax spores in 2001.¶ “Right-wing and left-wing extremist groups and individuals have been far more likely to acquire toxins and to assemble the makings of radiological weapons than al-Qaida sympathizers,” they said.

#### Securitization of terrorism is key to the war on terror

Vultee 2010

[Fred Vultee, PhD in Journalism, Associate Professor at Wayne State, 2010, Securitization: A new approach to framing and media portrayals of the "war on terror", <http://citation.allacademic.com/meta/p_mla_apa_research_citation/2/0/3/8/8/pages203884/p203884-2.php>, uwyo//amp]

What is happening when news accounts portray the effort to contain and prevent political violence as the formal War on Terror or the dubious “war on terror”? A promising explanation lies in securitization theory, a recent outgrowth of security studies. Securitization can be thought of as a particular form of framing. When an issue has been securitized, a political actor has been able to cast it as an existential threat – an imminent peril to the physical, cultural, or social health of the community – and has gained a degree of public assent to use extraordinary measures to combat that threat. The role of the news media in such a process is essential. Media frames are the lens through which the public sees an issue like terrorism or immigration as a matter best dealt with through the normal workings of law enforcement and politics or as a crisis that requires extreme measures.

#### Constrained executive makes it impossible to respond to the rapid and existential nature of the threat posed by terrorism-strong, flexible executive key to check nuclear, chemical, and biological attacks

Royal 2011

[John Paul, Fellow of the Institute for World Politics, 2011, War Powers and the Age of Terrorism, <http://www.thepresidency.org/storage/Fellows2011/Royal-_Final_Paper.pdf>, uwyo//amp]

The international system itself and national security challenges to the United States in particular, underwent rapid and significant change in the first decade of the twenty-first century. War can no longer be thought about strictly in the terms of the system and tradition created by the Treaty of Westphalia over three and a half centuries ago. Non-state actors now possess a level of destructiveness formerly enjoyed only by nation states. Global terrorism, coupled with the threat of weapons of mass destruction developed organically or obtained from rogue regimes, presents new challenges to U.S. national security and place innovative demands on the Constitution’s system of making war. In the past, as summarized in the 9/11 Commission Report, threats emerged due to hostile actions taken by enemy states and their ability to muster large enough forces to wage war: “Threats emerged slowly, often visibly, as weapons were forged, armies conscripted, and units trained and moved into place. Because large states were more powerful, they also had more to lose. They could be deterred" (National Commission 2004, 362). This mindset assumed that peace was the default state for American national security. Today however, we know that threats can emerge quickly. Terrorist organizations half-way around the world are able to wield weapons of unparalleled destructive power. These attacks are more difficult to detect and deter due to their unconventional and asymmetrical nature. In light of these new asymmetric threats and the resultant changes to the international system, peace can no longer be considered the default state of American national security. Many have argued that the Constitution permits the president to use unilateral action only in response to an imminent direct attack on the United States. In the emerging security environment described above, pre-emptive action taken by the executive branch may be needed more often than when nation-states were the principal threat to American national interests. Here again, the 9/11 Commission Report is instructive as it considers the possibility of pre-emptive force utilized over large geographic areas due to the diffuse nature of terrorist networks: In this sense, 9/11 has taught us that terrorism against American interests “over there” should be regarded just as we regard terrorism against America “over here.” In this sense, the American homeland is the planet (National Commission 2004, 362). Furthermore, the report explicitly describes the global nature of the threat and the global mission that must take place to address it. Its first strategic policy recommendation against terrorism states that the: U.S. government must identify and prioritize actual or potential terrorist sanctuaries. For each, it should have a realistic strategy to keep possible terrorists insecure and on the run, using all elements of national power (National Commission 2004, 367). Thus, fighting continues against terrorists in Afghanistan, Yemen, Iraq, Pakistan, the Philippines, and beyond, as we approach the tenth anniversary of the September 11, 2001 attacks. Proliferation of weapons of mass destruction (WMD), especially nuclear weapons, into the hands of these terrorists is the most dangerous threat to the United States. We know from the 9/11 Commission Report that Al Qaeda has attempted to make and obtain nuclear weapons for at least the past fifteen years. Al Qaeda considers the acquisition of weapons of mass destruction to be a religious obligation while “more than two dozen other terrorist groups are pursing CBRN [chemical, biological, radiological, and nuclear] materials” (National Commission 2004, 397). Considering these statements, rogue regimes that are openly hostile to the United States and have or seek to develop nuclear weapons capability such as North Korea and Iran, or extremely unstable nuclear countries such as Pakistan, pose a special threat to American national security interests. These nations were not necessarily a direct threat to the United States in the past. Now, however, due to proliferation of nuclear weapons and missile technology, they can inflict damage at considerably higher levels and magnitudes than in the past. In addition, these regimes may pursue proliferation of nuclear weapons and missile technology to other nations and to allied terrorist organizations. The United States must pursue condign punishment and appropriate, rapid action against hostile terrorist organizations, rogue nation states, and nuclear weapons proliferation threats in order to protect American interests both at home and abroad. Combating these threats are the “top national security priority for the United States…with the full support of Congress, both major political parties, the media, and the American people” (National Commission 2004, 361). Operations may take the form of pre-emptive and sustained action against those who have expressed hostility or declared war on the United States. Only the executive branch can effectively execute this mission, authorized by the 2001 AUMF. If the national consensus or the nature of the threat changes, Congress possesses the intrinsic power to rescind and limit these powers.

#### Terrorist retaliation causes nuclear war – draws in Russia and China

Robert Ayson, Professor of Strategic Studies and Director of the Centre for Strategic Studies: New Zealand at the Victoria University of Wellington, 2010 (“After a Terrorist Nuclear Attack: Envisaging Catalytic Effects,” Studies in Conflict & Terrorism, Volume 33, Issue 7, July, Available Online to Subscribing Institutions via InformaWorld)

A terrorist nuclear attack, and even the use of nuclear weapons in response by the country attacked in the first place, would not necessarily represent the worst of the nuclear worlds imaginable. Indeed, there are reasons to wonder whether nuclear terrorism should ever be regarded as belonging in the category of truly existential threats. A contrast can be drawn here with the global catastrophe that would come from a massive nuclear exchange between two or more of the sovereign states that possess these weapons in significant numbers. Even the worst terrorism that the twenty-first century might bring would fade into insignificance alongside considerations of what a general nuclear war would have wrought in the Cold War period. And it must be admitted that as long as the major nuclear weapons states have hundreds and even thousands of nuclear weapons at their disposal, there is always the possibility of a truly awful nuclear exchange taking place precipitated entirely by state possessors themselves. But these two nuclear worlds—a non-state actor nuclear attack and a catastrophic interstate nuclear exchange—are not necessarily separable. It is just possible that some sort of terrorist attack, and especially an act of nuclear terrorism, could precipitate a chain of events leading to a massive exchange of nuclear weapons between two or more of the states that possess them. In this context, today’s and tomorrow’s terrorist groups might assume the place allotted during the early Cold War years to new state possessors of small nuclear arsenals who were seen as raising the risks of a catalytic nuclear war between the superpowers started by third parties. These risks were considered in the late 1950s and early 1960s as concerns grew about nuclear proliferation, the so-called n+1 problem. t may require a considerable amount of imagination to depict an especially plausible situation where an act of nuclear terrorism could lead to such a massive inter-state nuclear war. For example, in the event of a terrorist nuclear attack on the United States, it might well be wondered just how Russia and/or China could plausibly be brought into the picture, not least because they seem unlikely to be fingered as the most obvious state sponsors or encouragers of terrorist groups. They would seem far too responsible to be involved in supporting that sort of terrorist behavior that could just as easily threaten them as well. Some possibilities, however remote, do suggest themselves. For example, how might the United States react if it was thought or discovered that the fissile material used in the act of nuclear terrorism had come from Russian stocks,40 and if for some reason Moscow denied any responsibility for nuclear laxity? The correct attribution of that nuclear material to a particular country might not be a case of science fiction given the observation by Michael May et al. that while the debris resulting from a nuclear explosion would be “spread over a wide area in tiny fragments, its radioactivity makes it detectable, identifiable and collectable, and a wealth of information can be obtained from its analysis: the efficiency of the explosion, the materials used and, most important … some indication of where the nuclear material came from.”41 Alternatively, if the act of nuclear terrorism came as a complete surprise, and American officials refused to believe that a terrorist group was fully responsible (or responsible at all) suspicion would shift immediately to state possessors. Ruling out Western ally countries like the United Kingdom and France, and probably Israel and India as well, authorities in Washington would be left with a very short list consisting of North Korea, perhaps Iran if its program continues, and possibly Pakistan. But at what stage would Russia and China be definitely ruled out in this high stakes game of nuclear Cluedo? In particular, if the act of nuclear terrorism occurred against a backdrop of existing tension in Washington’s relations with Russia and/or China, and at a time when threats had already been traded between these major powers, would officials and political leaders not be tempted to assume the worst? Of course, the chances of this occurring would only seem to increase if the United States was already involved in some sort of limited armed conflict with Russia and/or China, or if they were confronting each other from a distance in a proxy war, as unlikely as these developments may seem at the present time. The reverse might well apply too: should a nuclear terrorist attack occur in Russia or China during a period of heightened tension or even limited conflict with the United States, could Moscow and Beijing resist the pressures that might rise domestically to consider the United States as a possible perpetrator or encourager of the attack? Washington’s early response to a terrorist nuclear attack on its own soil might also raise the possibility of an unwanted (and nuclear aided) confrontation with Russia and/or China. For example, in the noise and confusion during the immediate aftermath of the terrorist nuclear attack, the U.S. president might be expected to place the country’s armed forces, including its nuclear arsenal, on a higher stage of alert. In such a tense environment, when careful planning runs up against the friction of reality, it is just possible that Moscow and/or China might mistakenly read this as a sign of U.S. intentions to use force (and possibly nuclear force) against them. In that situation, the temptations to preempt such actions might grow, although it must be admitted that any preemption would probably still meet with a devastating response.

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

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

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

### Case

#### Ontological or epistemological first frameworks abdicate responsibility for solving real world problems

Jarvis 2K (D.S.L., Lecturer n Government - U of Sydney, INTERNATIONAL RELATIONS AND THE CHALLENGE OF POSTMODERNISM, p. 128-9)

Certainly it is right and proper that we ponder the depths of our theoretical imaginations, engage in epistemological and ontological debate, and analyze the sociology of our knowledge. But to suppose that this is the only task of international theory, let alone the most important one, smacks of intellectual elitism and displays a certain contempt for those who search for guidance in their daily struggles as actors in international politics. What does Ashley's project his deconstructive efforts, or valiant tight against positivism say to the truly marginalized, oppressed and destitute? How does it help solve the plight of the poor, the displaced refugees, the casualties of war, or the emigres of death squads? Does it in any way speak to those whose actions and thoughts comprise the policy and practice of international relations? On all these questions one must answer no. This is not to say, of course, that all theory should be judged by its technical rarionality and problem-solving capacity as Ashley forcefully argues. But to suppose that problem-solving technical theory is not necessary—or is in some, way bad—is a contemptuous position that abrogates any hope of solving some of the nightmarish realities that millions confront daily. Holsti argues, we need ask of these theorists and these theories tne ultimate question, “So what?” to what purpose do they deconstruct problematize, destabilize, undermine, ridicule, and belittle modernist and rationalist approaches? Does this get us any further, make the world any better, or enhance the human condition? In what sense can this "debate toward [a] bottomless pit of epistemology and metaphysics" be judged pertinent relevant helpful, or cogent to anyone other than those foolish enough to be scholastically excited by abstract and recondite debate.

#### drones are inevitable

Henning, 2-20-12

[Job, NYT, Embracing the Drone, http://www.nytimes.com/2012/02/21/opinion/embracing-the-drone.html?pagewanted=all&\_r=0] /Wyo-MB

Drones — more formally armed Unmanned Aerial Vehicles, or UAVs — are “in.” Since a Predator strike in Yemen against Al Qaeda in November 2002 — the first known use of a drone attack outside a theater of war — the United States has made extensive use of drones. There were nearly four times as many drone strikes in Pakistan during the first two years of the Obama administration as there were during the entire Bush administration.¶ The United States is now conducting drone strikes in Somalia as well, and their use is expected to dramatically increase in Afghanistan over the next five years as NATO troops withdraw from there.¶ Armed drones are both inevitable, since they allow the fusing of a reconnaissance platform with a weapons system, and, in many respects, highly desirable. They can loiter, observe and strike, with a far more precise application of force. They eliminate risk to pilots and sharply reduce the financial costs of projecting power. Moreover, polls show that a vast majority of Americans support the use of drones.¶

#### physical distancing is good- doesn’t create moral detachment, decreases casualties, increases decision legitimacy, increases just responses by pilots-

Whetham 13

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Of course, ‘stand-off’ weapons themselves are nothing new and there is a spectrum in terms of such capabilities: a rock thrown a few yards might be at one end, while a Tomahawk cruise missile might be at the other. A soldier with a sniper rifle, able to watch a target through a scope from a distance of several kilometres before pulling the trigger, is also clearly on the stand-off spectrum, as is a fast-jet pilot delivering close air support to those on the ground. From this perspective, therefore, the drone's degree of remoteness is much greater when considering that the operator may sit many thousands of miles away from where the drone is actually flying its mission. However, while the degree of stand-off is obviously greater, this does not necessarily imply that there is any moral difference between the soldier looking down the rifle scope, the pilot using an aircraft's sensor display to target a laser-guided bomb and the drone operator looking at targets on a screen. One of the obvious physical differences is that however safe the sniper is, or however high above the front line the fast-jet pilot is, both are still in, over or at least near the theatre of operations, sharing certain risks with those on the ground, including the targets. These are risks that the drone operator is simply not concerned with. Yet the question remains as to why this should matter at all. If the effect of the combatant's action is going to be the same whether they are pulling the trigger, flying a plane or piloting a drone, it would appear perverse to insist on putting one's own personnel in harm's way, and to claim it as somehow ethically preferable, when the same effect could be achieved without doing so. Bradley J Strawser, an assistant professor in the defence analysis department at the US Naval Postgraduate School and a research associate with Oxford University's Institute for Ethics, Law and Armed Conflict, suggests there might actually be a moral imperative at work that compels the West to pursue and deploy this type of technological development to minimise unnecessary risk to personnel.12 Indeed, it is ‘wrong to command someone to take on unnecessary potentially lethal risks in an effort to carry out a just action for some good’.13 As a programme manager at Honeywell puts it: ‘every time a T-Hawk goes down it means a human didn't.’14 Surely, this should be a good thing, based on a clear common-sense, if not ethical, requirement to reduce risks to one's own personnel where it is possible to do so. This appears to be a strong argument in favour of using more drones rather than fewer. However, there are also other concerns related to this distance between the pilot and the target – primarily that of moral disconnection. Some military training is designed to allow individuals to achieve emotional distance from their enemies and thus enable them to overcome an innate reluctance to kill.15 One of the tools traditionally employed in this regard is dehumanisation – the promotion of a sense of ‘otherness’ in the group that is deemed to be a threat. Those who fall into such a group can then be perceived as ‘non-entities, expendable or undeserving’, making the act of killing them easier to carry out.16 Given Prince Harry's recent comparison of his work as a co-pilot gunner in an Apache gunship to a video game,17 it is easy to see how some people would wonder about the moral effect of killing when the targets are just pixels on a screen and there is no need to look anyone ‘in the eye’– a clear, perhaps even extreme, example of dehumanisation. It also raises the question as to how much easier this would be if the person ‘pulling the trigger’ were 8,000 km away to begin with. The English philosopher A C Grayling notes that an RAF bomber crew in the Second World War could unleash its bombs from 20,000 feet and knowingly kill hundreds or even thousands of women and children. If, however, one gave the same bomber crew a knife and told them to slit the throats of the family in the room next door, they would not be able to do it.18 Indeed, physical separation appears to ease the suspension of moral concerns, even to the extent of making terrible things possible. Interviews with contemporary military pilots with combat experience show that they tend to agree that ‘not only are decisions to kill [from the air] rarely perceived as emotionally charged, the death of friendly, yet physically distant combatants is emotionally dulled’.19 It would appear, then, that such a lack of physical contact associated with remote killing contributes greatly to the alienation of each side from the other. Whether this ‘remoteness’ is achieved through the planting of a roadside improvised explosive device (IED) – for which people bid money via the Internet to win the right to detonate the bomb and watch the results live on a website – or a drone operator ‘wasting’ tiny avatars on a computer screen, it is thus difficult to ensure the essential mutual respect that combatant equality – the bedrock of the law of armed conflict – requires. If a faceless enemy can be so debased, it is easy to see how lines can become blurred and civilians can come to be seen as just another target. However, physical distance does not always guarantee a corresponding emotional separation. An American Second World War veteran recalled the moment at which he opened his aircraft's bomb-bay doors on his first mission over Europe: ‘He felt terrible resistance, nausea, sickness, headaches, despair. He couldn't do it, but his crew chief screamed at him, “Now! Now!” If he didn't, the mission would be a failure and it would be his fault. He finally pushed the button. Then he vomited.’20 Of course, this refers to an act that was part of a total war in which large-scale, devastating attacks on civilian populations were commonplace, rather than the type of highly accurate, precision-targeting policies of wars of choice in the contemporary age, in which the ‘pilot’ can even be on a different continent. Nevertheless, the moral comfort that distance can provide might not extend as far as many would think. Just because the target is viewed through a screen rather than a rifle or bombsight does not mean that taking life has no effect on the person pulling the trigger. Perhaps surprisingly, just as fast-jet pilots can suffer from post-traumatic stress disorder (PTSD), there are also cases among drone pilots who have never personally even been in (or over) the theatre of military operations.21 One wonders if operating a drone for offensive missions in the contemporary operating environment might actually be closer to the experience of military snipers.22 Snipers, too, are separated by distance, but can also be intimately aware of their target, much like the drone operator who might be tracking a target for hours using real-time video feeds before the decision is taken to strike. A sniper deployed in Iraq recalls:23 Theoretically, sniping was supposed to be a matter of clinical, dispassionate killing. ‘Even when we were in Iraq, killing Iraqis, it was target one, target two. Target one's on the left; target two's on the right. OK, scan target one. Target one's down. Scan target two. Fire. Target two's down. That's it. They're just targets; you try to convince yourself of that.’ [However,] imagining a man purely as a target was not easy when you had to aim specifically at him and fire and then watch him fall over, screaming and arching his back in agony. Drone footage can be just as graphic. This raises questions about whether the geographic dislocation is actually providing moral dislocation at all, or at least any dislocation greater than that experienced by a sniper.24 An RAF RPAS operator noted that: 25 [A] day, two days, maybe a month can be spent watching and then when it happens, we don't leave once we've dropped the weapons, we stick around for battle damage assessment and because of the way of the Muslim faith – they like to bury their dead before the sun goes down – generally you will see the funeral procession, the women and children arrive, it can be very emotional and that's one of the things they're looking for to make sure that that doesn't turn into a problem in ten, fifteen years. Such considerations feed into a wider debate regarding the long-term emotional effects of combat on drone operators – and in particular whether the geographical and emotional distance entailed will prove a positive or negative factor. Dave Grossman, in his powerful book On Killing: The Psychological Cost of Learning to Kill in War and Society, notes that those who do not dehumanise their opponents are most likely to be able to deal with the aftermath of war and go on to lead happy and productive lives.26 If it is true that the innate (or at least the socially programmed) inhibitions against killing do not need to be overcome in the same way for drone operators as they do, for example, for infantry who need to be prepared to close with and then kill the enemy, then the psychological repercussions of war might be significantly reduced. It will be interesting to see if incidences of PTSD among drone operators in the longer term turn out to be significantly different – both quantitatively and qualitatively – to those among combatants who are physically present in (or over) the battle space. Putting aside this question of emotional and psychological consequences associated with remote combat, it remains the case that the absence from the physical situation has some obvious implications for the effectiveness of the drone operator. The fact that the operator is not directly at risk when on a ‘mission’ provides him or her with some advantages over a person physically in harm's way. Another drone operator refers to this as the ability to ‘step back and have a bit more of a Hamlet moment as it were … you can hopefully double-check what you're doing is correct’.27 This detachment provides time and space for decision-making that is, quite literally, a world away from the experiences of soldiers on the ground or even of pilots in hostile airspace. The ability to remain cool, calm and detached arguably allows better decisions to be taken in the heat of battle. There are undoubtedly issues of situational awareness linked to the physical limitations of the information feeds, such as the need to ensure sufficient bandwidth for receiving all of the required sensor data, and potential time delays (of about one to two seconds) caused by the distance the signals need to travel, but these are all technical issues that are constantly being minimised or ameliorated. This author has been told by current RPAS pilots who have also flown combat missions in fast jets that, in practice, problems surrounding situational awareness generally have more to do with the quality and chosen field of view of the sensors being employed rather than whether those sensors are on a manned jet or a drone. Just as manned aircraft can increase their situational awareness by calling on visual back-up from other aircraft or other assets in theatre, a drone operator can also refer to images provided by other drones and ISR assets to build up a more detailed and accurate picture of the situation. Of course, this must be balanced against the possible negative effects of drone pilots switching between different platforms or coming ‘on shift’ halfway through an operation, and therefore not having the continuity of focus required to build up an understanding of the ‘story’ playing out on the ground. However, such issues should be avoidable and one might expect that as technology continues to improve, the quality of the decisions being made should also therefore increase. There may be other advantages to being physically remote: a corresponding emotional distance between the operator and events on the ground may well have a positive influence on the behaviour of the former towards the target. As Strawser notes, ‘Once fear for their own safety is not a pressing concern, one would assume the operator would be more capable, not less, of behaving justly.’28 By contrast, a 2006 report by the US military's Mental Health Advisory Team (MHAT) avers a strong correlation between anger among armed forces personnel and the mistreatment of non-combatants. It also suggests that soldiers and marines who were members of units that had suffered casualties were more likely to treat civilians in negative ways.29 Furthermore, Paolo Tripodi argues that the ability to remain slightly detached from one's immediate situation is one of the attributes of a good commander.30 As such, the enforced detachment of the drone operator might well be a positive thing.

#### no internal link or impact- drones don’t desensitize us towards violence, they don’t make war a zero-risk option for the U.S., and they’ve caused a mass decline in civilian casualties

Jacobson 13

Mark R., The Washington Post, “5 Myths about Obama's drone war,” February 10, 2013, ProQuest//wyo-mm

Drones are neither autonomous killer robots nor sentient beings making life-or-death decisions. Yet, with the "Terminator"-like connotations of the term, it is easy to forget that these vehicles are flown via remote control by some 1,300 Air Force pilots. Drones are an evolution in military technology, not a revolution in warfare. From a moral and ethical standpoint, drones are little different from rifles, bombers or tanks. Decisions about how and when to use them are made by people. No doubt, the distance between the human warfighter and the battlefield has never been longer, but the psychological proximity can be closer for drone pilots than for other military personnel. Intense surveillance makes these pilots so familiar with their targets - when they sleep, eat and see their families - that some have reported difficulty reconciling that intimacy after they've pulled the trigger. The toughest moral question is not about technology but about targeting and transparency: When militants plotting against America operate globally, don't wear uniforms and may even be U.S. citizens, who can be targeted and where? The White House recently released to members of Congressa Justice Department memo providing details of the targeting process - this may alleviate, but not eliminate, those concerns. 2.Drone strikes cause inordinate civilian casualties. Armed drones are some of the most precise weapons used in conflict; we hit what we aim for. But any lethal force results in some civilian casualties, and the use of drones beyond "hot battlefields" means that the civilian-combatant distinction is harder to make. The New York Times has reported that the Obama administration counts all military-age males in a strike zone as combatants - an approach that would underreport civilian casualties. But the New America Foundation's Peter Bergen argues that, since 2008, the civilian casualty rate from drones has declined dramatically and as of last summer was"at or close to zero." While many dispute this figure, civilian casualties in drone strikes are clearly fewer than if massive bombs were used instead. Armed drones can strike fear in the hearts of America's adversaries and provide a military edge. But Washington may have to deal with blowback. John Bellinger, a former State Department legal adviser in the George W. Bush administration, worries that drones might "become as internationally maligned as Guantanamo." Retired Gen. Stanley McChrystal has said that U.S. drone strikes are "hated on a visceral level." If drones are perceived as unjust, or if the deaths of innocents are attributed to them, correctly or not, America's larger strategic objective - defeating al-Qaeda and the ideology that feeds it - could be at risk. 3.Drones allow us to fight wars without danger. The allure is simple: A drone swoops in while its operator is safe, thousands of miles away, and the precision-guided ordnance hits a target, with little risk to our troops. But drones should not give us a false sense of security. After all, the intelligence required for targeting may require U.S. boots on the ground. And drone attacks will not improve governance in a nation that offers a haven to terrorists. Yes, drones can attack a target accurately, quickly and stealthily while reducing the danger to the pilot. But they cannot train foreign troops, engage with tribal leaders or strengthen local governments - the centers of gravity in most U.S. conflicts today. The exaggerated promise of drones risks substituting targeting for strategy.

#### no impact- drones have no effect on the acceptability of war, don’t make war more likely, and are key to decreases detriments of war

Etzioni 13

(Amitai, professor of international relations at George

Washington University, Military Review, “Great Drone Debate,” 2013, <http://usacac.army.mil/CAC2/MilitaryReview/Archives/English/MilitaryReview_20130430_art004.pdf>) /wyo-mm

Mary Dudziak of the University of Southern California’s Gould School of Law opines that “[d]rones are a technological step that further isolates the American people from military action, undermining political checks on . . . endless war.” Similarly, Noel Sharkey, in The Guardian, worries that drones represent “the ﬁnal step in the industrial revolution of war—a clean factory of slaughter with no physical blood on our hands and none of our own side killed.” This kind of cocktail-party sociology does not stand up to even the most minimal critical examination. Would the people of the United States, Afghanistan, and Pakistan be better off if terrorists were killed in “hot” blood—say, knifed by Special Forces, blood and brain matter splashing in their faces? Would they be better off if our troops, in order to reach the terrorists, had to go through improvised explosive devices blowing up their legs and arms and gauntlets of machinegun ﬁre and rocket-propelled grenades—traumatic experiences that turn some of them into psychopath-like killers? Perhaps if all or most ﬁghting were done in a cold-blooded, push-button way, it might well have the effects suggested above. However, as long as what we are talking about are a few hundred drone drivers, what they do or do not feel has no discernible effects on the nation or the leaders who declare war. Indeed, there is no evidence that the introduction of drones (and before that, high-level bombing and cruise missiles that were criticized on the same grounds) made going to war more likely or its extension more acceptable. Anybody who followed the American disengagement in Vietnam after the introduction of high-level bombing, or the U.S. withdrawal from Afghanistan (and Iraq)—despite the considerable increases in drone strikes—knows better. In effect, the opposite argument may well hold: if the United States could not draw on drones in Yemen and the other new theaters of the counterterrorism campaign, the nation might well have been forced to rely more on conventional troops and prolong our involvement in those areas, a choice which would greatly increase our casualties and zones of warfare. This line of criticism also neglects a potential upside of drones. As philosopher Bradley Strawser notes, this ability to deploy force abroad with minimal United States casualties may allow America to intervene in emerging humanitarian crises across the world with a greater degree of ﬂexibility and effectiveness.61 Rather than reliving another “Blackhawk down” scenario, the United States can follow the model of the Libya intervention, where drones were used by NATO forces to eliminate enemy armor and air defenses, paving the way for the highly successful air campaign which followed, as reported by The Guardian’s Nick Hopkins.

# 2NC

## F/W

#### Attention given to micropolitics obscures actual successes of disfavored groups and only benefits the privileged

Patricia Hill Collins, Prof. of Sociology - Dept. of African-American Studies at Univ. of Cincinnati, *Fighting Words*, 1998, 135-7

In this academic context, postmodern treatment of power relations suggested by the rubric of decentering may provide some relief to intellectuals who wish to resist oppression in the abstract without decentering their own material privileges. Current preoccupations with hegemony and microlevel, local politics—two emphases within post­modern treatments of power—are revealing in this regard. As the resurgence of interest in Italian Marxist Antonio Gramsci’s work illustrates (Forgacs 1988), postmodern social theorists seem fascinated with the thesis of an all-powerful hegemony that swallows up all resistance except that which manages to survive within local interstices of power. The ways in which many postmodernist theorists use the heterogeneous work of French philosopher Michel Foucault illustrate these dual emphases. Foucault’s sympathy for disempowered people can be seen in his sustained attention to themes of institutional power via historical treatment of social structural change in his earlier works (see., e.g., Foucault’s analysis of domination in his work on prisons [‘979] and his efforts to write a genealogy linking sexuality to institu­tional power [ii98oa]). Despite these emphases, some interpretations of his work present power as being everywhere, ultimately nowhere, and, strangely enough, growing. Historical context is minimized—the prison, the Church, France, and Rome all disappear—leaving in place a decontextualized Foucauldian “theory of power.” All of social life comes to be portrayed as a network of power relations that become increasingly analyzed not at the level of large-scale social structures, but rather at the local level of the individual (Hartsock 1990). The increasing attention given to micropolitics as a response to this growing hegemony, namely, politics on the local level that are allegedly plural, multiple, and fragmented, stems in part from this reading of history that eschews grand narratives, including those of collective social movements. In part, this tendency to decontextualize social theory plagues academic social theories of all sorts, much as the richly textured nuances of Marx’s historical work on class conflict (see, e.g., The Eighteenth Brumaire of Louis Bonaparte [1963]) become routinely recast into a mechanistic Marxist “theory of social class.” This decontextualization also illustrates how academic theories “empty out the more political and worldly substance of radical critiques” (West 1993, 41) and thus participate in relations of ruling. In this sense, postmodern views of power that overemphasize hegemony and local politics provide a seductive mix of appearing to challenge oppression while secretly believing that such efforts are doomed. Hegemonic power appears as ever expanding and invading. It may even attempt to “annex” the counterdiscourses that have developed, oppositional discourses such as Afrocentrism, postmod­ernism, feminism, and Black feminist thought. This is a very impor­tant insight. However, there is a difference between being aware of the power of one’s enemy and arguing that such power is so pervasive that resistance will, at best, provide a brief respite and, at worst, prove ultimately futile. This emphasis on power as being hegemonic and seemingly absolute, coupled with a belief in local resistance as the best that people can do, flies in the face of actual, historical successes. African-Americans, women, poor people, and others have achieved results through social movements, revolts, revolutions, and other collective social action against government, corporate, and academic structures. As James Scott queries, “What remains to be explained is why theories of hegemony…have…retained an enormous intellectual appeal to social scientists and historians” (1990, 86). Perhaps for colonizers who refuse, individualized, local resistance is the best that they can envision. Overemphasizing hegemony and stressing nihilism not only does not resist injustice but participates in its manufacture. Views of power grounded exclusively in notions of hegemony and nihilism are not only pessimistic, they can be dangerous for members of historically marginalized groups. Moreover, the emphasis on local versus structural institutions makes it difficult to examine major structures such as racism, sexism, and other structural forms of oppression.7 Social theories that reduce hierarchical power relations to the level of representation, performance, or constructed phenomena not only emphasize the likelihood that resistance will fail in the face of a pervasive hegemonic presence, they also reinforce perceptions that local, individualized micropolitics constitutes the most effective terrain of struggle. This emphasis on the local

dovetails nicely with increasing emphasis on the “personal” as a source of power and with parallel attention to subjectivity. If politics becomes reduced to the “personal,” decentering relations of ruling in academia and other bureaucratic structures seems increasingly unlikely. As Rey Chow opines, “What these intellectuals are doing is robbing the terms of oppression of their critical and oppositional import, and thus depriving the oppressed of even the vocabulary of protest and rightful demand” (1993, 13). Viewing decentering as a strategy situated within a larger process of resistance to oppression is dramatically different from perceiving decentering as an academic theory of how scholars should view all truth. When weapons of resistance are theorized away in this fashion, one might ask, who really benefits? Versions of decentering as presented by postmodernism in the American academy may have limited utility for African-American women and other similarly situated groups. Decentering provides little legitimation for centers of power for Black women other than those of preexisting marginality in actual power relations. Thus, the way to be legitimate within postmodernism is to claim marginality, yet this same marginality renders Black women as a group powerless in the real world of academic politics. Because the logic of decentering opposes constructing new centers of any kind, in effect the stance of critique of decentering provides yet another piece of the new politics of containment. A depoliticized decentering disempowers Black women as a group while providing the illusion of empowerment. Although individual African-American women intellectuals may benefit from being able to broker the language and experiences of marginality in a commodified American academic marketplace, this in no way substitutes for sustained improvement of Black women as a group in these same settings. In contrast, groups already privileged under hierarchical power relations suffer little from embracing the language of decentering denuded of any actions to decenter actual hierarchical power relations in academia or elsewhere. Ironically, their privilege may actually increase.

## Nietzsche

#### the alternative is in direct contradiction with the 1ac, we don’t try to reduce suffering, to solve impacts, or even claim to know what will happen in the world, we just embrace the world in its entirety—all of it. Any net benefit to the permutation would be desiring some part of the world to be changed or altered and another link to the 1nc.

#### 2nd, The permutation doesn’t make sense, were simply an impact turn to the 1ac.

#### 3rd, Eventually the values of the 1ac would dominate everything else

Nietzsche, 1878 (Friedrich, philosopher, “Human, All Too Human.” The Nietzsche Channel, online, MB)

*How appearance becomes being*.— Even when in the deepest distress, the actor ultimately cannot cease to think of the impression he and the whole scenic effect is making, even for example at the burial of his own child; he will weep over his own distress and the ways in which it expresses itself, as his own audience. The hypocrite who always plays one and the same role finally ceases to be a hypocrite. Priests, for example, who are usually conscious or unconscious hypocrites when they are young men, finally end by becoming natural, and then they really are priests, with no affectation. Or if the father does not get that far, perhaps the son, using his father's headway, inherits the habit. If someone wants to seem to be something, stubbornly and for a long time, he eventually finds it hard to be anything else. The profession of almost every man, even the artist, begins with hypocrisy, as he imitates from the outside, copies what is effective. The man who always wears the mask of a friendly countenance eventually has to gain power over benevolent moods without which the expression of friendliness cannot be forced—and eventually then these moods gain power over him, and he is benevolent.

4th, Permutation is a desperate attempt to cling to belief in goodness of humanity, should despise the value systems that the 1ac clings to

Nietzsche, 1878 (Friedrich, philosopher, “Human, All Too Human.” The Nietzsche Channel, online, MB)

*Objection*.— Or might there be a counterargument to the thesis that psychological observation is one of life's best stimulants, remedies, and palliatives? Might one be so persuaded of the unpleasant consequences of this art as to intentionally divert the student's gaze from it? Indeed, a certain blind faith in the goodness of human nature, an inculcated aversion to dissecting human behavior, a kind of shame with respect to the naked soul, may really be more desirable for a man's overall happiness than the trait of psychological sharpsightedness, which is helpful in isolated instances. And perhaps the belief in goodness, in virtuous men and actions, in an abundance of impersonal goodwill in the world has made men better, in that it has made them less distrustful. If one imitates Plutarch's heroes with enthusiasm and feels an aversion toward tracing skeptically the motives for their actions, then the welfare of human society has benefited (even if the truth of human society has not). Psychological error, and dullness in this area generally, help humanity forward; but knowledge of the truth might gain more from the stimulating power of an hypothesis like the one La Rochefoucauld places at the beginning of the first edition of his ***Sentences et maximes morales***: "**Ce que le monde nomme vertu n'est d'ordinaire qu'un fantome formé par nos passions, a qui on donne un nom honnete pour faire impunément ce qu'on veut**." ["That which the world calls virtue is usually nothing but a phantom formed by our passions to which we give an honest name so as to do what we wish with impunity."—La Rochefoucauld: *Réflexions, sentences et maximes morales*.] La Rochefoucauld and those other French masters of soul searching (whose company a German, the author of *Psychological Observations* [written by Paul Rée, 1875] , has recently joined) are like accurately aimed arrows, which hit the mark again and again, the black mark of man's nature. Their skill inspires amazement, but the spectator who is guided not by the scientific spirit, but by the humane spirit, will eventually curse an art which seems to implant in the souls of men a predilection for belittling and doubt.

#### Finally, the 1ac’s slave morality, is directly opposed to the alt, their values result in a leveling of the powerful by the weak

Nietzsche, 1886 (Friedrich, Philosopher with a hammer, “Beyond Good and Evil” The Nietzsche Channel, online, MB)

260. In a tour through the many finer and coarser moralities which have hitherto prevailed or still prevail on the earth, I found certain traits recurring regularly together, and connected with one another, until finally two primary types revealed themselves to me, and a radical distinction was brought to light. There is MASTER-MORALITY and SLAVE-MORALITY,--I would at once add, however, that in all higher and mixed civilizations, there are also attempts at the reconciliation of the two moralities, but one finds still oftener the confusion and mutual misunderstanding of them, indeed sometimes their close juxtaposition--even in the same man, within one soul. The distinctions of moral values have either originated in a ruling caste, pleasantly conscious of being different from the ruled--or among the ruled class, the slaves and dependents of all sorts. In the first case, when it is the rulers who determine the conception "good," it is the exalted, proud disposition which is regarded as the distinguishing feature, and that which determines the order of rank. The noble type of man separates from himself the beings in whom the opposite of this exalted, proud disposition displays itself he despises them. Let it at once be noted that in this first kind of morality the antithesis "good" and "bad" means practically the same as "noble" and "despicable",--the antithesis "good" and "EVIL" is of a different origin. The cowardly, the timid, the insignificant, and those thinking merely of narrow utility are despised; moreover, also, the distrustful, with their constrained glances, the self- abasing, the dog-like kind of men who let themselves be abused, the mendicant flatterers, and above all the liars:--it is a fundamental belief of all aristocrats that the common people are untruthful. "We truthful ones"--the nobility in ancient Greece called themselves. It is obvious that everywhere the designations of moral value were at first applied to MEN; and were only derivatively and at a later period applied to ACTIONS; it is a gross mistake, therefore, when historians of morals start with questions like, "Why have sympathetic actions been praised?" The noble type of man regards HIMSELF as a determiner of values; he does not require to be approved of; he passes the judgment: "What is injurious to me is injurious in itself;" he knows that it is he himself only who confers honour on things; he is a CREATOR OF VALUES. He honours whatever he recognizes in himself: such morality equals self-glorification. In the foreground there is the feeling of plenitude, of power, which seeks to overflow, the happiness of high tension, the consciousness of a wealth which would fain give and bestow:--the noble man also helps the unfortunate, but not--or scarcely--out of pity, but rather from an impulse generated by the super-abundance of power. The noble man honours in himself the powerful one, him also who has power over himself, who knows how to speak and how to keep silence, who takes pleasure in subjecting himself to severity and hardness, and has reverence for all that is severe and hard. "Wotan placed a hard heart in my breast," says an old Scandinavian Saga: it is thus rightly expressed from the soul of a proud Viking. Such a type of man is even proud of not being made for sympathy; the hero of the Saga therefore adds warningly: "He who has not a hard heart when young, will never have one." The noble and brave who think thus are the furthest removed from the morality which sees precisely in sympathy, or in acting for the good of others, or in DESINTERESSEMENT, the characteristic of the moral; faith in oneself, pride in oneself, a radical enmity and irony towards "selflessness," belong as definitely to noble morality, as do a careless scorn and precaution in presence of sympathy and the "warm heart."--It is the powerful who KNOW how to honour, it is their art, their domain for invention. The profound reverence for age and for tradition--all law rests on this double reverence,-- the belief and prejudice in favour of ancestors and unfavourable to newcomers, is typical in the morality of the powerful; and if, reversely, men of "modern ideas" believe almost instinctively in "progress" and the "future," and are more and more lacking in respect for old age, the ignoble origin of these "ideas" has complacently betrayed itself thereby. A morality of the ruling class, however, is more especially foreign and irritating to present-day taste in the sternness of its principle that one has duties only to one's equals; that one may act towards beings of a lower rank, towards all that is foreign, just as seems good to one, or "as the heart desires," and in any case "beyond good and evil": it is here that sympathy and similar sentiments can have a place. The ability and obligation to exercise prolonged gratitude and prolonged revenge--both only within the circle of equals,-- artfulness in retaliation, RAFFINEMENT of the idea in friendship, a certain necessity to have enemies (as outlets for the emotions of envy, quarrelsomeness, arrogance--in fact, in order to be a good FRIEND): all these are typical characteristics of the noble morality, which, as has been pointed out, is not the morality of "modern ideas," and is therefore at present difficult to realize, and also to unearth and disclose.--It is otherwise with the second type of morality, SLAVE-MORALITY. Supposing that the abused, the oppressed, the suffering, the unemancipated, the weary, and those uncertain of themselves should moralize, what will be the common element in their moral estimates? Probably a pessimistic suspicion with regard to the entire situation of man will find expression, perhaps a condemnation of man, together with his situation. The slave has an unfavourable eye for the virtues of the powerful; he has a skepticism and distrust, a REFINEMENT of distrust of everything "good" that is there honoured--he would fain persuade himself that the very happiness there is not genuine. On the other hand, THOSE qualities which serve to alleviate the existence of sufferers are brought into prominence and flooded with light; it is here that sympathy, the kind, helping hand, the warm heart, patience, diligence, humility, and friendliness attain to honour; for here these are the most useful qualities, and almost the only means of supporting the burden of existence. Slave-morality is essentially the morality of utility. Here is the seat of the origin of the famous antithesis "good" and "evil":--power and dangerousness are assumed to reside in the evil, a certain dreadfulness, subtlety, and strength, which do not admit of being despised. According to slave-morality, therefore, the "evil" man arouses fear; according to master-morality, it is precisely the "good" man who arouses fear and seeks to arouse it, while the bad man is regarded as the despicable being. The contrast attains its maximum when, in accordance with the logical consequences of slave-morality, a shade of depreciation--it may be slight and well-intentioned--at last attaches itself to the "good" man of this morality; because, according to the servile mode of thought, the good man must in any case be the SAFE man: he is good-natured, easily deceived, perhaps a little stupid, un bonhomme. Everywhere that slave- morality gains the ascendancy, language shows a tendency to approximate the significations of the words "good" and "stupid."- -A last fundamental difference: the desire for FREEDOM, the instinct for happiness and the refinements of the feeling of liberty belong as necessarily to slave-morals and morality, as artifice and enthusiasm in reverence and devotion are the regular symptoms of an aristocratic mode of thinking and estimating.-- Hence we can understand without further detail why love AS A PASSION--it is our European specialty--must absolutely be of noble origin; as is well known, its invention is due to the Provencal poet-cavaliers, those brilliant, ingenious men of the "gai saber," to whom Europe owes so much, and almost owes itself.

#### Sympathy is Bad

Nietzsche, 1886 (Friedrich, Philosopher with a hammer, “Beyond Good and Evil” The Nietzsche Channel, online, MB)

225. Whether it be hedonism, pessimism, utilitarianism, or eudaemonism, all those modes of thinking which measure the worth of things according to PLEASURE and PAIN, that is, according to accompanying circumstances and secondary considerations, are plausible modes of thought and naivetes, which every one conscious of CREATIVE powers and an artist's conscience will look down upon with scorn, though not without sympathy. Sympathy for you!--to be sure, that is not sympathy as you understand it: it is not sympathy for social "distress," for "society" with its sick and misfortuned, for the hereditarily vicious and defective who lie on the ground around us; still less is it sympathy for the grumbling, vexed, revolutionary slave-classes who strive after power--they call it "freedom." OUR sympathy is a loftier and further-sighted sympathy:--we see how MAN dwarfs himself, how YOU dwarf him! and there are moments when we view YOUR sympathy with an indescribable anguish, when we resist it,--when we regard your seriousness as more dangerous than any kind of levity. You want, if possible--and there is not a more foolish "if possible" --TO DO AWAY WITH SUFFERING; and we?--it really seems that WE would rather have it increased and made worse than it has ever been! Well-being, as you understand it--is certainly not a goal; it seems to us an END; a condition which at once renders man ludicrous and contemptible--and makes his destruction DESIRABLE! The discipline of suffering, of GREAT suffering--know ye not that it is only THIS discipline that has produced all the elevations of humanity hitherto? The tension of soul in misfortune which communicates to it its energy, its shuddering in view of rack and ruin, its inventiveness and bravery in undergoing, enduring, interpreting, and exploiting misfortune, and whatever depth, mystery, disguise, spirit, artifice, or greatness has been bestowed upon the soul--has it not been bestowed through suffering, through the discipline of great suffering? In man CREATURE and CREATOR are united: in man there is not only matter, shred, excess, clay, mire, folly, chaos; but there is also the creator, the sculptor, the hardness of the hammer, the divinity of the spectator, and the seventh day--do ye understand this contrast? And that YOUR sympathy for the "creature in man" applies to that which has to be fashioned, bruised, forged, stretched, roasted, annealed, refined--to that which must necessarily SUFFER, and IS MEANT to suffer? And our sympathy--do ye not understand what our REVERSE sympathy applies to, when it resists your sympathy as the worst of all pampering and enervation?--So it is sympathy AGAINST sympathy!--But to repeat it once more, there are higher problems than the problems of pleasure and pain and sympathy; and all systems of philosophy which deal only with these are naivetes.

# 1NR

### Case

#### Drop ontology first bad in 2AC

#### Ontology or epistemology first frameworks abdicate responsibility for solving real world problems

Jarvis 2K (D.S.L., Lecturer n Government - U of Sydney, INTERNATIONAL RELATIONS AND THE CHALLENGE OF POSTMODERNISM, p. 128-9)

Certainly it is right and proper that we ponder the depths of our theoretical imaginations, engage in epistemological and ontological debate, and analyze the sociology of our knowledge. But to suppose that this is the only task of international theory, let alone the most important one, smacks of intellectual elitism and displays a certain contempt for those who search for guidance in their daily struggles as actors in international politics. What does Ashley's project his deconstructive efforts, or valiant tight against positivism say to the truly marginalized, oppressed and destitute? How does it help solve the plight of the poor, the displaced refugees, the casualties of war, or the emigres of death squads? Does it in any way speak to those whose actions and thoughts comprise the policy and practice of international relations? On all these questions one must answer no. This is not to say, of course, that all theory should be judged by its technical rarionality and problem-solving capacity as Ashley forcefully argues. But to suppose that problem-solving technical theory is not necessary—or is in some, way bad—is a contemptuous position that abrogates any hope of solving some of the nightmarish realities that millions confront daily. Holsti argues, we need ask of these theorists and these theories tne ultimate question, “So what?” to what purpose do they deconstruct problematize, destabilize, undermine, ridicule, and belittle modernist and rationalist approaches? Does this get us any further, make the world any better, or enhance the human condition? In what sense can this "debate toward [a] bottomless pit of epistemology and metaphysics" be judged pertinent relevant helpful, or cogent to anyone other than those foolish enough to be scholastically excited by abstract and recondite debate.

#### They says they solve drones by opposing them but drones are inevitable, extend Henning. They can’t stop drones b/c public opinion and even more important government opinion—and no spillover

#### Also they say endless war, but drones are better for war b/c fewer civilian casualties—whetman and Jacobsen. Jacobsen specifically analyses the PTSD in drone pilots, which proves drones not UQ key to “endless war” no worse than conventional

#### They say they solve more that drones but Imperialism good

#### Extend Boot 3 the west is key to prevent genocide

Boot 3

– CFR senior fellow (Max, American Imperialism?, www.attacberlin.de/fileadmin/Sommerakademie/Boot\_Imperialim\_fine.pdf, AG)

But, on the whole, U.S. imperialism has been the greatest force for good in the world during the past century. It has defeated the monstrous evils of communism and Nazism and lesser evils such as the Taliban and Serbian ethnic cleansing.

### Terror

### AT don’t trust state knowledge

#### Their argument essentializes terror scholarship – it’s not a monolithic entity – defer to specific research

Michael J. **Boyle '8**, School of International Relations, University of St. Andrews, and John Horgan, International Center for the Study of Terrorism, Department of Psychology, Pennsylvania State University, April 2008, “A Case Against Critical Terrorism Studies,” Critical Studies On Terrorism, Vol. 1, No. 1, p. 51-64

Some CTS advocates have positioned the CTS project against something usually called ‘terrorism studies’, ‘Orthodox terrorism studies’ or, alternatively, ‘terrorology’. Whatever these bodies of literature are (or at least are imagined by those who have created them as such), they are recent intellectual constructions, the product of an over-generalization that has emerged from the identification of (1) the limitations associated with terrorism research to date, coupled with (2) a less than complete understanding of the nature of research on terrorism. A cursory review of the terrorism literature reveals that attempts to generalize about something called Orthodox Terrorism Studies are deeply problematic. Among terrorism scholars, there are wide disagreements about, among others, the definition of terrorism, the causes of terrorism, the role and value of the concept of ‘radicalization’ and ‘extremism’, the role of state terror, the role that foreign policy plays in motivating or facilitating terrorism, the ethics of terrorism, and the proper way to conduct ‘counter-terrorism’. A cursory examination of the contents of the two most well-known terrorism journals Terrorism and Political Violence and Studies in Conflict and Terrorism quickly reveals this. These differences, and the concomitant disagreements that result in the literature, cut across disciplines – principally political science and psychology, but also others, such as anthropology, sociology, theology, and philosophy – and even within disciplines wide disagreements about methods (for example, discourse analysis, rational choice, among others) persist. To suggest that they can be lumped together as something called ‘terrorology’ or ‘Orthodox Terrorism Studies’ belies a narrow reading of the literature. This is, in short, a ‘straw man’ which helps position CTS in the field but is not based on a well-grounded critique of the current research on terrorism.

#### Terrorism studies are epistemologically and methodologically valid---our authors are self-reflexive

Michael J. **Boyle '8**, School of International Relations, University of St. Andrews, and John Horgan, International Center for the Study of Terrorism, Department of Psychology, Pennsylvania State University, April 2008, “A Case Against Critical Terrorism Studies,” Critical Studies On Terrorism, Vol. 1, No. 1, p. 51-64

Jackson (2007c) calls for the development of an explicitly CTS on the basis of what he argues preceded it, dubbed ‘Orthodox Terrorism Studies’. The latter, he suggests, is characterized by: (1) its poor methods and theories, (2) its state centricity, (3) its problemsolving orientation, and (4) its institutional and intellectual links to state security projects. Jackson argues that the major defining characteristic of CTS, on the other hand, should be ‘a skeptical attitude towards accepted terrorism “knowledge”’. An implicit presumption from this is that terrorism scholars have laboured for all of these years without being aware that their area of study has an implicit bias, as well as definitional and methodological problems. In fact, terrorism scholars are not only well aware of these problems, but also have provided their own searching critiques of the field at various points during the last few decades (e.g. Silke 1996, Crenshaw 1998, Gordon 1999, Horgan 2005, esp. ch. 2, ‘Understanding Terrorism’). Some of those scholars most associated with the critique of empiricism implied in ‘Orthodox Terrorism Studies’ have also engaged in deeply critical examinations of the nature of sources, methods, and data in the study of terrorism. For example, Jackson (2007a) regularly cites the handbook produced by Schmid and Jongman (1988) to support his claims that theoretical progress has been limited. But this fact was well recognized by the authors; indeed, in the introduction of the second edition they point out that they have not revised their chapter on theories of terrorism from the first edition, because the failure to address persistent conceptual and data problems has undermined progress in the field. The point of their handbook was to sharpen and make more comprehensive the result of research on terrorism, not to glide over its methodological and definitional failings (Schmid and Jongman 1988, p. xiv). Similarly, Silke’s (2004) volume on the state of the field of terrorism research performed a similar function, highlighting the shortcomings of the field, in particular the lack of rigorous primary data collection. A non-reflective community of scholars does not produce such scathing indictments of its own work.

### AT: No end to WoT

#### Resolve to fight is key to an effective and limited campaign

**Brook and Ghate 2005**

(Yaron, Exec Director of the Ayn Rand Institute, Onkar, Ph.D in Philosophy and Senior Fellow at ARI, “The Foreign Policy of Guilt,” August 1, <http://www.aynrand.org/site/News2?page=NewsArticle&id=11269>)

Support for totalitarian Islam will wither only when the Islamic world is convinced that the West will fight--and fight aggressively. As long as the insurgents continue with their brutal acts in Iraq, unharmed by the mightiest military force in human history, as long as the citizens of London return to "normal" lives with subways exploding all around them, as long as the West continues to negotiate with Iran on nuclear weapons--as long as the West continues to appease its enemies, because it believes it has no moral right to destroy them, totalitarian Islam is emboldened. It is the West's moral weakness that feeds terrorism and brings it fresh recruits. It is the prospect of success against the West, fueled by the West's apologetic response, that allows totalitarian Islam to thrive. Bush has said repeatedly, in unguarded moments, that this war is un-winnable. By his foreign policy, it is. But if the British and American people gain the self-esteem to assert our moral right to exist--with everything this entails--victory will be ours.

#### Yes, the war on terror will go on for a long time – this isn’t a reason to give up and will be true regardless of our strategy

**Peters, 2002**

Ralph, retired Army officer and the author of 19 books, as well as of hundreds of essays and articles, experience, military or civilian, in 60 countries, and is a frequent contributor to Parameters, Parameters, Autumn 2002, “[Rolling Back Radical Islam”](http://www.freerepublic.com/focus/f-news/1015395/posts)”

Driven by the ferocity of events, we have begun to react militarily to the violence in Islam’s borderlands, from the Caucasus to the Philippines, as well as in that eternal frontier state, Afghanistan. And much more military engagement will be necessary in the future. But our military can address only the problems of the moment, problems rooted in yesterday. We must begin to examine the dilemmas and opportunities of each new day with greater interest, so that we may help (to the degree we can) struggling societies discover paths to a more peaceful, cooperative tomorrow. Whatever we do or fail to do, our military will be busy throughout the lifetimes of anyone reading these freshly printed lines. Success will never be final, but always a matter of degree—though, sometimes, of high degree: the difference between a bloody contest of civilizations and the routine ebb and flow of lesser conflicts. Our lack of involvement—indeed, our lack of interest—in Islam’s efforts to define its character for the 21st century and beyond has abandoned the field to our mortal enemies. Over the past few decades, Middle Eastern oil wealth has been used by the most restrictive, oppressive states to export a regressive, ferociously intolerant and anti-Western form of Islam to mosques and madrassas abroad, from the immigrant quarters of London to the back-country of Indonesia. When we noticed anything at all, we dismissed it as no more than an annoyance, our attitude drifting between the Pollyanna notion that everyone is entitled to his or her own form of religion (no matter if it preaches hatred and praises mass murder) and the “serious” policymaker’s view that religion is a tertiary issue, far less instructive and meaningful than GDP numbers or arms deals.

#### Anarchists were harder to defeat, and we did. If we unilaterally surrender, terrorists will force an all out confrontation.

**Card 2003**

(Orson Scott, Author of Ender’s Game, etc, “War Watch,” Oct 26, http://www.ornery.org/essays/warwatch/2003-10-26-1.html)

But at the same time, just as it happened a century ago, the governments of the civilized world are divided against each other and riven with internal dissent. What finally ended Anarchism as a source of terrorism? World War I. Bloody revolutions in Russia and elsewhere. Fascism. Nothing like having a million men die in the trenches, or having the population oppressed by state terrorism far worse than the feeble efforts of Anarchists, or suffering through the chaos of genuine, bloody anarchy. All the ideas of the Anarchists were disproven or shown to be trivial. My fear is that the only way to end the wave of terrorism that is finding recruits among impoverished and frustrated and extremist Muslims in so many nations of the world will be similar. The best answer to extremist Muslim views is to live in a country ruled by extremist Muslims. Citizens of Iran under the ayatollahs and Afghanistan under the Taliban are far less likely a recruiting ground for anti-western terrorism. But the fanatical Taliban and the fascist Ba'ath parties were not brought down by internal revolution -- they were brought down by outside invasion (with much cooperation from the people who hated the fanatic regimes). And I fear that the only thing that will cure the Muslim people of their current love affair with terrorism (for even though the terrorists are few, those who openly sympathize with their barbarities are many and their critics are virtually silent) is the savagery of total war. The only alternative is the kind of limited, surgical war that America has been waging in Afghanistan and Iraq. The cost of such a war is not trivial, but it is also not total. But if America and Britain lose heart and do not complete this kind of war, the terrorists will regard our retreat as proof that they were right and Allah supports their actions. More terrorism will surely follow, and the war we failed to complete now our children will have to complete later -- and under far less advantageous circumstances. The terrorists want a world war between all of Islam and everybody else, because they believe that in such a war Allah will give them the victory and the entire world will become Muslim (or at least be ruled by Muslims). So leaving them alone will not cause them to leave us alone -- it will encourage them to provoke us more. Giving more aid or support to Muslim nations will not be seen as generosity, it will be seen as tribute or ransom money, and the credit will go to the terrorists ... thereby inviting further acts of terror. (This is the pattern that the Palestinian terrorists have already demonstrated for years.) That is the thing that the advocates of "peace" just don't seem to understand: Peace cannot be achieved unilaterally. When an enemy is determined to make war -- even a pathetically weak and under-armed enemy -- then a war will be fought ... or the enemy will become your conqueror

### UQ

#### Drones are winning the war for us now – Kerry’s statements

Levine and Karimi 8/2, Adam Levine and Faith Karimi, “Kerry says Pakistan drone strikes to end ‘very soon’,” August 2, 2013, <http://www.cnn.com/2013/08/01/politics/pakistan-drones>

Following talks with the Pakistani government, Secretary of State John Kerry said the United States is making progress in the war on terror, and hopes to end the use of drone strikes "very soon."¶ The secretary of state told a Pakistani television station that President Barack Obama has a "very real timeline" for ending the strikes.¶ He did not provide specifics on the timeline.¶ "We hope it's going to be very, very soon," Kerry said Thursday, according to a transcript provided by the State Department.¶ "I believe that we're on a good track. I think the program will end as we have eliminated most of the threat and continue to eliminate it," Kerry said.¶ He added that the cessation depends on "a number of factors" and that Washington is working on it with the Pakistani government.¶ A State Department statement later addressed Kerry's remarks.¶ "Today, the secretary referenced the changes that we expect to take place in that program over the course of time, but there is no exact timeline to provide," the statement said.¶ However, it said, the goal is to get to a place where threats are eliminated and drones are not needed.¶ "Now, we're all realistic about the fact that there is a threat that remains and that we have to keep up ... the fight in this and other places around the world," Marie Harf, a State Department spokeswoman, said. "So this was in no way indicating a change in policy. It's really been reinforcing things I think we've said for months on this."¶ The United States ramped up strikes in the tribal region in the first few years of Obama's presidency. But the number of strikes in Pakistan has since dropped partly because of al Qaeda's decline in the country and more U.S. focus on threats from al Qaeda groups in other countries, such as Yemen.¶ In May, Obama defended the use of drone strikes as a necessary evil, but one that must be used with more temperance as the United States' security situation evolves.¶ America prefers to capture, interrogate and prosecute terrorists, but there are times when this isn't possible, Obama said in a speech at the National Defense University in Washington.¶ Terrorists intentionally hide in remote locations and putting boots on the ground is often out of the question, he said.¶ However, he urged caution and discipline.¶ "To say a military tactic is legal, or even effective, is not to say it is wise or moral in every instance," Obama said at the time. "For the same progress that gives us the technology to strike half a world away also demands the discipline to constrain that power -- or risk abusing it."¶ Increased oversight is important, but not easy, Obama said.¶ Drone strikes in the tribal regions bordering Afghanistan have drawn heated opposition in Pakistan because of civilian casualties.¶ The drone strikes have further roiled relations between the two nations, which flared following a 2011 raid by U.S. commandos on a compound in Abbottabad, Pakistan, that killed al Qaeda leader Osama bin Laden.¶

#### Al Qaeda is weak but still a threat—surrender leads to unmitigated attacks

**Stimson, 13** – Charles, Manager, National Security Law Program and Senior Legal Fellow at Heritage (“Law of Armed Conflict and the Use of Military Force,” Testimony Before Armed Services Committee United States Senate, 5/16/13, http://www.heritage.org/research/testimony/2013/05/the-law-of-armed-conflict

The AUMF, by its own language, does not have an expiration date, nor should it. While it is true that over the decade we have made hard-fought gains against the al Qaeda leadership, and key members of the Taliban and associated forces, other elements of those organizations stillpose a **continuing** threat to the United States. I base this opinion not on current intelligence briefings—to which I no longer have access—but my reading of open source materials. That said, Congress does have access to classified intelligence briefings, and I encourage a thorough and dispassionate evaluation of the current threats by the Congress. As to the Committee’s question regarding the geographic scope of the AUMF, both administrations have taken the unremarkable position that by its terms, and in practice, there is no geographic limit or scope to the AUMF. Rather, the AUMF gives the President the authority to confront the enemy wherever he deems the enemy resides. Just last year, in a major address at Northwestern University, Attorney General Eric Holder stated, “Our legal authority is not limited to the battlefields in Afghanistan. Indeed, neither Congress nor our federal courts have limited the geographic scope of our ability to use force to the current conflict in Afghanistan.”[9] The notion that we are at war, and that the war (and by implication the AUMF) has no geographical boundaries is anathema to some, but is nevertheless lawful and consistent with the law of armed conflict and our national and international obligations. It is also not the boundless source of tyranny and infringement upon other nations’ sovereignty that detractors profess; rather, the national security power of the politically accountable branches are subject to all of the checks and balances within our constitutional form of government, as well as the more modern checks detailed by fellow witness Jack Goldsmith in his book Power and Constraint. And it is commensurate, in this case, with the enemy**, an international terrorist movement that does not respect political or any other boundaries** and that considers the people and assets of the United States and its allies, wherever they may be, to be its targets. As to the Committee’s question regarding whether the AUMF should be modified, or by implication repealed, I would suggest that repeal**ing the AUMF** prematurely **would be unwise.** Repealing the AUMF would signal, legally, that the war against al Qaeda is over, at a time when al Qaeda and associated forces continue in fact to wage war against the United States. And it may have more specific consequences, for example, involving the continued detention of those terrorists currently in captivity and not subject to military commission or federal court proceedings. Repealing or substantially narrowing the existing AUMF could also have substantial repercussions on other sensitive operations, including but not limited to the targeted killing program. In short, the current AUMF **should remain in place** unless and until the narrow class of persons under its scope no longer poses a substantial threat to our national security. Keeping the current AUMF does not authorize a permanent state of war, as some critics have alleged. It merely retains the legal framework that has worked and served us well, to date, and acknowledges that those subject to the AUMF, although greatly diminished in number and efficacy, **should not be allowed to regain their footing.** In the context of the AUMF, **keeping the AUMF as is does not necessarily mean that the Executive Branch, this one or the next, will want to or need to employ the full extent of its authority.** We cannot foresee with precision when or if the threats posed by those subject to the narrow jurisdiction of the AUMF will be defeated or become so insignificant as to not warrant this particular AUMF.

### AT backlash

#### TKs destroy operational effectiveness of terrorists---they can’t recruit new operatives fast enough to keep pace with losses

Alex Young 13, Associate Staff, Harvard International Review, 2/25/13, “A Defense of Drones,” Harvard International Review, http://hir.harvard.edu/a-defense-of-drones

Moreover, drone strikes have disrupted al Qaeda’s system for training new recruits. The Times of London reports that in 2009, Al Qaeda leaders decided to abandon their traditional training camps because bringing new members to a central location offered too easy a target for drone strikes. Foreign Policy emphasized this trend on November 2nd, 2012, arguing that, “destroying communication centers, training camps and vehicles undermines the operational effectiveness of al-Qaeda and the Taliban, and quotes from operatives of the Pakistan-based Haqqani Network reveal that drones have forced them into a ‘jungle existence’ where they fear for the lives on a daily basis.” The threat of death from the skies has forced extremist organizations to become more scattered.

More importantly, though, drone strikes do not only kill top leaders; they target their militant followers as well. The New America Foundation, a think tank that maintains a database of statistics on drone strikes, reports that between 2004 and 2012, drones killed between 1,489 and 2,605 enemy combatants in Pakistan. Given that Al Qaeda, the Pakistani Taliban, and the various other organizations operating in the region combined do not possibly have more than 1,500 senior leaders, it follows that many, if not most, of those killed were low-level or mid-level members – in many cases, individuals who would have carried out attacks. The Los Angeles Times explains that, “the Predator campaign has depleted [Al Qaeda’s] operational tier. Many of the dead are longtime loyalists who had worked alongside Bin Laden […] They are being replaced by less experienced recruits.” Drones decimate terrorist organizations at all levels; the idea that these strikes only kill senior officials is a myth.

### Impact

#### AT DEFENSE

**Terror is a real threat driven by forces the aff can’t resolve---we should reform the war on terror, not surrender---any terror attack turns the entire case**

Peter **Beinart 8**, associate professor of journalism and political science at CUNY, The Good Fight; Why Liberals – and only Liberals – Can Win the War on Terror and Make America Great Again, vii-viii

APPLYING THAT TRADITION today is not easy. Cold war liberals devel- oped their narrative of national greatness in the shadow of a totalitarian ¶ superpower. Today, the United States faces no such unified threat. Rather, it faces a web of dangers—from disease to environmental degradation to weapons of mass destruction—all fueled by globalization, which leaves America increasingly vulnerable to pathologies bred in distant corners of the world. And at the center of this nexis sits jihadist terrorism, a new totalitarian movement that lacks state power but harnesses the power of globalization instead. ¶ Recognizing that the United States again faces a totalitarian foe does not provide simple policy prescriptions, because today’s totalitarianism takes such radically different form. But it reminds us of something more basic, **that liberalism does not find its enemies only on the right**—a lesson sometimes forgotten in the age of George W. Bush. ¶ Indeed, it is because liberals so despise this president that they increasingly reject his trademark phrase, the “war on terror.” Were this just a semantic dispute, it would hardly matter; better alternatives to war on terror abound. But the rejection signifies something deeper: a turn away from the very idea that anti-totalitarianism should sit at the heart of the liberal project. For too many liberals today, George W. Bush’s war on terror is the only one they can imagine. This alienation may be understand- able, but that does not make it any less disastrous, for it is liberalism’s principles—even more than George W. Bush’s—that jihadism threatens. If today’s liberals cannot rouse as much passion for fighting a movement that flings acid at unveiled women as they do for taking back the Senate in 2006, they have strayed far from liberalism’s best traditions. And if they believe it is only George W. Bush who threatens America’s freedoms, they should ponder what will happen if the United States is hit with a nuclear or contagious biological attack. **No matter who is president**, Republican or Democrat, **the reaction will make John Ashcroft look like the head of the ACLU**.

### Links

#### Extend Vultee—they uniquely collapse terror response by critiquing terror, which seeks to change the way that the public thinks about terror. Vultee says treating terrorists as terrorists is important

#### Discourse at the academic level uniquely key—leftist critique creates US inaction and appeases enemies

Hanson 3

– Professor Emeritus of Classics, California State (Victor, The Fruits of Appeasement, http://city-journal.org/html/14\_2\_the\_fruits.html, AG)

Rather than springing from realpolitik, sloth, or fear of oil cutoffs, much of our appeasement of Middle Eastern terrorists derived from a new sort of anti-Americanism that thrived in the growing therapeutic society of the 1980s and 1990s. Though the abrupt collapse of communism was a dilemma for the Left, it opened as many doors as it shut. To be sure, after the fall of the Berlin Wall, few Marxists could argue for a state-controlled economy or mouth the old romance about a workers’ paradise—not with scenes of East German families crammed into smoking clunkers lumbering over potholed roads, like American pioneers of old on their way west. But if the creed of the socialist republics was impossible to take seriously in either economic or political terms, such a collapse of doctrinaire statism did not discredit the gospel of forced egalitarianism and resentment against prosperous capitalists. Far from it. If Marx receded from economics departments, his spirit reemerged among our intelligentsia in the novel guises of post-structuralism, new historicism, multiculturalism, and all the other dogmas whose fundamental tenet was that white male capitalists had systematically oppressed women, minorities, and Third World people in countless insidious ways. The font of that collective oppression, both at home and abroad, was the rich, corporate, Republican, and white United States. The fall of the Soviet Union enhanced these newer post-colonial and liberation fields of study by immunizing their promulgators from charges of fellow-traveling or being dupes of Russian expansionism. Communism’s demise likewise freed these trendy ideologies from having to offer some wooden, unworkable Marxist alternative to the West; thus they could happily remain entirely critical, sarcastic, and cynical without any obligation to suggest something better, as witness the nihilist signs at recent protest marches proclaiming: “I Love Iraq, Bomb Texas.” From writers like Arundhati Roy and Michel Foucault (who anointed Khomeini “a kind of mystic saint” who would usher in a new “political spirituality” that would “transfigure” the world) and from old standbys like Frantz Fanon and Jean-Paul Sartre (“to shoot down a European is to kill two birds with one stone, to destroy an oppressor and the man he oppresses at the same time”), there filtered down a vague notion that the United States and the West in general were responsible for Third World misery in ways that transcended the dull old class struggle. Endemic racism and the legacy of colonialism, the oppressive multinational corporation and the humiliation and erosion of indigenous culture brought on by globalization and a smug, self-important cultural condescension—all this and more explained poverty and despair, whether in Damascus, Teheran, or Beirut. [continues] This nonjudgmentalism—essentially a form of nihilism—deemed everything from Sudanese female circumcision to honor killings on the West Bank merely “different” rather than odious. Anyone who has taught freshmen at a state university can sense the fuzzy thinking of our undergraduates: most come to us prepped in high schools not to make “value judgments” about “other” peoples who are often “victims” of American “oppression.” Thus, before female-hating psychopath Mohamed Atta piloted a jet into the World Trade Center, neither Western intellectuals nor their students would have taken him to task for what he said or condemned him as hypocritical for his parasitical existence on Western society. Instead, without logic but with plenty of romance, they would more likely have excused him as a victim of globalization or of the biases of American foreign policy. They would have deconstructed Atta’s promotion of anti-Semitic, misogynist, Western-hating thought, as well as his conspiracies with Third World criminals, as anything but a danger and a pathology to be remedied by deportation or incarceration.

#### The Affirmative’s criticism of American policy is dangerous – it contributes to isolationism and the eventual collapse of U.S. primacy

Kagan 98

Robert Kagan, senior associate at the CE for International Peace and PhD in American History from American University, 1998, http://www.carnegieendowment.org/publications/index.cfm?fa=view&id=275, “The Benevolent Empire”

Those contributing to the growing chorus of antihegemony and multipolarity may know they are playing a dangerous game, one that needs to be conducted with the utmost care, as French leaders did during the Cold War, lest the entire international system come crashing down around them. What they may not have adequately calculated, however, is the possibility that Americans will not respond as wisely as they generally did during the Cold War. Americans and their leaders should not take all this sophisticated whining about U.S. hegemony too seriously. They certainly should not take it more seriously than the whiners themselves do. But, of course, Americans are taking it seriously. In the United States these days, the lugubrious guilt trip of post-Vietnam liberalism is echoed even by conservatives, with William Buckley, Samuel Huntington, and James Schlesinger all decrying American "hubris," "arrogance," and "imperialism." Clinton administration officials, in between speeches exalting America as the "indispensable" nation, increasingly behave as if what is truly indispensable is the prior approval of China, France, and Russia for every military action. Moreover, at another level, there is a stirring of neo-isolationism in America today, a mood that nicely complements the view among many Europeans that America is meddling too much in everyone else's business and taking too little time to mind its own. The existence of the Soviet Union disciplined Americans and made them see that their enlightened self-interest lay in a relatively generous foreign policy. Today, that discipline is no longer present. In other words, foreign grumbling about American hegemony would be merely amusing, were it not for the very real possibility that too many Americans will forget — even if most of the rest of the world does not — just how important continued American dominance is to the preservation of a reasonable level of international security and prosperity. World leaders may want to keep this in mind when they pop the champagne corks in celebration of the next American humbling.

#### Naïve critiques of American leadership undermine domestic support for hegemony

Holmes 8

– Vice President, Foreign and Defense Policy Studies and Director, Institute for International Studies (Kim, 3/14, Liberty's Best Hope, http://www.heritage.org/Research/WorldwideFreedom/hl1069.cfm, AG)

But there is a deeper, more homegrown challenge to American leadership. Some Americans no longer believe that America has the moral stature to be a world leader. Their doubts about traditional American values lead them to be skeptical about the assertion of American power abroad. In other words, they have doubts about us as a nation, mak­ing them reluctant to support an assertive foreign policy abroad. They fall back into a mindset like that of our European friends; they want to constrain and tame American power--to make us atone for our alleged sins and to create a nation not unlike what you may find in the European Union.