# 1NC

## 1

#### The aff is not topical --- introducing armed forces only refers to human troops, not weapons systems such as \_\_\_\_\_\_\_\_ --- prefer our interpretation because it’s based on textual analysis, legislative history, and intent of the WPR

Lorber 13 – Eric Lorber, J.D. Candidate, University of Pennsylvania Law School, Ph.D Candidate, Duke University Department of Political Science. January 2013, "Executive Warmaking Authority and Offensive Cyber Operations: Can Existing Legislation Successfully Constrain Presidential Power?" University of Pennsylvania Journal of Contsitutional Law, 15 U. Pa. J. Const. L. 961, lexis nexis

As is **evident from a** textual analysis, n177 an examination of the legislative history, n178 and **the broad** policy purposes behind the creation of the Act, n179 [\*990] "armed forces" refers to U.S. soldiers and members of the armed forces, not weapon systems or capabilities such as offensive cyber weapons. Section 1547 does not specifically define "armed forces," but it states that "the term "introduction of United States Armed Forces' includes the assignment of members of such armed forces to command, coordinate, participate in the movement of, or accompany the regular or irregular military forces of any foreign country or government." n180 While this definition pertains to the broader phrase "introduction of armed forces," the clear implication is that **only members of the armed forces count for the purposes of the definition under the WPR.** Though not dispositive, **the term "member" connotes a human individual who is part of an organization.** n181 Thus, it appears that the term "armed forces" means human members of the United States armed forces. However, there exist two potential complications with this reading. First, the language of the statute states that "the term "introduction of United States Armed Forces' includes the assignment of members of such armed forces." n182 By using inclusionary - as opposed to exclusionary - language, one might argue that the term "armed forces" could include more than members. This argument is unconvincing however, given that a core principle of statutory interpretation, expressio unius, suggests that **expression of one thing (i.e., members) implies the exclusion of others (**such as non-members **constituting armed forces)**. n183 Second, the term "member" does not explicitly reference "humans," and so could arguably refer to individual units and beings that are part of a larger whole (e.g., wolves can be members of a pack). As a result, though a textual analysis suggests that "armed forces" refers to human members of the armed forces, such a conclusion is not determinative.¶ **An examination of the legislative history also suggests that Congress clearly conceptualized "armed forces" as human members of the armed forces**. For example, disputes over the term "armed forces" revolved around who could be considered members of the armed forces, not what constituted a member. Senator Thomas Eagleton, one of the Resolution's architects, proposed an amendment during the process providing that the Resolution cover military officers on loan to a civilian agency (such as the Central [\*991] Intelligence Agency). n184 This amendment was dropped after encountering pushback, n185 but the debate revolved around whether those military individuals on loan to the civilian agency were still members of the armed forces for the purposes of the WPR, suggesting that Congress considered the term to apply only to soldiers in the armed forces. Further, during the congressional hearings, the question of deployment of "armed forces" centered primarily on past U.S. deployment of troops to combat zones, n186 suggesting that **Congress conceptualized "armed forces" to mean U.S. combat troops.**¶ **The broad purpose of the Resolution aimed to prevent the large-scale but unauthorized deployments of U.S. troops into hostilities**. n187 While examining the broad purpose of a legislative act is increasingly relied upon only after examining the text and legislative history, here it provides further support for those two alternate interpretive sources. n188 As one scholar has noted, "the War Powers Resolution, for example, is concerned with sending U.S. troops into harm's way." n189 The historical context of the War Powers Resolution is also important in determining its broad purpose; as the resolutions submitted during the Vietnam War and in the lead-up to the passage of the WPR suggest, Congress was concerned about its ability to effectively regulate the President's deployments of large numbers of U.S. troops to Southeast Asia, n190 as well as prevent the President from authorizing troop incursions into countries in that region. n191 The WPR was a reaction to the President's continued deployments of these troops into combat zones, and as such suggests that Congress's broad purpose was to prevent the unconstrained deployment of U.S. personnel, not weapons, into hostilities.¶ This analysis suggests that, when defining the term "armed forces," Congress meant members of the armed forces who would be placed in [\*992] harm's way (i.e., into hostilities or imminent hostilities). **Applied to offensive cyber operations, such a definition leads to the conclusion that the** W**ar** P**owers** R**esolution likely does not cover such activities**. Worms, viruses, and kill switches are clearly not U.S. troops. Therefore, the key question regarding whether the WPR can govern cyber operations is not whether the operation is conducted independently or as part of a kinetic military operation. Rather, the key question is the delivery mechanism. For example, if military forces were deployed to launch the cyberattack, such an activity, if it were related to imminent hostilities with a foreign country, could trigger the WPR. This seems unlikely, however, for two reasons. First, it is unclear whether small-scale deployments where the soldiers are not participating or under threat of harm constitute the introduction of armed forces into hostilities under the War Powers Resolution. n192 Thus, **individual operators deployed to plant viruses in particular enemy systems may not constitute armed forces introduced into hostilities or imminent hostilities.** Second, such a tactical approach seems unlikely. If the target system is remote access, the military can attack it without placing personnel in harm's way. n193 If it is close access, there exist many other effective ways to target such systems. n194 As a result, unless U.S. troops are introduced into hostilities or imminent hostilities while deploying offensive cyber capabilities - which is highly unlikely - such operations will not trigger the War Powers Resolution.

#### Vote negative for predictable limits --- nuclear weapons is a whole topic on its own --- requires research into a whole separate literature base --- undermines preparedness for all debates.

## 2

#### The logic of the affirmative asks how war should be waged rather than if war should be waged at all—their methods only spark temporary interest in the military-industrial complex—it leads to free reign of the mentality of constant war

Lichterman 3

[Andrew, Program Director of the Western States Legal Foundation, Missiles of Empire: America’s 21st Century Global Legions, WSLF Information Bulletin, Fall 2003, http://www.wslfweb.org/nukes.htm]

Criticizing the Hubcaps while the Juggernaut Rolls On The U.S. military-industrial complex today is so immense as to defy comprehension. Even those few paying attention tend to focus on one small piece at a time. One month it may be proposals for nuclear weapons with certain new capabilities. Then the attention may shift to missile defense– but there too, only a small part of the program attracts public debate, with immense programs like the airborne laser proceeding almost invisibly. Proposals for the intensive militarization of space like the Space Plane come to light for a day or two, attracting a brief flurry of interest; the continuing, broad development of military space technologies, from GPS-aided guidance to radiation hardened microchips to space power generation, draw even less scrutiny. There is so broad a consensus among political elites supporting the constant refinement of conventional armaments that new generations of strike aircraft, Navy ships, and armored vehicles attract little notice outside industry and professional circles, with only spectacular cost overruns or technical failures likely to draw the occasional headline. A few Congresspeople will challenge one or another particularly extreme new weapon (e.g. the “Robust Nuclear Earth Penetrator”), but usually on narrow pragmatic grounds: we can accomplish the same “mission” with less risky or cheaper weapons. But the question of “why,” seldom is asked, only “how,” or “how much does it cost?” Most of the programs that constitute the military machine glide silently onward undisturbed, like the body of a missile submarine invisible below the deceptively small surfaces that rise above the sea. The United States emerged after both World War II and the Cold War as the most powerful state on earth-- the one with the most choices. The first time, all of this was still new. We could perhaps understand our ever deeper engagement with the machinery of death as a series of tragic events, of the inevitable outcome of fallible humans grappling with the titanic forces they had only recently unleashed, in the context of a global confrontation layered in secrecy, ideology, and fear. But this time around, since the end of the Cold War, we must see the United States as truly choosing, with every new weapon and every new war, to lead the world into a renewed spiral towards catastrophe. The past is written, but our understanding of it changes from moment to moment. The United States began the nuclear age as the most powerful nation on earth, and proclaimed the character of the “American Century” with the bombings of Hiroshima and Nagasaki, a cryptic message written in the blood of innocents. Its meaning has come clear over fifty years of technocratic militarism, punctuated by the deaths of millions in neo-colonial warfare and underscored always by the willingness to end the world rather than share power with anyone. The path ahead still can be changed, but we must begin with an understanding of where we are, and how we got here. In the United States, there is a very long way to go before we have a debate about the uses of military force that addresses honestly the weapons we have and seek to develop, much less about the complex social forces which impel the United States to maintain its extraordinary levels of forces and armaments. Most Americans don’t know what their government is doing in their name, or why. Their government, regardless of the party in power, lies about both its means and its ends on a routine basis. And there is nothing the government lies about more than nuclear weapons, proclaiming to the world for the last decade that the United States was disassembling its nuclear facilities and leading the way to disarmament, while rebuilding its nuclear weapons plants and planning for another half century and more of nuclear dominance.74 It is clear by now that fighting violence with yet more violence, claiming to stop the spread of nuclear weapons by threatening the use of nuclear weapons, is a dead end. The very notion of “enforcement,” that some countries have the right to judge and punish others for seeking “weapons of mass destruction,” has become an excuse for war making, a cover and justification for the power and profit agenda of secretive and undemocratic elites. The only solution that will increase the security of ordinary people anywhere is for all of us, in our respective societies, to do everything we can to get the most violent elements in our cultures– whether in or out of uniform– under control. In the United States, this will require far more than changing a few faces in Washington. We will need a genuine peace movement, ready to make connections to movements for ecological balance, and for social and economic justice, and by doing so to address the causes of war. Before we can expect others to join us, it must be clear that we are leaving the path of violence.

#### Awareness of militarism key – our internalized acceptance of war guarantees endless violence that ensures planetary destruction and structural violence

Lawrence 9

[Grant, “Military Industrial "War" Consciousness Responsible for Economic and Social Collapse,” OEN—OpEdNews, March 27]

As a presidential candidate, [Barack Obama](http://obama.senate.gov/) called [Afghanistan](http://en.wikipedia.org/wiki/War_in_Afghanistan_%282001%E2%80%93present%29) ''the war we must win.'' He was absolutely right. Now it is time to win it... Senators [John McCain](http://www.imdb.com/name/nm0564587/) and Joseph Lieberman [calling](http://www.miamiherald.com/opinion/inbox/story/960269.html) for an expanded war in Afghanistan "How true it is that war can destroy everything of value." Pope Benedict XVI [decrying](http://www.google.com/hostednews/afp/article/ALeqM5iuue8kE-e0lYZVFpt4RlbX4M_IEw) the suffering of Africa Where troops have been quartered, brambles and thorns spring up. In the track of great armies there must follow lean years. Lao Tzu on [War](http://www.sacred-texts.com/tao/salt/salt09.htm) As Americans we are raised on the utility of war to conquer every problem. We have a drug problem so we wage war on it. We have a cancer problem so we wage war on it. We have a crime problem so we wage war on it. Poverty cannot be dealt with but it has to be warred against. Terror is another problem that must be warred against. In the [United States](http://maps.google.com/maps?ll=38.8833333333,-77.0166666667&spn=10.0,10.0&q=38.8833333333,-77.0166666667%20%28United%20States%29&t=h), solutions can only be found in terms of wars. In a society that functions to support a massive military industrial war machine and empire, it is important that the terms promoted support the conditioning of its citizens. We are conditioned to see war as the solution to major social ills and major political disagreements. That way when we see so much of our resources devoted to war then we don't question the utility of it. The term "war" excites mind and body and creates a fear mentality that looks at life in terms of attack. In war, there has to be an attack and a must win attitude to carry us to victory. But is this war mentality working for us? In an age when nearly half of our tax money goes to support the war machine and a good deal of the rest is going to support the elite that control the war machine, we can see that our present war mentality is not working. Our values have been so perverted by our war mentality that we see sex as sinful but killing as entertainment. Our society is dripping violence. The violence is fed by poverty, social injustice, the break down of family and community that also arises from economic injustice, and by the managed media. The cycle of violence that exists in our society exists because it is useful to those that control society. It is easier to sell the war machine when your population is conditioned to violence. Our military industrial consciousness may not be working for nearly all of the life of the planet but it does work for the very few that are the master manipulators of our values and our consciousness. Rupert Murdoch, the media monopoly man that runs the "Fair and Balanced" [Fox Network](http://www.fox.com/), Sky Television, and [News Corp](http://www.newscorp.com/) just to name a few, [had](http://en.wikipedia.org/wiki/Rupert_Murdoch) all of his 175 newspapers editorialize in favor of the [Iraq war](http://en.wikipedia.org/wiki/Iraq_War). Murdoch snickers when [he says](http://www.newscorpse.com/ncWP/?p=341) "we tried" to manipulate public opinion." The Iraq war was a good war to Murdoch [because,](http://www.americanprogress.org/issues/2004/07/b122948.html) "The death toll, certainly of Americans there, by the terms of any previous war are quite minute." But, to the media manipulators, the phony politicos, the military industrial elite, a million dead Iraqis are not to be considered. War is big business and it is supported by a war consciousness that allows it to prosper. That is why more war in Afghanistan, the war on Palestinians, and the other wars around the planet in which the [military industrial complex](http://en.wikipedia.org/wiki/Military-industrial_complex) builds massive wealth and power will continue. The military industrial war mentality is not only killing, maiming, and destroying but it is also contributing to the present social and economic collapse. As mentioned previously, the massive wealth transfer that occurs when the American people give half of their money to support death and destruction is money that could have gone to support a just society. It is no accident that after years of war and preparing for war, our society is crumbling. Science and technological resources along with economic and natural resources have been squandered in the never-ending pursuit of enemies. All of that energy could have been utilized for the good of humanity, ¶ instead of maintaining the power positions of the very few super wealthy. So the suffering that we give is ultimately the suffering we get. Humans want to believe that they can escape the consciousness that they live in. But that consciousness determines what we experience and how we live. As long as we choose to live in "War" in our minds then we will continue to get "War" in our lives. When humanity chooses to wage peace on the world then there will be a flowering of life. But until then we will be forced to live the life our present war consciousness is creating.

#### The alternative is to reject the 1AC in favor of a pacifistic solution to problems.

#### The only way to solve is by adopting a pacifistic mindset—the shift away from militarism is key

Demenchonok 9

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Where, then, does the future lie? Unilateralism, hegemonic political anarchy, mass immiseration, ecocide, and global violence—a Hobbesian bellum omnium contra omnes? Or international cooperation, social justice, and genuine collective—political and human—security? Down which path lies cowering, fragile hope?¶ Humanistic thinkers approach these problems from the perspective of their concern about the situation of individuals and the long-range interests of humanity. They examine in depth the root causes of these problems, warning about the consequences of escalation and, at the same time, indicating the prospect of their possible solutions through nonviolent means and a growing global consciousness. Today's world is in desperate need of realistic alternatives to violent conflict. Nonviolent action—properly planned and executed—is a powerful and effective force for political and social change. The ideas of peace and nonviolence, as expressed by Immanuel Kant, Leo Tolstoy, Mahatma Gandhi, Martin Luther King, and many contemporary philosophers—supported by peace and civil rights movements—counter the ~~paralyzing~~ fear with hope and offer a realistic alternative: a rational approach to the solutions to the problems, encouraging people to be the masters of their own destiny.¶ Fortunately, the memory of the tragedies of war and the growing realization of this new existential situation of humanity has awakened the global conscience and generated protest movements demanding necessary changes. During the four decades of the Cold War, which polarized the world, power politics was challenged by the common perspective of humanity, of the supreme value of human life, and the ethics of peace. Thus, in Europe, which suffered from both world wars and totalitarianism, spiritual-intellectual efforts to find solutions to these problems generated ideas of "new thinking," aiming for peace, freedom, and democracy. Today, philosophers, intellectuals, progressive political leaders, and peace-movement activists continue to promote a peaceful alternative. In the asymmetry of power, despite being frustrated by war-prone politics, peaceful projects emerge each time, like a phoenix arising from the ashes, as the only viable alternative for the survival of humanity. The new thinking in philosophy affirms the supreme value of human and nonhuman life, freedom, justice, and the future of human civilization. It asserts that the transcendental task of the survival of humankind and the rest of the biotic community must have an unquestionable primacy in comparison to particular interests of nations, social classes, and so forth. In applying these principles to the nuclear age, it considers a just and lasting peace as a categorical imperative for the survival of humankind, and thus proposes a world free from nuclear weapons and from war and organized violence.44 In tune with the Charter of the United Nations, it calls for the democratization of international relations and for dialogue and cooperation in order to secure peace, human rights, and solutions to global problems. It further calls for the transition toward a cosmopolitan order.¶ The escalating global problems are symptoms of what might be termed a contemporary civilizational disease, developed over the course of centuries, in which techno-economic progress is achieved at the cost of depersonalization and dehumanization. Therefore, the possibility of an effective "treatment" today depends on whether or not humankind will be able to regain its humanity, thus establishing new relations of the individual with himself or herself, with others, and with nature. Hence the need for a new philosophy of humanity and an ethics of nonviolence and planetary co-responsibility to help us make sense not only of our past historical events, but also of the extent, quality, and urgency of our present choices.

#### Moving away from the aff’s crisis-driven politics is key to solvency

Cuomo 96

Professor of Philosophy, 1996 Chris, Hypatia 11.4, proquest //Wyo-BF

Moving away from crisis-driven politics and ontologies concerning war and military violence also enables consideration of relationships among seemingly disparate phenomena, and therefore can shape more nuanced theoretical and practical forms of resistance. For example, investigating the ways in which war is part of a presence allows consideration of the relationships among the events of war and the following: how militarism is a foundational trope in the social and political imagination; how the pervasive presence and symbolism of soldiers/warriors/patriots shape meanings of gender; the ways in which threats of state-sponsored violence are a sometimes invisible/sometimes bold agent of racism, nationalism, and corporate interests; the fact that vast numbers of communities, cities, and nations are currently in the midst of excruciatingly violent circumstances. It also provides a lens for considering the relationships among the various kinds of violence that get labeled “war.” Given current American obsessions with nationalism, guns, and militias, and growing hunger for the death penalty, prisons, and a more powerful police state, one cannot underestimate the need for philosophical and political attention to connections among phenomena like the “war on drugs,” the “war on crime,” and other state-funded militaristic campaigns.

## 3

#### Text ---- The United States Executive Branch should establish a declaratory policy that the United States will not introduce nuclear weapons first into hostilities.

#### The plan is action policy and the CP is declaratory policy. Under declaratory NFU, it’s possible that in the face of incontrovertible evidence that an adversary is about to launch a nuclear strike, the U.S. could use nuclear weapons first.

Tertrais 9 – Bruno Tertrais, Senior Research Fellow at the Paris-based Foundation for Strategic Research and Contributing Editor to Survival, October-November 2009, “The Trouble with No First Use,” Survival, Vol. 51, No. 5, p. 26-27

The nuance is important. Declaratory policies (what states claim they would do) and action policies (what states actually plan to do) may not always be identical. However, planning for first use would be legally forbidden if a US president declared a no-first-use policy. 2 Again, vocabulary matters. Preemptive use (in case of incontrovertible evidence of an imminent nuclear attack) would be an act of self defence. Preventive use (a bolt-outof- the-blue nuclear strike) would be a different matter legally, strategically and politically. To the best of my knowledge, no Western country has included it in its nuclear doctrine; contrary to what sources quoted by Sagan claim, there is no evidence that the 2001 Nuclear Posture Review included this option.

#### Executive NFU declaration solves the 1AC internal links

Harold A. Feiveson, senior research scientist, and co-director of the Program on Science and Global Security at the Woodrow Wilson School at Princeton University and Ernst Jan Hogendoorn is a Ph.D. student at the Woodrow Wilson School, 2003, No First Use of Nuclear Weapons, http://cns.miis.edu/npr/pdfs/102feiv.pdf

Countries advocating a legally binding no-first-use commitment emphasize that the commitment should go beyond simple declarations of intent, which could be unilaterally revoked. Rather, the commitments should involve something more, possibly embedded in a protocol of some kind to the NPT, a new treaty, or a UN Security Council resolution. There would be great value in such a commitment regardless of the exact form it would take. Nevertheless, the primary focus of this viewpoint is not this type of legally binding commitment, but rather the declaratory policy of the nuclear weapon states themselves, especially the United States. Along with the distinction between legally binding and declaratory commitments, there is also the question of whether the commitments should be directed only to non-nuclear-weapon states that are parties to the NPT, thereby giving further incentives to nonparties, such as India, Pakistan, and Israel, to join the NPT as non-nuclearweapon states. With this question too, the distinction between legally binding and declaratory commitments is relevant. And a strong case may be made for extending legally binding commitments directly to the non-nuclearweapon state parties to the NPT. But for declaratory policies more generally (considering first the United States alone), in our view, the simplest, most direct, and most powerful approach is an unambiguous U.S. commitment not to use nuclear weapons first under any circumstances. The present formulation focusing on pledges to non-nuclear-weapon states may have seemed prudent when we were devising ways to persuade non-nuclear countries to agree to an indefinite extension of the NPT, or when we were concerned with Soviet aggression in Europe or elsewhere. But, such an approach is no longer necessary. To hold open the option for nuclear use against another nuclear weapon state is unnecessary and awkward, at a time when the United States is drawing closer to Russia and China, and U.S. relationships with India, Pakistan, or Israel are not conflictual. Even if not legally binding, strong, unhedged no-first-use commitments by the United States and other nuclear weapon states would strengthen the nonproliferation regime, and possibly also help set the stage for later, more binding, commitments. It would be valuable for strong no-first-use commitments to be made by all the nuclear-weapon states, and one would hope that such commitments would follow a U.S. lead. But there is no reason for the United States to insist upon an international agreement before acting. The United States has undertaken unilateral initiatives in the past with the hope, later proven, that other states would follow suit—the most recent example being the 1991 decision by President George H.W. Bush to withdraw most U.S. tactical nuclear weapons from active deployment. In the case of a no-first-use pledge, a unilateral declaration by the United States would greatly increase pressure on other nuclear weapons states also to commit to no first use of nuclear weapons.

#### Only the presidential leadership solves—plan is meaningless

Janne Nolan, Ph.D., George Washington University IR Professor, James Holmes, 2008, The Bureaucracy of Deterrence, Bulletin of the Atomic Scientists, 64.1

Among the many factors working against fundamental change is the inherent resilience of bureaucratic culture. Large organizations tend to defend familiar, long-standing ways of doing business, resisting even urgently needed change. It is hard to get agencies to work together to undertake new directions even when told to do so by senior elected officials. As the Nuclear Posture Review conducted during the first-term Clinton administration illustrates, career officials are capable of mounting a devastating defense against initiatives put forth by political appointees. This is especially so when a president prioritizes other matters, defers too much toward certain agencies, or neglects the demands involved with executing such initiatives. Only sustained, painstaking effort on the part of the new president and senior appointees—no matter how heartfelt their aspiration for nuclear reform—**can** possibly hope to surmount bureaucratic impediments to business as usual. Bureaucratic institutions have two intrinsic shortcomings. First, they shroud themselves in administrative secrecy, defying public oversight and accountability. Second, well suited as they may be to routine functions, large organizations find it exceedingly difficult to shift course, even when the political context changes. Secrecy and resistance to change are particular hallmarks of the agencies responsible for determining the content and direction of U.S. nuclear strategy. For decades, the Strategic Air Command (now the U.S. Strategic Command) has refined elaborate targeting plans and operational criteria to guide the use of nuclear forces in a crisis. But this apparatus, charged with implementing the substance of deterrence, remained largely immune from systemic political oversight or participation for decades.

#### The net-benefit is crises

#### The U.S. would only override a declaratory NFU in an extreme crisis---and global public opinion would rally behind the U.S.

Feiveson and Hogendoorn 3 – Harold Feiveson, senior research scientist and co-director of the Program in Science & Global Security at the Woodrow Wilson School at Princeton, and Ernst Hogendoorn, Ph.D. Candidate at the Woodrow Wilson School at Princeton, Summer 2003, “No First Use of Nuclear Weapons,” The Nonproliferation Review, online: http://cns.miis.edu/npr/pdfs/102feiv.pdf

In extremis, of course, a U.S. administration might find compelling reason to override a no-first-use commitment, and actually use or explicitly threaten to use nuclear weapons. Such an act would be taken only in the most dire of circumstances, and in such a situation it is hard to believe that U.S. flaunting of a prior declaratory commitment would weigh much in how the world viewed the U.S. actions.

#### Completely prohibiting all scenarios for first-use costs hundreds of thousands of lives in an inevitable crisis---the CP’s declaratory NFU enables the U.S. to override its declared posture and launch damage-limitation **strikes** against an imminent nuclear attacker

Tertrais 9 – Bruno Tertrais, Senior Research Fellow at the Paris-based Foundation for Strategic Research and Contributing Editor to Survival, October-November 2009, “The Trouble with No First Use,” Survival, Vol. 51, No. 5, p. 25

A no-first-use policy might also have security costs beyond deterrence. As an action policy (as opposed to merely a declaratory one1), it would prevent a government which has adopted such a principle from striking pre-emptively at an adversary who has unmistakably demonstrated its intention to imminently launch a nuclear attack. Granted, such an extreme ‘damage limitation’ strike could only be executed in absolutely extraordinary circumstances. But it is only a slight exaggeration to say that a leader ready to forfeit it through a no-first-use policy is giving up the possibility of saving hundreds of thousands of his citizens.

#### Only a declaratory NFU creates successful existential deterrence---the knowledge that a declaratory NFU could be revoked in crisis de-escalates tension and prevents conflict

Feiveson and Hogendoorn 3 – Harold Feiveson, senior research scientist and co-director of the Program in Science & Global Security at the Woodrow Wilson School at Princeton, and Ernst Hogendoorn, Ph.D. Candidate at the Woodrow Wilson School at Princeton, Summer 2003, “No First Use of Nuclear Weapons,” The Nonproliferation Review, online: http://cns.miis.edu/npr/pdfs/102feiv.pdf

Opponents of a strong no-first-use declaration by the United States generally rely on three arguments. The first is that the United States may need nuclear weapons to respond to chemical and biological weapon attacks by rogue countries. This argument mistakenly conflates nuclear weapons with these other weapons of mass destruction, and in fact gives too much status to these "poor man's nuclear weapons." The second argument is that a no-first-use commitment can never be verified. While it is true that such a commitment is inherently uncertain, this uncertainty supports a no-first-use commitment, in that the country undertaking such a commitment will plan not to use nuclear weapons first, but other countries will never be quite sure that their potential adversary will never use nuclear weapons—and so nuclear use remains an existential deterrent regardless of declaratory policy. A third argument—that even if the United States would never actually use nuclear weapons, it is worthwhile to keep potential adversaries uncertain—is similarly flawed. Potential adversaries will always be uncertain. More important is to remove uncertainty from U.S. military commanders, who must never go into battle thinking they can rely on the use of nuclear weapons.

## Negligence

#### Breakdown of the nuclear firebreak is inevitable

William Conrad 1, head professor of Aerospace Studies, Kansas State University, July 26, 2001, http://www.ciaonet.org/cbr/cbr00/video/cbr\_ctd/cbr\_ctd\_07.html, accessed August 16, 2003

Regardless of the exact form that conflict will take in the future, however, nuclear weapons will in the future be less contaminating, more discriminate, and more versatile, which, with the decline of conventional forces and the splintering of international conflict, will strengthen the temptation to use them. Indeed, there may be situations in which tactical nuclear weapons will appear to be not only a choice, but the only choice, and it would not be the first time someone argued that nuclear weapons had to be used in order to save lives. The taboo will likely break down to some extent, applying only to particular categories of nuclear weapon rather than nuclear weapons generally, or the use of the weapons against specific targets, freeing decisionmakers to use them. The use of these weapons, in turn, will undermine the taboo, setting a precedent for others. In any case, what would have been condemned in one period, much as had been the case with dynamite, will come to be not merely accepted, but even praised in another, the early prohibition as anachronistic to future observers as the horror with which the Church had regarded crossbows seems to people of our time.

#### No impact

David E. Hoffman 10/22/12, contributing editor to Foreign Policy and the author of The Dead Hand: The Untold Story of the Cold War Arms Race and Its Dangerous Legacy, which won the 2010 Pulitzer Prize for general non-fiction, "Hey, Big Spender," Foreign Policy, www.foreignpolicy.com/articles/2012/10/22/hey\_big\_spender?page=full

Despite tensions that flare up, the United States and Russia are no longer enemies; **the chance of nuclear war or surprise attack is nearly zero**. We trade in each other's equity markets. Russia has the largest audience of Facebook users in Europe, and is open to the world in a way the Soviet Union never was.

#### First-strike capabilities aren’t destabilizing and U.S.-Russia crises wouldn’t escalate

Blair and Chen 6 – Bruce G. Blair, President of the World Security Institute, and Chen Yali, Program Manager of Chen Shi China Research Group, Autumn 2006, “The Fallacy of Nuclear Primacy,” China Security, online: <http://www.wsichina.org/cs4_4.pdf>

Similarly, a crisis in theory could trigger a U.S. preventive attack if it truly believed that Russia had lost its ability to launch on warning, and that no Russian strategic forces would survive a U.S. first strike. U.S. leaders’ preemptive impulse would theoretically grow stronger if Russia appeared on the verge of dispersing its mobile forces to ensure their survival, a process that would ruin America’s chance to disarm Russia. (A massive barrage attack by U.S. nuclear warheads against the operating area of dispersed mobile forces would not be practical or effective.) In addition to this dangerous dynamic, safeguards against accidental and unauthorized launches would weaken as the two sides prepared for nuclear war. Even greater instability and risks would theoretically exist in U.S.-China crisis interactions. Although the professors are properly concerned with the turbulence associated with nuclear crises under the postulated conditions of acute Russian and Chinese vulnerability, they characterize all of the steps taken during a crisis as destabilizing. This characterization is wrong. For instance, if Russia dispersed its mobile forces to protect them, and managed to do so without triggering U.S. preemption, the crisis would be somewhat stabilized because Russia would have generated a survivable minimal nuclear deterrent. Admittedly, this transition would be dangerous, but it could lead to a more stable balance than the initial one. The professors mistakenly, or better myopically, view all crisis interactions as destabilizing, even those that restore mutual vulnerability.

#### No Pakistan collapse and it doesn't escalate

Dasgupta 13

Sunil Dasgupta is Director of the University of Maryland Baltimore County Political Science Program at the Universities at Shady Grove and non-resident Senior Fellow at the Brookings Institution, East Asia Forum, February 25, 2013, "How will India respond to civil war in Pakistan?", http://www.eastasiaforum.org/2013/02/25/how-will-india-respond-to-civil-war-in-pakistan/

As it is, India and Pakistan have gone down to the nuclear edge four times — in 1986, 1990, 1999 and 2001–02. In each case, India responded in a manner that did not escalate the conflict. Any incursion into Pakistan was extremely limited. An Indian intervention in a civil war in Pakistan would be subject to the same limitations — at least so long as the Pakistani army maintains its integrity.

Given the new US–India ties, the most important factor in determining the possibility and nature of Indian intervention in a possible Pakistani civil war is Washington. If the United States is able to get Kabul and Islamabad to work together against the Taliban, as it is trying to do now, then India is likely to continue its current policy or try to preserve some influence in Afghanistan, especially working with elements of the Northern Alliance.

India and Afghanistan already have a strategic partnership agreement in place that creates the framework for their bilateral relationship to grow, but the degree of actual cooperation will depend on how Pakistan and the Taliban react. If Indian interests in Afghanistan come under attack, New Delhi might have to pull back. The Indian government has been quite clear about not sending troops to Afghanistan.

If the United States shifts its policy to where it has to choose Kabul over Islamabad, in effect reviving the demand for an independent Pashtunistan, India is likely to be much more supportive of US and Afghan goals. The policy shift, however, carries the risk of a full-fledged proxy war with Pakistan in Afghanistan, but should not involve the prospect of a direct Indian intervention in Pakistan itself.

India is not likely to initiate an intervention that causes the Pakistani state to fail. Bill Keller of the New York Times has described Pakistani president Asif Ail Zardari as overseeing ‘a ruinous kleptocracy that is spiraling deeper into economic crisis’. But in contrast to predictions of an unravelling nation, British journalist-scholar Anatol Lieven argues that the Pakistani state is likely to continue muddling through its many problems, unable to resolve them but equally predisposed against civil war and consequent state collapse. Lieven finds that the strong bonds of family, clan, tribe and the nature of South Asian Islam prevent modernist movements — propounded by the government or by the radicals — from taking control of the entire country.

Lieven’s analysis is more persuasive than the widespread view that Pakistan is about to fail as a state. The formal institutions of the Pakistani state are surprisingly robust given the structural conditions in which they operate. Indian political leaders recognise Pakistan’s resilience. Given the bad choices in Pakistan, they would rather not have anything to do with it. If there is going to be a civil war, why not wait for the two sides to exhaust themselves before thinking about intervening? The 1971 war demonstrated India’s willingness to exploit conditions inside Pakistan, but to break from tradition requires strong, countervailing logic, and those elements do not yet exist. Given the current conditions and those in the foreseeable future, India is likely to sit out a Pakistani civil war while covertly coordinating policy with the United States.

## PQD

#### Groupthink theory is wrong

Anthony Hempell 4, User Experience Consulting Senior Information Architect, “Groupthink: An introduction to Janis' theory of concurrence-seeking tendencies in group work., <http://www.anthonyhempell.com/papers/groupthink/>, March 3

In the thirty years since Janis first proposed the groupthink model, there is still little agreement as to the validity of the model in assessing decision-making behaviour (Park, 2000). Janis' theory is often criticized because it does not present a framework that is suitable for empirical testing; instead, the evidence for groupthink comes from largely qualitative, historical or archival methods (Sunstein, 2003). Some critics go so far as to say that Janis's work relies on "anecdote, casual observation, and intuitive appeal rather than rigorous research" (Esser, 1998, cited in Sunstein, 2003, p.142). While some studies have shown support for the groupthink model, the support tends to be mixed or conditional (Esser, 1998); some studies have revealed that a closed leadership style and external threats (in particular, time pressure) promote groupthink and defective decision making (Neck & Moorhead, 1995, cited by Choi & Kim, 1999); the effect of group cohesiveness is still inconclusive (Mullen, Anthony, Salas & Driskel, 1994, cited by Choi & Kim, 1999). Janis's model tends to be supported by studies that employ a qualitative case-study approach as opposed to experimental research, which tends to either partially support or not support Janis's thesis (Park, 2000). The lack of success in experimental validation of groupthink may be due to difficulties in operationalizing and conceptualizing it as a testable variable (Hogg & Hains, 1998; Park, 2000). Some researchers have criticized Janis for categorically denouncing groupthink as a negative phenomenon (Longley & Pruitt, 1980, cited in Choi & Kim, 1999). Sniezek (1992) argues that there are instances where concurrence-seeking may promote group performance. When used to explain behaviour in a practical setting, groupthink has been frames as a detrimental group process; the result of this has been that many corporate training programs have created strategies for avoiding groupthink in the workplace (Quinn, Faerman, Thompson & McGrath, 1990, cited in Choi & Kim, 1999). Another criticism of groupthink is that Janis overestimates the link between the decision-making process and the outcome (McCauley, 1989; Tetlock, Peterson, McGuire, Chang & Feld, 1992; cited in Choi & Kim, 1999). Tetlock et al argue that there are many other factors between the decision process and the outcome. The outcome of any decision-making process, they argue, will only have a certain probability of success due to various environmental factors (such as luck). A large-scale study researching decision-making in seven major American corporations concluded that decision-making worked best when following a sound information processing method; however these groups also showed signs of groupthink, in that they had strong leadership which attempted to persuade others in the group that they were right (Peterson et al, 1998, cited in Sunstein, 2003). Esser (1998) found that groupthink characteristics were correlated with failures; however cohesiveness did not appear to be a factor: groups consisting of strangers, friends, or various levels of previous experience together did not appear to effect decision-making ability. Janis' claims of insulation of groups and groups led by autocratic leaders did show that these attributes were indicative of groupthink symptoms. Moorhead & Montanari conducted a study where they concluded that groupthink symptoms had no significant effect on group performance, and that "the relationship between groupthink-induced decision defects and outcomes were not as strong as Janis suggests" (Moorhead & Montanari, 1986, p. 399; cited by Choi & Kim, 1999).

#### Groupthink doesn’t apply to this administration

Pillar 13 -- Brookings Foreign Policy Senior Fellow

[Paul, "The Danger of Groupthink," The National Interest, 2-26-13, webcache.googleusercontent.com/search?q=cache:6rnyjYlVKY0J:www.brookings.edu/research/opinions/2013/02/26-danger-groupthink-pillar+&cd=3&hl=en&ct=clnk&gl=us, accessed9-21-13, mss]

David Ignatius has an interesting take on national security decision-making in the Obama administration in the wake of the reshuffle of senior positions taking place during these early weeks of the president's second term. Ignatius perceives certain patterns that he believes reinforce each other in what could be a worrying way. One is that the new team does not have as much “independent power” as such first-term figures as Clinton, Gates, Panetta and Petraeus. Another is that the administration has “centralized national security policy to an unusual extent” in the White House. With a corps of Obama loyalists, the substantive thinking may, Ignatius fears, run too uniformly in the same direction. He concludes his column by stating that “by assembling a team where all the top players are going in the same direction, he [Obama] is perilously close to groupthink.” We are dealing here with tendencies to which the executive branch of the U.S. government is more vulnerable than many other advanced democracies, where leading political figures with a standing independent of the head of government are more likely to wind up in a cabinet. This is especially true of, but not limited to, coalition governments. Single-party governments in Britain have varied in the degree to which the prime minister exercises control, but generally room is made in the cabinet for those the British call “big beasts”: leading figures in different wings or tendencies in the governing party who are not beholden to the prime minister for the power and standing they have attained. Ignatius overstates his case in a couple of respects. Although he acknowledges that Obama is “better than most” in handling open debate, he could have gone farther and noted that there have been egregious examples in the past of administrations enforcing a national security orthodoxy, and that the Obama administration does not even come close to these examples. There was Lyndon Johnson in the time of the Vietnam War, when policy was made around the president's Tuesday lunch table and even someone with the stature of the indefatigable Robert McNamara was ejected when he strayed from orthodoxy. Then there was, as the most extreme case, the George W. Bush administration, in which there was no policy process and no internal debate at all in deciding to launch a war in Iraq and in which those who strayed from orthodoxy, ranging from Lawrence Lindsey to Eric Shinseki, were treated mercilessly. Obama's prolonged—to the point of inviting charges of dithering—internal debates on the Afghanistan War were the **polar opposite** of this. Ignatius also probably underestimates the contributions that will be made to internal debate by the two most important cabinet members in national security: the secretaries of state and defense. He says John Kerry “has the heft of a former presidential candidate, but he has been a loyal and discreet emissary for Obama and is likely to remain so.” The heft matters, and Kerry certainly qualifies as a big beast. Moreover, the discreet way in which a member of Congress would carry any of the administration's water, as Kerry sometimes did when still a senator, is not necessarily a good indication of the role he will assume in internal debates as secretary of state. As for Chuck Hagel, Ignatius states “he has been damaged by the confirmation process and will need White House cover.” But now that Hagel's nomination finally has been confirmed, what other “cover” will he need? It's not as if he ever will face another confirmation vote in the Senate. It was Hagel's very inclination to flout orthodoxy, to arrive at independent opinions and to voice those opinions freely that led to the fevered opposition to his nomination.

#### No risk of Asia war – Peaceful China and multilateral institutions

Bitzinger and Desker, 9

[Richard, Senior Fellow at the S. Rajaratnam School of International Studies, Barry, Dean of the S. Rajaratnam School of International Studies and Director of the Institute of Defense and Strategic Studies, Nanyang Technological University, Singapore, “ Why East Asian War is Unlikely,” Survival | vol. 50 no. 6 | December 2008–January 2009

The Asia-Pacific region can be regarded as a zone of both relative insecurity and strategic stability. It contains some of the world’s most significant flashpoints – the Korean peninsula, the Taiwan Strait, the Siachen Glacier – where tensions between nations could escalate to the point of major war. It is replete with unresolved border issues; is a breeding ground for transnational terrorism and the site of many terrorist activities (the Bali bombings, the Manila superferry bombing); and contains overlapping claims for maritime territories (the Spratly Islands, the Senkaku/Diaoyu Islands) with considerable actual or potential wealth in resources such as oil, gas and fisheries. Finally, the Asia-Pacific is an area of strategic significance with many key sea lines of communication and important chokepoints. Yet despite all these potential crucibles of conflict, the Asia-Pacific, if not an area of serenity and calm, is certainly more stable than one might expect. To be sure, there are separatist movements and internal struggles, particularly with insurgencies, as in Thailand, the Philippines and Tibet. Since the resolution of the East Timor crisis, however, the region has been relatively free of open armed warfare. Separatism remains a challenge, but the break-up of states is unlikely. Terrorism is a nuisance, but its impact is contained. The North Korean nuclear issue, while not fully resolved, is at least moving toward a conclusion with the likely denuclearisation of the peninsula. Tensions between China and Taiwan, while always just beneath the surface, seem unlikely to erupt in open conflict any time soon, especially given recent Kuomintang Party victories in Taiwan and efforts by Taiwan and China to re-open informal channels of consultation as well as institutional relationships between organisations responsible for cross-strait relations. And while in Asia there is no strong supranational political entity like the European Union, there are many multilateral organisations and international initiatives dedicated to enhancing peace and stability, including the Asia-Pacific Economic Cooperation (APEC) forum, the Proliferation Security Initiative and the Shanghai Co-operation Organisation. In Southeast Asia, countries are united in a common geopolitical and economic organisation – the Association of Southeast Asian Nations (ASEAN) – which is dedicated to peaceful economic, social and cultural development, and to the promotion of regional peace and stability. ASEAN has played a key role in conceiving and establishing broader regional institutions such as the East Asian Summit, ASEAN+3 (China, Japan and South Korea) and the ASEAN Regional Forum. All this suggests that war in Asia – while not inconceivable – is unlikely. This is not to say that the region will not undergo significant changes. The rise of China constitutes perhaps the most significant challenge to regional security and stability – and, from Washington’s vantage point, to American hegemony in the Asia-Pacific. The United States increasingly sees China as its key peer challenger in Asia: China was singled out in the 2006 Quadrennial Defense Review as having, among the ‘major and emerging powers … the greatest potential to compete militarily with the United States’.1 Although the United States has been the hegemon in the Asia-Pacific since the end of the Second World War, it will probably not remain so over the next 25 years. A rising China will present a critical foreign-policy challenge, in some ways more difficult than that posed by the Soviet Union during the Cold War.2 While the Soviet Union was a political and strategic competitor, China will be a formidable political, strategic and economic competitor. This development will lead to profound changes in the strategic environment of the Asia-Pacific. Still, the rise of China does not automatically mean that conflict is more likely; the emergence of a more assertive China does not mean a more aggressive China. While Beijing is increasingly prone to push its own agenda, defend its interests, engage in more nationalistic – even chauvinistic – behaviour (witness the Olympic torch counter-protests), and seek to displace the United States as the regional hegemon, this does not necessarily translate into an expansionist or warlike China. If anything, Beijing appears content to press its claims peacefully (if forcefully) through existing avenues and institutions of international relations, particularly by co-opting these to meet its own purposes. This ‘soft power’ process can be described as an emerging ‘Beijing Consensus’ in regional international affairs. Moreover, when the Chinese military build-up is examined closely, it is clear that the country’s war machine, while certainly worth taking seriously, is not quite as threatening as some might argue.

# 2NC

## Framework

#### Education—this is the only way to challenge mainstream modes of thought—independent voting issue—you need to reject their framework because it’s informed with a master narrative of militarism and American exceptionalism

Hartnett 13

[Stephen John Hartnett, Department of Communication, University of Colorado Denver, “The Folly of Fighting for Providence, or, the End of Empire and Exceptionalism”, Cultural Studies <=> Critical Methodologies 2013, SAGE, \\wyo-bb]

Fredric Jameson argues in The Political Unconscious that ¶ our master narratives, the cultural fictions we use to create ¶ meaning in the world, are always driven in part by the ¶ unsayable. For Jameson, cultural productions always ¶ include “some mechanism of mystification or repression,” ¶ not because authors or speakers intentionally seek to ¶ obscure the facts but because they cannot access either their ¶ own motives or history’s deep trajectories. I have argued ¶ here—following Twain’s lead—that the political unconscious of America is pegged to deep narratives of exceptionalism, wherein the United States is the sole nation of ¶ greatness, God’s appointed redeemer, Goodness embodied, ¶ and hence a machine of righteous war-making. These ¶ impulses are so old, so deep, so taken for granted, that they ¶ underwrite all political thinking even while lurking unannounced—they hover in the background, organizing our ¶ political discourse, yet rarely leap to the fore. As worried by ¶ this process in the 1850s as I am today, Herman Melville ¶ tried to spoof the political unconscious by calling it “the ¶ metaphysics of Indian Hating.” No less an astute observer ¶ than D. H. Lawrence cackled that the political unconscious ¶ of the nation, our metaphysics of Witch and Indian—and, ¶ later, Communist and Terrorist—Hating, was so warped, so ¶ committed to violence, that the nation was literally mad: It ¶ is “always the same,” Lawrence argued, “the deliberate ¶ consciousness of Americans so fair and smooth spoken, and ¶ the under-consciousness so devilish. Destroy! destroy! ¶ destroy! hums the under-consciousness. Love and produce! ¶ Love and produce! cackles the upper consciousness. . . ¶ [But] the American has got to destroy, it is his destiny.” If ¶ we hope to stop reproducing these same murderous processes, we will need nothing less than a psychoanalytic ¶ reckoning, a moment of self-recognition wherein the political unconscious is dragged into the foreground, named, and ¶ exposed to the light of analysis.28

#### Don’t weigh their impacts—the aff uses an ethical approach that creates crisis-based politics that means that we will be infinitely entrenched in the system

Cuomo 96

Professor of Philosophy, 1996 Chris, Hypatia 11.4, proquest //Wyo-BF

Ethical approaches that do not attend to the ways in which warfare and military practices are woven into the very fabric of life in twenty-first century technological states lead to crisis-based politics and analyses. For any feminism that aims to resist oppression and create alternative social and political options, crisis-based ethics and politics are problematic because they distract attention from the need for sustained resistance to the enmeshed, omnipresent systems of domination and oppression that so often function as givens in most people's lives. Neglecting the omnipresence of militarism allows the false belief that the absence of declared armed conflicts is peace, the polar opposite of war. It is particularly easy for those whose lives are shaped by the safety of privilege, and who do not regularly encounter the realities of militarism, to maintain this false belief. The belief that militarism is an ethical, political concern only regarding armed conflict, creates forms of resistance to militarism that are merely exercises in crisis control. Antiwar resistance is then mobilized when the “real” violence finally occurs, or when the stability of privilege is directly threatened, and at that point it is difficult not to respond in ways that make resisters drop all other political priorities. Crisis-driven attention to declarations of war might actually keep resisters complacent about and complicitous in the general presence of global militarism. Seeing war as necessarily embedded in constant military presence draws attention to the fact that horrific, state-sponsored violence is happening nearly all over, all of the time, and that it is perpetrated by military institutions and other militaristic agents of the state.

## Link

#### Restrictions cause net-more violence – laws of war legitimize longer-term actions and fragment dissent

**Smith 2**

(Thomas– prof of phil @ U of South Florida, International Studies Quarterly 46, The New Law of War: Legitimizing Hi-Tech and Infrastructural Violence)

The argument advanced here is that **the law of war has flourished at the cost of increased artificiality and elasticity.** Law has successfully shaped norms and practices in the areas of warfare furthest from hi-tech tactics. Strides have been made, for example, in the 1980 United Nations Convention on Prohibitions or Restrictions on the Use of Certain Conventional Weapons, and the 1997 Convention on the Prohibition of Anti-Personnel Mines. For hi-tech states, these are relatively low-cost laws. But when modern military necessity calls, **the law of war** has legitimized violence, not restrained it. New military technology invariably has been matched by technical virtuosity in the law. **New legal interpretations**, diminished ad bellum restraints, **and an expansive view of military necessity are coalescing in a regime of legal warfare that licenses hi-tech states to launch** wars as long as their conduct is deemed just. **The new law of war** burnishes hi-tech campaigns and boosts public relations, eve**n as it undercuts customary limits on the use of force and** erodes distinctions between soldiers and civilians. **Modern warfare has dramatically** reduced the number of direct civilian deaths, yet the law sanctions infrastructural campaigns that harm long-term public health and human rights

## Alt

#### Research bias—academics want to confirm that violence is inevitable—47 societies disprove the mainstream narrative

Paige 2

[Professor of political science @ University of Hawaii [Glenn D., Nonkilling Global Political Science]

Case studies of homicide presented by psychiatrist George F. Solomon (1970) make killing understandable and plausibly preventable in contrast to helpless reference to “human nature.” In one case, the socialization experience of a seemingly unemotional, random sniper-killer of women included: parental neglect by his gambling father, seduction by his alcoholic and promiscuous mother, fascination with guns, and drug use to block out “horrible images” of incestuous guilt. In another case, the background of a killer of his ex-wife’s new husband included: poverty, hatred of father for violence against his mother, convulsion after a paternal beating on the head, maternal ridicule, being beaten by his sisters, becoming a first sergeant in the Marine Corps, marriage to a prostitute met in a brothel, fathering two children by her, assault upon her and slashing his own wrists after discovering her infidelity while he was on duty overseas, being threatened by her with a .38 caliber handgun, and possession of his service pistol with which he killed—not her—but her new husband amidst a three-sided, living room quarrel about child support and visitation rights. Solomon concludes: As a psychiatrist I have a firm commitment to the idea that human behavior can be modified. Our failures in prevention and treatment have been based on ignorance, which can be ameliorated through further research; on lack of implementation of accepted principles; [and] on a reluctance to innovate; and on a vindictiveness toward social deviancy far more than any intrinsic “incurability” of the violence-prone person. The human’s capacity for growth and healing is great and, hopefully, his proclivity for violence can be halted (387). In anthropology, new interest **in understanding human capacities for nonviolence and peace as contrasted with customary emphasis upon violence and aggression is producing knowledge to question the assumption that a nonkilling society is impossible** (Sponsel and Gregor 1994b; Sponsel 1996). As Leslie E. Sponsel explains, “Nonviolent and peaceful societies appear to be rare—not because they are, in fact, rare but because nonviolence and peace are too rarely considered in research, the media, and other areas.” He adds, “It is as important to understand the characteristics, conditions, causes, functions, processes, and consequences of nonviolence and peace as it is to understand those of violence and war” (Sponsel 1994a: 18–9). Scientific questioning of the Hobbesian assumption of universal lethality among early humans has been advanced by Piero Giorgi (1999) and J.M.G. van der Dennen (1990; 1995). In a review of evidence for war and feuding for 50,000 “primitive” peoples recorded in the ethnographic literature over the past century, van der Dennen finds explicit confirmation for only 2,000 groups. Acknowledging that absence of information about “belligerence” for the remaining groups does not necessarily prove their peacefulness, van der Dennen cautions against dogmatic acceptance of the assumption of universal human bellicosity (1990: 257, 259, 264-9). He cites ethnographic evidence for 395 “highly unwarlike” peoples from Aboriginals to Zuni (1995: 595–619). Reviewing the anthropological literature, Bruce D. Bonta (1993) identifies forty-seven societies that demonstrate human capacities for “peacefulness.” Peacefulness . . . is defined as a condition whereby people live with a relatively high degree of interpersonal harmony; experience little physical violence among adults, between adults and children, and between the sexes; have developed workable strategies for resolving conflicts and averting violence; are committed to avoiding violence (such as warfare) with other peoples; raise their children to adopt peaceful ways; and have a strong consciousness of themselves as peaceful (4). Bonta finds evidence of peacefulness among the Amish, Anabaptists, Balinese, Batek, Birhor, Brethren, Buid, Chewong, Doukhobors, Fipa, Fore, G/wi, Hutterites, Ifaluk, Inuit, Jains, Kadar, !Kung, Ladakhis, Lepchas, Malapandaram, Mbuti, Mennonites, Montagnais-Naskapi, Moravians, Nayaka, Nubians, Onge, Orang Asli, Paliyan, Piaroa, Quakers, Rural Northern Irish, Rural Thai, San, Sanpoil, Salteaux, Semai, Tahitians, Tanka, Temiar, Toraja, Tristan Islanders, Waura, Yanadi, Zapotec, and Zuni. In a further study of conflict resolution among twenty-four of these peoples, Bonta (1996) concludes: Several common notions about conflict and conflict resolution that are asserted by Western scholars can be questioned in light of the success of these societies in peacefully resolving conflicts: namely, that violent conflict is inevitable in all societies; that punishment and armed force prevent internal and external violence; that political structures are necessary to prevent conflicts; and that conflict should be viewed as positive and necessary. The contrary evidence is that over half of the peaceful societies have no recorded violence; they rarely punish adults (except for the threat of ostracism); they handle conflicts with outside societies in the same peaceful ways that they approach internal conflicts; they do not look to outside governments when they have internal disputes; and they have a highly negative view of conflict (403).

## Perm

#### **The affirmative ambition for negative peace trades off with positive peace—means the perm will always fail**

Pankhurst 3

(Donna-, May 1, Development in Practice, “The 'sex war' and other wars: towards a feminist approach to peace building”, Vol. 13 # 2&3, Infomaworld; Jacob)

Turning to the meanings of the term ‘peace’, Galtung’s (1985) conception of negative peace has come into widespread use, and is probably the most common meaning given to the word, i.e. the end or absence of widespread violent conflict associated with war. A ‘peaceful’ society in this sense may therefore include a society in which social violence (against women, for instance) and/or structural violence (in situations of extreme inequality, for example) are prevalent. Moreover, this limited ‘peace goal’, of an absence of specific forms of violence associated with war, can and often does lead to a strategy in which all other goals become secondary. The absence of analysis of the deeper (social) causes of violence also paves the way for peace agreements that leave major causes of violent conflict completely unresolved. Negative peace may therefore be achieved by accepting a worse state of affairs than that which motivated the outburst of violence in the first place, for the sake of (perhaps short-term) ending organised violence. Galtung’s alternative vision, that of positive peace, requires not only that all types of violence be minimal or non-existent, but also that the major potential causes of future conflict be removed. In other words, major conflicts of interest, as well as their violent manifestation, need to be resolved. Positive peace encompasses an ideal of how society should be, but the details of such a vision often remain implicit, and are rarely discussed. Some ideal characteristics of a society experiencing positive peace would include: an active and egalitarian civil society; inclusive democratic political structures and processes; and open and accountable government. Working towards these objectives opens up the field of peace building far more widely, to include the promotion and encouragement of new forms of citizenship and political participation to develop active democracies. It also opens up the fundamental question of how an economy is to be managed, with what kind of state intervention, and in whose interests. But more often than not discussion of these important issues tends to be closed off, for the sake of ‘ending the violence’, leaving major causes of violence and war unresolved—including not only economic inequalities, but also major social divisions and the social celebration of violent masculinities.