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### Plan

#### The United States federal government should substantially increase antitrust prohibitions on standard essential patent holders that engage in anticompetitive licensing practices by at least expanding the scope of its core antitrust laws.

### Advantage - Innovation

#### The advantage is innovation

#### SEP holders refuse to license their patents on fair, reasonable, and non-discriminatory (FRAND) terms– that kills innovation and locks SMEs out of emerging tech markets

* Note – Refusal to license and rate hikes are encompassed in the concept of patent hold-up

FTC 18 [Federal Trade Commission, Signed by ACT, Auto Alliance, CCIA, HTIA, NRF, SIIA Organizations. “Standards, Licensing, and Innovation: A Response to DOJ AAG’s Comments on Antitrust Law and Standard-Setting”. 08/2018. https://www.ftc.gov/system/files/documents/public\_comments/2018/08/ftc-2018-0055-d-0031-155033.pdf]

2. Standardization Gives Rise to Patent Hold-Up

As the Antitrust Division, other federal agencies, and U.S. courts have long recognized, patent hold-up creates risks to competition.17 Characterizing hold-up as a “unilateral” problem that antitrust law should not be concerned about ignores that the power to hold up arises from concerted multilateral action by participants, often competitors, in a standard-setting organization agreeing on specific technologies to use in the industry. Standardization forecloses alternatives that would otherwise compete in the marketplace, and the FRAND commitment is intended to be a constraint on market power that standardization can create. Efforts by patentees to evade promises they made to license on FRAND terms comprise the abuse of monopoly power that the FRAND commitment is intended to limit. 18 Such unearned monopoly power derives not necessarily from the patentee’s “superior skill, foresight, and industry,” 19 but may derive instead from the fact that it is impossible to design around SEPs while maintaining compliance with the standard, creating a “lock-in” effect.20

Before the adoption of a standard, alternative technological solutions generally exist to provide a particular functionality for which the standard-setting process seeks a uniform, market-wide solution.21 Companies with patents that may cover these alternative solutions compete vigorously for inclusion of their preferred technologies into each standard. Once a standard is set, ex ante competition ceases. Patents that cover the chosen technology become essential because they must be used to comply with the standard. And once a standard achieves commercial acceptance, compliance with the standard becomes a matter of commercial necessity, as failing to comply with the standard would render a product incompatible with other companies’ products. This creates a “lock-in” effect, whereby companies that make or use standard compliant products must use the SEPs that are incorporated into the standards that they implement.22 The degree of lock-in reflects what may be the prohibitive costs of switching away from the standardized technology.

Incorporation of a patent into a standard therefore changes the balance of power between patent holders and prospective licensees dramatically, as the Ninth Circuit explained in Microsoft Corp. v. Motorola, Inc.:

[O]nce a standard becomes widely adopted, SEP holders obtain substantial leverage over new product developers, who have little choice but to incorporate SEP technologies into their products. Using that standard-development leverage, the SEP holders are in a position to demand more for a license than the patented technology, had it not been adopted by the SSO, would be worth. The tactic of withholding a license unless and until a manufacturer agrees to pay an unduly high royalty rate for an SEP is referred to as “hold-up.”23

The SEP holder’s strengthened bargaining position after adoption of a standard is directly attributable to the elimination of alternatives to the SEP resulting from the adoption of a standard. Because license negotiations typically do not take place until after a standard has been adopted, when the SEP holder is no longer competing to have its technology included in the standard, the prospective licensee is “at the patentee’s mercy.”24 Prospective licensees therefore may be willing to pay a much higher royalty for use of the patented technology than they would have been willing to pay ex ante, when the SEP holder faced competition from other technologies. Further, while large corporations familiar with SEP licensing may be able to absorb the cost of an unreasonable license or seek redress in court at significant cost to their own innovative efforts, the same opportunities may not be available to small and medium enterprises. These innovators may be forced to abandon business plans in standard-dependent markets entirely.

As a result, the Antitrust Division has recognized that, unless constrained, a SEP holder can exploit its unearned market power to obtain unfair licensing terms, including access to a licensee’s patents at unreasonable prices or supra-competitive royalties that are significantly higher than the SEP holder could have obtained before its patent was incorporated into the standard.

#### SMEs are the biggest internal link to emerging tech innovation

Corl 19 [Eric, Business News Expert, Entreprenuer, Founder and CEO of IdeaBuyer. “How Startups Drive the Economy”. 3/14/19. https://medium.com/@ericcorl/how-startups-drive-the-economy-69b73cfbae1]

According to a 2016 report from the Kauffman Foundation, transformation startups have been launched at a faster rate in recent years but still has a way to go.

These “high” growth firms make up just 15% of all companies. But they contribute an estimate of 50% of total jobs created. These young companies comparably invest more in research and development (R&D) than older ones.

The focus of this article is on Transformational startups.

The Big Small Impacts

Startups may be small. But they create ripples in the economy that change people’s way of living.

Here are the ways startups disrupt the economy and forces it to evolve, taking technology one -or several steps- higher.

1. Advance Technology

Older companies or incumbents are more likely to invest in R&D on existing technologies and incremental innovation. While startups are more focused on new technologies and cutting-edge innovation.

Free from a multilayered corporate bureaucracy, startups are more agile and able to build an idea into a product and improve it upon consumer demand with faster decision-making communications. Its high stakes deeply motivate its employees to do whatever it takes to succeed.

Giant companies like Google and Microsoft often acquire startups and use their size and distribution channels to improve the innovation and boost its sales.

However, a member of Harvard’s Labor and Worklife Program, Vivek Wadhwa argues that “when technology’s top guns join these companies, they seem to make a smaller impact than those that don’t get hired.” He then advised that startups must be armed with seed financing in order for the economy get more technological innovation.

2. Open New Markets

Startups create new markets or completely transform old markets by introducing products that change the world. Giants today like Apple, Facebook and Google were once small but ambitious startups.

New technologies often create new opportunities that startups take advantage of. Startups then create a massive value over mature businesses, inspiring competition and disrupting the economy to evolve.

However, not all startups succeed. According to James Surowiecki of MIT Technology Review, the reason behind this is the increased power of established incumbents. Though incumbents have been toppled before, the American industry has grown more concentrated over the last 30 years.

3. Boost Production of Goods and Services

According to Bryan Ritchie and Nick Swisher of IDEA Center, startups disproportionately have higher technology. This drives up production of goods and services.

In a 2017 report by the Center for Economic Studies at the US Census Bureau, they have found that firms that have a high growth output are disproportionately young and “makes disproportionate contributions to output and productivity growth.”

In another paper published on 2011 by Small Business Administration, startups were discovered to generate more revenue with the same number of capital inputs than older companies.

4. Increase Employment

Startups create jobs. These “high-growth” firms are companies that add jobs at a rate of 25 plus percent.

Wadhwa states, “Without startups, there would be no net job growth in the US economy. From 1977 to 2005, existing companies were net job destroyers, losing 1 million net jobs per year. New businesses in their first year added an average of 3 million jobs annually.”

In a 2017 report by the Progressive Policy Institute, the private sector job growth is significantly higher where the startup activity is high. In contrast, regions with few startup activity experience less than half the job growth.

5. Direct Local Impacts

Startups also have a direct change on the cities where they are located such as how Microsoft has transformed Redmond and Google has changed Mountain View California. They bring in wealth and a large inflow of graduates and experienced professionals from other locations who are looking for job opportunities.

Startups are a Driving Economic Force

Startups are engines of growth. To avoid economic stagnation, methods must be sought to foster competition and assist transformational entrepreneurs.

While it is important to get support in a federal level, the effort must be focused in a local level. Cities need to foster programs that encourage entrepreneurship. It is absolutely critical for growth at a local and national level and legislative and political motives can no longer take entrepreneurs into account as an after-thought.

Removing barriers. Facilitating connections. Empowering startups. These are just the few ways for civic leaders to give a better edge to entrepreneurs.

Over the years, I’ve gotten more and more involved in advocating for other entrepreneurs and I’ve been introduced to some great organizations. For one, the SBE Council (http://www.SBECouncil.org) is doing a wonderful job on the federal level advocating for entrepreneurs and small businesses to make sure our voices are heard. Please follow them and support them online.

The Small Business Administration is also doing great work with their main street leaders program to connect local businesses to Washington, DC. If you have a business, they want to hear your voice.

Remember, startups are the driving force behind our economy — we must advocate for the entrepreneurs behind them and continue to foster innovation.

#### Winning the commercial tech innovation race solidifies military overmatch BUT the lead is razor-thin now

Molling 18 [Christian, research director of DGAP, German Council on Foreign Relations. “Defense Innovation and the Future of Transatlantic Strategic Superiority: A German Perspective”. 3/23/18. https://www.gmfus.org/news/defense-innovation-and-future-transatlantic-strategic-superiority-german-perspective]

Technological superiority is key for the West’s military power. But the reality of how to maintain this superiority is changing. Instead of innovation in defense technology coming predominately from national programs linked to the military, innovation is now increasingly generated by the private sector and takes place around the globe. The competition of commercial companies for their consumers has also led to shorter innovation cycles, especially in the area of information technology, and to a geographical diversification of centers of innovation — with new hubs especially in Asia. The ability of non-Western actors to increasingly incorporate civilian innovation into defense applications has led, among other things, to the perception of a growing erosion of conventional deterrence and defense capabilities in relation to rising powers and new actors of international security.

#### Applying antitrust to FRAND violations including refusals to deal solves collapsed innovation and market competition

Greene 19 [Kyle, J.D. Candidate Columbia Law. Columbia Business Law Review Writer and Honors intern @SEC. “Standard Essential Patents and Antitrust Law”. November 2019. https://journals.library.columbia.edu/index.php/CBLR/article/view/5120/2370]

III.ANTITRUST LIABILITY: WHEN SEP HOLDERS REFUSE TO DEAL

A.Reasons for a Presumption of Antitrust Liability

The affirmative case for a presumption of antitrust liability when a SEP holder refuses to deal with a prospective standard implementer in violation of its FRAND commitments proceeds, from the above discussion, as follows: (1) the standard setting process is of vital importance for many industries and technologies, but confers incredible and abusable power to SEP holders,141(2) despite Trinko, the Supreme Court has not ruled out either the essential facilities doctrine or an intent-based inquiry for a Sherman Act Section 2 refusal to deal case,142and (3) the leading circuit court decisions that consider refusals to deal by patent holders in general do not offer policy or legal objections which support an argument against presuming antitrust liability when the patent holder owns a standard essential patent.143As a result, a refusal to deal by an SEP holder is dangerously anticompetitive conduct that is—on its face—exactly the sort of conduct which has been, and should be, condemned by the antitrust laws.

Standards are crucial to the modern economy. But the factors that make standards valuable, even necessary, in so many industries are the same factors that lead to SEP holders occupying a dangerous position from the perspective of the antitrust laws: standards help coordinate disparate technologies and products from many firms into a consolidated, cohesive set. This enables interoperability, access, and the accumulation of massive network effects.144Given those valuable network effects, SEP holders who engage with the process of standards development and make FRAND commitments become ex post gatekeepers—regardless of their ex ante position in the market—to the implementation of standards and thereby control access to the entire market. If an SEP holder then violates its FRAND commitments by refusing to deal, the SEP holder has exhibited all of the markers of a Section 2 case that results in liability.

First, the SEP holder has acquired control over access to an essential facility (the relevant standard) and then denied competitors access to that facility (by refusing to license a patent necessary to fulfill the standard).145Although the same refusal to license its patent might have been acceptable if the SEP holder was not part of the SSO and the patent was not part of the standard, the market power and bargaining position of the patent holder is fundamentally altered when a patent becomes standard essential. This is reminiscent of Associated Press, except here the coordinating organization attempted to prevent the abuse of the SEP holder’s position by securing FRAND commitments from them.146It is therefore the deviant behavior of the SEP holder, not the SSO itself, that is to blame for the anticompetitive harm.

Second, the salient facts of a refusal to deal by an SEP holder are closely analogous to those of Aspen Skiing. The defendant monopolist was found liable in Aspen Skiing for two primary reasons: it had terminated a prior course of voluntary dealing and it had sacrificed short-run profits in order to harm a competitor.148Although an SEP holder may not have previously dealt with any given prospective standard implementer, the SEP holder’s participation in the SSO and its FRAND commitments constitute a prior course of dealing with allfellow participants and implementers of the standard. The subsequent violation of contractual FRAND commitments is a clear termination of that course of dealing. Additionally, licensing an SEP at a reasonable rate is, in isolation,obviously profitable for an SEP holder in the short-run (compared to an alternative world where the SEP holder earns no licensing revenue). The failure to profitably license at a reasonable rate raises, as it did in Aspen Skiing, a strong inference that the goal of the refusal to deal is anticompetitive.149Even if the conduct in Aspen Skiingis at the outer edge of Section 2 liability, it still falls within the boundaries of Section 2 liability. A FRAND-violating refusal to deal by an SEP holder, resembling the important features of Aspen Skiingas closely as it does, must also fall within that boundary.150

Finally, the burden of an inquiry into the intent of the SEP holder should be exactly reversed from what it was when the circuit courts considered refusals to license intellectual property more broadly. In those circuit court cases, the business justifications of the rights holders were treated as presumptively valid and defensible in light of the point of the intellectual property laws. Rather than appearing to be anticompetitive on its face, a refusal to deal seemed well within the ambit of reasonable, legislatively-permitted behavior by a firm holding valuable patents or copyrights. But the inclusion of a patent in a standard is transformative for a firm, and the firm becomes something much more than just another intellectual property rights holder. At that point, the subsequent violation of FRAND commitments is actually anticompetitive on its face: it loudly proclaims that the SEP holder has recognized its power in the market and decided to turn that power toward damaging the competitive process that it had previously contracted to protect and promote. PATENTS1119The presumption of antitrust liability for a SEP holder suggests that it should be presumed to not have a valid business justification when refusing to deal. The SEP holder would have the burden of rebutting this presumption before the court and substantiating a legitimate, procompetitive business justification for the refusal to deal.

B.Contrary Considerations

The strongest counterargument against presumptive antitrust liability for SEP holders who violate their FRAND commitments with a refusal to deal—and against any version of the essential facilities doctrine—is based in the fear that this approach to competition policy would lead to reduced investment and innovation.152The general form of the argument is that forcing firms to deal with competitors might increase competition in the short-run, but in the long-run it will reduce the incentive to innovate153because innovative firms will know that they will not be able to fully capitalize on a successful investment.154This concern is particularly strong in the realm of intellectual property. After all, these rights were specifically developed to give innovators and creators the ability to exclude others from copying and devaluing their work.155This increases the value of intellectual property to the owner and, in turn, encourages the creation of more intellectual property. Without the power to exclude competitors, a patent holder would have very little reason to take the risks and make the investments needed in order to develop a new idea or technology.

However, arguments of this form are often true at the extreme but not necessarily correct at the margin.156The complete lack of protection for intellectual property rights would be devastating for creators and inventors and would drastically reduce the incentives to innovate. But this does not mean that reducing the protections for intellectual property will always reduce the incentives for innovation to a greater degree than it will have positive, structural effects on the market.157To the contrary, this Note argues that antitrust liability will have positive, structural effects on the market which benefit competition and innovation more than the reduced incentives will harm competition and innovation. Still, this debate is fertile ground for further discussion, inquiry, and empirical research. Another possible objection to antitrust liability—this time on statutory rather than policy grounds—is that the Patent Act158created immunity for unilateral refusals to license patents.159The Federal Circuit adopted a version of this approach in CSU v. Xerox. The court based its decision, in part, on an inference that, “[t]he patentee’s right to exclude is further supported by [S]ection 271(d) of the Patent Act.”160But this view is not widely held by academics,161other courts,162or the DOJ or FTC.163A full examination of the Patent Act is outside the scope of this Note, but the idea that § 271(d) created broad antitrust immunity for intellectual property owners is a relatively fringe view.

Finally, it could be argued that the Supreme Court has recently expressed a reluctance to endorse either the essential facilities doctrine or the logic of Aspen Skiing. So, a new presumption of antitrust liability grounded in their fruitful combination is extremely unlikely in the near term. This argument is probably correct. But the question of what the law affords and what should be done with that affordance is separate from the question of what a particular court is likely to do. Presumptive antitrust liability for SEP holders may be wise today, unlikely tomorrow, and a reality the day after.

IV.CONCLUSION

This Note does not argue that an SEP holder should be prevented from benefiting when its patents lend value to a standard; this Note argues that an SEP holder should be prevented from benefiting when it attempts to abuse its position as a gatekeeper to a vital, collaborative standard. A presumption of antitrust liability for an SEP holder who refuses to deal in violation of its FRAND commitments accomplishes this balance. In some dynamic markets, the returns to innovation and the cycle of creative destruction are enough to ensure competition and progress.164But in standards-driven markets that derive their value from the coordinated creation of networks, the antitrust laws are an important bulwark of continued competition and growth.165They should be used accordingly. 164See Katz & Shelanski, supra note 156,at 5 (“Creative destruction means that a firm’s acquisition of possession of market power may be fleeting and that firms must protect such power through ongoing innovation efforts. Under constant pressure from actual and potential innovators, the incumbent firm itself produces better products on better terms for consumers....”). 165See Lao, supra note 22,at 562 (“Combined with a closed network system, network effects can, therefore, effectively create or reinforce existing entry barriers, insulate the monopolist from competition, and lock consumers into the existing technology.”).

#### Faltering emerging tech leadership causes nuclear war over Taiwan and NATO members.

Kroenig & Gopalaswamy 18, \*Associate Professor of Government and Foreign Service at Georgetown University and Deputy Director for Strategy in the Scowcroft Center for Strategy and Security at the Atlantic Council. \*\*Director of the South Asia Center at the Atlantic Council. He holds a PhD in mechanical engineering with a specialization in numerical acoustics from Trinity College, Dublin. (Matthew & Bharath, 11-12-2018, "Will disruptive technology cause nuclear war?", *Bulletin of the Atomic Scientists*, https://thebulletin.org/2018/11/will-disruptive-technology-cause-nuclear-war/)

Rather, we should think more broadly about how new technology might affect global politics, and, for this, it is helpful to turn to scholarly international relations theory. The dominant theory of the causes of war in the academy is the “bargaining model of war.” This theory identifies rapid shifts in the balance of power as a primary cause of conflict.

International politics often presents states with conflicts that they can settle through peaceful bargaining, but when bargaining breaks down, war results. Shifts in the balance of power are problematic because they undermine effective bargaining. After all, why agree to a deal today if your bargaining position will be stronger tomorrow? And, a clear understanding of the military balance of power can contribute to peace. (Why start a war you are likely to lose?) But shifts in the balance of power muddy understandings of which states have the advantage.

You may see where this is going. New technologies threaten to create potentially destabilizing shifts in the balance of power.

For decades, stability in Europe and Asia has been supported by US military power. In recent years, however, the balance of power in Asia has begun to shift, as China has increased its military capabilities. Already, Beijing has become more assertive in the region, claiming contested territory in the South China Sea. And the results of Russia’s military modernization have been on full display in its ongoing intervention in Ukraine.

Moreover, China may have the lead over the United States in emerging technologies that could be decisive for the future of military acquisitions and warfare, including 3D printing, hypersonic missiles, quantum computing, 5G wireless connectivity, and artificial intelligence (AI). And Russian President Vladimir Putin is building new unmanned vehicles while ominously declaring, “Whoever leads in AI will rule the world.”

If China or Russia are able to incorporate new technologies into their militaries before the United States, then this could lead to the kind of rapid shift in the balance of power that often causes war.

If Beijing believes emerging technologies provide it with a newfound, local military advantage over the United States, for example, it may be more willing than previously to initiate conflict over Taiwan. And if Putin thinks new tech has strengthened his hand, he may be more tempted to launch a Ukraine-style invasion of a NATO member.

Either scenario could bring these nuclear powers into direct conflict with the United States, and once nuclear armed states are at war, there is an inherent risk of nuclear conflict through limited nuclear war strategies, nuclear brinkmanship, or simple accident or inadvertent escalation.

This framing of the problem leads to a different set of policy implications. The concern is not simply technologies that threaten to undermine nuclear second-strike capabilities directly, but, rather, any technologies that can result in a meaningful shift in the broader balance of power. And the solution is not to preserve second-strike capabilities, but to preserve prevailing power balances more broadly.

#### China is revisionist and offensive specifically in emerging tech– the only coherent response is carefully managed great power competition that prevents global wars – dovish responses greenlight escalation

Cooper & Brands 19 [Hal Brands is the Henry A. Kissinger Distinguished Professor of Global Affairs at the Johns Hopkins School of Advanced International Studies, a senior fellow at the Center for Strategic and Budgetary Assessments. Zack Cooper is a research fellow at the American Enterprise Institute, an associate at Armitage International, and an adjunct assistant professor at Georgetown University. "After the Responsible Stakeholder, What? Debating America’s China Strategy." Texas National Security Review. Volume 2, Issue 2. February. https://tnsr.org/2019/02/after-the-responsible-stakeholder-what-debating-americas-china-strategy-2/]

The responsible-stakeholder paradigm offered a coherent “theory of victory”: It identified a desired outcome and employed all elements of American power to bring about that outcome. Over time, the strategy produced greater Sino-American cooperation on a range of issues, from counter-piracy to climate change. It is increasingly clear, however, that the responsible-stakeholder strategy failed. Two of its core assumptions now appear misplaced: the idea that China’s intentions would become more benign over time, and the belief that Washington had the power to keep Chinese ambitions in check until that shift occurred.

What happened instead was that, as China rose, the Chinese Communist Party became more willing to use its newfound power in coercive and disruptive ways.3 Confounding Western hopes that China would liberalize, the Chinese Communist Party embraced more repressive policies, especially after Xi Jinping became general secretary in 2012. Meanwhile, Beijing sought to control the Indo-Pacific region by coercing its neighbors, undermining U.S. alliances, practicing mercantilist policies, steadily increasing its presence and influence in the South China Sea, and modernizing its military.

In the Indo-Pacific and beyond, moreover, China has engaged in a range of behaviors that challenge American interests: supporting authoritarian regimes, engaging in widespread corruption, pursuing predatory trade practices and major geo-economic projects meant to project Chinese influence further afield, seeking to stifle international criticism of its human rights abuses, practicing massive intellectual property theft, and striving for technological dominance in critical emerging fields such as artificial intelligence. Recently, China’s confidence has been on display, with Xi stating in 2018 that “no one is in a position to dictate to the Chinese people,” after declaring in 2017 that China is ready to “take center stage in the world.”4 Rather than becoming a responsible stakeholder in a U.S.-led system, China appears increasingly determined to compete with Washington for primacy in the Indo-Pacific and beyond.

These more assertive policies have been made possible by China’s surprisingly rapid growth. Between 1990 and 2016, China’s constant-dollar gross domestic product increased roughly twelve-fold and its military spending grew tenfold.5 The People’s Liberation Army rapidly developed the tools — anti-ship missiles, quiet submarines, advanced fighter aircraft, and integrated air defenses — needed to contest American supremacy in the Western Pacific and give China greater ability to shape events in its region and beyond. Surging national wealth also led to an explosion of Chinese trade, lending, and investment abroad, which enabled far more ambitious geo-economic statecraft. All told, this expansion of Chinese national power is unprecedented in modern history. It has dramatically narrowed the gap between China and the United States and made it far more difficult for Washington to shape Beijing’s behavior.

No strategy can survive the invalidation of its central premises: By the end of the Obama presidency, the responsible-stakeholder concept was living on borrowed time. The Trump administration drove the final stake through the concept in its 2017 National Security Strategy. The document slammed Beijing for attempting to “shape a world antithetical to U.S. values and interests” and declared the failure of China’s “integration into the post-war international order.”6

In particular, China’s behavior increasingly threatens three enduring U.S. interests. First, the United States seeks to maintain a favorable balance of power in the Indo-Pacific region and to deter a military conflict — over Taiwan, Korea, or maritime Asia — that could undermine the regional order and cost American or allied lives. Second, U.S. leaders have an interest in ensuring an open international economy conducive to American prosperity and competitiveness. Third, the United States seeks to preserve an international environment in which democracy, human rights, and the rule of law can flourish, and it seeks to strengthen — where possible — the prevalence of those practices abroad. As Chinese power has grown and Chinese behavior has become more assertive, U.S. policymakers have come to see all three of these interests as being imperiled.

#### Even if they’re not offensive, the only appropriate response is deterrence and grand strategy –

#### Collapse of unipolarity causes extinction via transition wars. The structure of the international system explains conflict.

Michael Beckley 18. Professor of political science at Tufts. *Unrivaled: Why America Will Remain the World’s Sole Superpower*. Cornell University Press.

The story of world politics is often told as a game of thrones in which a rotating cast of great powers battles for top-dog status. According to researchers led by Graham Allison at Harvard, there have been sixteen cases in the past ﬁve hundred years when a rising power challenged a ruling power. 3 Twelve of these cases ended in carnage. One can quibble with Allison’s case selection, but the basic pattern is clear: hegemonic rivalry has sparked a catastrophic war every forty years on average for the past half millennium.

The emergence of unipolarity in 1991 has put this cycle of hegemonic competition on hold. Obviously wars and security competition still occur in today’s unipolar world—in fact, as I explain later, unipolarity has made certain types of asymmetric conﬂict more likely—but none of these conﬂicts have the global scope or generational length of a hegemonic rivalry.

To appreciate this point, just consider the Cold War—one of the four “peaceful” cases of hegemonic rivalry identiﬁed by Allison’s study. Although the two superpowers never went to war, they divided the world into rival camps, waged proxy wars that killed millions of people, and pushed each other to the brink of nuclear Armageddon. For forty-ﬁve years, World War III and human extinction were nontrivial possibilities.

Since the collapse of the Soviet Union, by contrast, the United States has not faced a hegemonic rival, and the world, though far from perfect, has been more peaceful and prosperous than ever before.

Just look at the numbers. From 1400 to 1991, the rate of war deaths worldwide hovered between 5 and 10 deaths per 100,000 people and spiked to 200 deaths per 100,000 during major wars. 4 After 1991, however, war death rates dropped to 0.5 deaths per 100,000 people and have stayed there ever since. Interstate wars have disappeared almost entirely, and the number of civil wars has declined by more than 30 percent. 5 Meanwhile, the global economy has quadrupled in size, creating more wealth between 1991 and 2018 than in all prior human history combined. 6

What explains this unprecedented outbreak of peace and prosperity? Some scholars attribute it to advances in communications technology, from the printing press to the telegraph to the Internet, which supposedly spread empathy around the globe and caused entire nations to place a higher value on human life. 7

Such explanations are appealing, because they play on our natural desire to believe in human progress, but are they convincing? Did humans suddenly become 10 to 20 times less violent and cruel in 1991? Are we orders of magnitude more noble and kind than our grandparents? Has social media made us more empathetic? Of course not, which is why the dramatic decline in warfare after 1991 is better explained by geopolitics than sociology. 8

The collapse of the Soviet Union not only ended the Cold War and related proxy ﬁghting, it also opened up large swathes of the world to democracy, international commerce, and peacekeeping forces—all of which surged after 1991 and further dampened conﬂict. 9 Faced with overwhelming U.S. economic and military might, most countries have decided to work within the American-led liberal order rather than ﬁght to overturn it. 10 As of 2018, nearly seventy countries have joined the U.S. alliance network—a Kantian community in which war is unthinkable—and even the two main challengers to this community, China and Russia, begrudgingly participate in the institutions of the liberal order (e.g., the UN, the WTO, the IMF, World Bank, and the G-20), engage in commerce with the United States and its allies, and contribute to international peacekeeping missions. 11 History may not have ended in 1991, but it clearly changed in profound ways—and mostly for the better.

#### Decline causes unstable nuclear alliances that cause nuclear war – states cling to hegemony but the lack of clear rules causes prolif

Hayes 18 [Peter Hayes, Nautilus Institute, Berkeley, California, USA; Center for International Security Studies, Sydney University. Trump and the Interregnum of American Nuclear Hegemony. November 8, 2018. <https://www.tandfonline.com/doi/full/10.1080/25751654.2018.1532525>]

During a **post-hegemonic era**, **long-standing** nuclear **alliances** are likely to be **replaced** by **ad hoc nuclear coalitions**, aligning and realigning around different congeries of threat and even actual **nuclear wars**, with **much higher levels** of **uncertainty** and unpredictability **than** was the case in the **nuclear hegemonic system**.

There are a number of ways that this dynamic could play out during the interregnum, and these dynamics are likely to be inconsistent and contradictory. In some instances, the sheer **momentum** of past policy combined with bureaucratic inertia and the potency of political, military service and corporate interests, may ensure that **residual aspects** of the formerly **hegemonic postures** are adhered to even as formal nuclear alliances rupture. Even as they **reach for** the **old anchors**, these states may be forced to adjust and retrench strategically, or start to **take** their own **nuclear risks** by making **increasingly explicit nuclear threats** and deployments against nuclear-armed adversaries – as **Japan** has begun to do with reference to its “technological deterrent” since about 2012.9 This period could last for many years **until and when** **nuclear war breaks out** and leads to a post-nuclear war disorder; or a new, post-hegemonic strategic framework is established to manage and/or abolish nuclear threat.

**Under** full-blown **American nuclear hegemony**, **fewer states** had **nuclear weapons**, the **major nuclear** weapons **states** entered into **legally binding restraints** on force levels and they learned from nuclear near-misses to **promulgate rules** of the road and tacit understandings. The lines drawn during full-blown collisions involving nuclear weapons were stark and concentrated the minds of leaders greatly. In a nuclear duel, it was clear that only one of two sides could fire first; the only question was which one. Now, with nine nuclear weapons states, and conflicts conceivably involving three, four or more of them, no matter how much leaders concentrate, it will not be evident who is aiming at who, who may fire first, and during a volley, who fired first and even who hit whom.

In a highly proliferated world, nuclear-armed states may feel driven to obtain larger nuclear forces able to deter multiple adversaries at the same time, sufficient to conduct not only a few nuclear attacks but configured to fight **more than one** protracted **nuclear war** **at a time**, especially in nuclear states torn apart by civil war and post-nuclear attack reconstruction. The first time nuclear weapons are used since 1945 will be shocking, the second time, less so, the third time, the **new normal**.

#### That must outweigh – moral uncertainty demands we preserve the conditions for life, even a tiny risk outweighs, and future gains in quality of life ensure it’s a prior question

Wealth, life expectancy, energy use, poverty, democracy, literacy, education,

Nuke war is 1 million times more likely than expected and 500 trillion times worse than any existing impact

Todd 17 [Ben has a 1st from Oxford in Physics and Philosophy, has published in Climate Physics, once kick-boxed for Oxford, and speaks Chinese, badly. "The case for reducing extinction risk." https://80000hours.org/articles/extinction-risk/]

In this new age, what should be our biggest priority as a civilisation? Improving technology? Helping the poor? Changing the political system? Here’s a suggestion that’s not so often discussed: our first priority should be to survive. So long as civilisation continues to exist, we’ll have the chance to solve all our other problems, and have a far better future. But if we go extinct, that’s it. Why isn’t this priority more discussed? Here’s one reason: many people don’t yet appreciate the change in situation, and so don’t think our future is at risk. Social science researcher Spencer Greenberg surveyed Americans on their estimate of the chances of human extinction within 50 years. The results found that many think the chances are extremely low, with over 30% guessing they’re under one in ten million.2 We used to think the risks were extremely low as well, but when we looked into it, we changed our minds. As we’ll see, researchers who study these issues think the risks are over one thousand times higher, and are probably increasing. These concerns have started a new movement working to safeguard civilisation, which has been joined by Stephen Hawking, Elon Musk, and new institutes founded by researchers at Cambridge, MIT, Oxford, and elsewhere. In the rest of this article, we cover the greatest risks to civilisation, including some that might be bigger than nuclear war and climate change. We then make the case that reducing these risks could be the most important thing you do with your life, and explain exactly what you can do to help. If you would like to use your career to work on these issues, we can also give one-on-one support. How likely are you to be killed by an asteroid? An overview of naturally occurring extinction risks An overview of naturally occurring extinction risks A one in ten million chance of extinction in the next 50 years — what many people think the risk is — must be an underestimate. Naturally occurring extinction risks can be estimated pretty accurately from history, and are much higher. If Earth was hit by a 1km-wide asteroid, there’s a chance that civilisation would be destroyed. By looking at the historical record, and tracking the objects in the sky, astronomers can estimate the risk of an asteroid this size hitting Earth as about 1 in 5000 per century.3 That’s higher than most people’s chances of being in a plane crash (about one in five million per flight), and already about 1000-times higher than the one in ten million risk that some people estimated.4 Some argue that although a 1km-sized object would be a disaster, it wouldn’t be enough to cause extinction, so this is a high estimate of the risk. But on the other hand, there are other naturally occurring risks, such as supervolcanoes.5 All this said, natural risks are still quite small in absolute terms. An upcoming paper by Dr. Toby Ord estimated that if we sum all the natural risks together, they’re very unlikely to add up to more than a 1 in 300 chance of extinction per century.6 Unfortunately, as we’ll now show, the natural risks are dwarfed by the human-caused ones. And this is why the risk of extinction has become an especially urgent issue. A history of progress, leading to the start of the most dangerous epoch in human history If you look at history over millennia, the basic message is that for a long-time almost everyone was poor, and then in the 18th century, that changed.7

Chart, line chart

Description automatically generated

This was caused by the industrial revolution — perhaps the most important event in history. It wasn’t just wealth that grew. The following chart shows that over the long-term, life expectancy, energy use and democracy have all grown rapidly, while the percentage living in poverty has dramatically decreased.8

Timeline

Description automatically generated

Literacy and education levels have also dramatically increased:

Chart

Description automatically generated

People also seem to become happier as they get wealthier. In The Better Angels of Our Nature, Steven Pinker argues that violence is going down.9 Individual freedom has increased, while racism, sexism and homophobia have decreased. Many people think the world is getting worse,10 and it’s true that modern civilisation does some terrible things, such as factory farming. But as you can see in the data, many important measures of progress have improved dramatically. More to the point, no matter what you think has happened in the past, if we look forward, improving technology, political organisation and freedom gives our descendants the potential to solve our current problems, and have vastly better lives.11 It is possible to end poverty, prevent climate change, alleviate suffering, and more. But also notice the purple line on the second chart: war-making capacity. It’s based on estimates of global military power by the historian Ian Morris, and it has also increased dramatically. Here’s the issue: improving technology holds the possibility of enormous gains, but also enormous risks. Each time we discover a new technology, most of the time it yields huge benefits. But there’s also a chance we discover a technology with more destructive power than we have the ability to wisely use. And so, although the present generation lives in the most prosperous period in human history, it’s plausibly also the most dangerous. The first destructive technology of this kind was nuclear weapons. Nuclear weapons: a history of near-misses Today we all have North Korea’s nuclear programme on our minds, but current events are just one chapter in a long saga of near misses. We came near to nuclear war several times during the Cuban Missile crisis alone.12 In one incident, the Americans resolved that if one of their spy planes were shot down, they would immediately invade Cuba without a further War Council meeting. The next day, a spy plane was shot down. JFK called the council anyway, and decided against invading. An invasion of Cuba might well have triggered nuclear war; it later emerged that Castro was in favour of nuclear retaliation even if “it would’ve led to the complete annihilation of Cuba”. Some of the launch commanders in Cuba also had independent authority to target American forces with tactical nuclear weapons in the event of an invasion. In another incident, a Russian nuclear submarine was trying to smuggle materials into Cuba when they were discovered by the American fleet. The fleet began to drop dummy depth charges to force the submarine to surface. The Russian captain thought they were real depth charges and that, while out of radio communication, the third world war had started. He ordered a nuclear strike on the American fleet with one of their nuclear torpedoes. Fortunately, he needed the approval of other senior officers. One, Vasili Arkhipov, disagreed, preventing war. Putting all these events together, JFK later estimated that the chances of nuclear war were “between one in three and even”.13 There have been plenty of other close calls with Russia, even after the Cold War, as listed on this nice Wikipedia page. And those are just the ones we know about. Nuclear experts today are just as concerned about tensions between India and Pakistan, which both possess nuclear weapons, as North Korea.14 The key problem is that several countries maintain large nuclear arsenals that are ready to be deployed in minutes. This means that a false alarm or accident can rapidly escalate into a full-blown nuclear war, especially in times of tense foreign relations. Would a nuclear war end civilisation? It was initially thought that a nuclear blast might be so hot that it would ignite the atmosphere and make the Earth uninhabitable. Scientists estimated this was sufficiently unlikely that the weapons could be “safely” tested, and we now know this won’t happen. In the 1980s, the concern was that ash from burning buildings would plunge the Earth into a long-term winter that would make it impossible to grow crops for decades.15 Modern climate models suggest that a nuclear winter severe enough to kill everyone is very unlikely, though it’s hard to be confident due to model uncertainty.16 Even a “mild” nuclear winter, however, could still cause mass starvation.17 For this and other reasons, a nuclear war would be extremely destabilising, and it’s unclear whether civilisation could recover. How likely is a nuclear war to permanently end civilisation? It’s very hard to estimate, but it seems hard to conclude that the chance of a civilisation-ending nuclear war in the next century isn’t over 0.3%. That would mean the risks from nuclear weapons are greater than all the natural risks put together. (Read more about nuclear risks.) This is why the 1950s marked the start of a new age for humanity. For the first time in history, it became possible for a small number of decision-makers to wreak havoc on the whole world. We now pose the greatest threat to our own survival — that makes today the most dangerous point in human history. And nuclear weapons aren’t the only way we could end civilisation. How big is the risk of run-away climate change? In 2015, President Obama said in his State of the Union address that:18 “No challenge  poses a greater threat to future generations than climate change” Climate change is certainly a major risk to civilisation. The graph below shows estimates of climate sensitivity. Climate sensitivity is how much warming to expect in the long-term if CO2 concentrations double, which is roughly what’s expected within the century. The most likely outcome is 2-4 degrees of warming, which would be bad, but survivable. However, these estimates give a 10% chance of warming over 6 degrees, and perhaps a 1% chance of warming of 9 degrees. That would render large fractions of the Earth functionally uninhabitable, requiring at least a massive reorganisation of society. It would also probably increase conflict, and make us more vulnerable to other risks. (If you’re sceptical of climate models, then you should increase your uncertainty, which makes the situation more worrying.) So, it seems like the chance of a massive climate disaster created by CO2 is perhaps similar to the chance of a nuclear war. Researchers who study these issues think nuclear war seems more likely to result in outright extinction, due to the possibility of nuclear winter, which is why we think nuclear weapons pose an even greater risk than climate change. That said, climate change is certainly a major problem, which should raise our estimate of the risks even higher. (Read more about run-away climate change.) What new technologies might be as dangerous as nuclear weapons? The invention of nuclear weapons led to the anti-nuclear movement just a decade later in the 1960s, and the environmentalist movement soon adopted the cause of fighting climate change. What’s less appreciated is that new technologies will present further catastrophic risks. This is why we need a movement that is concerned with safeguarding civilisation in general. Predicting the future of technology is difficult, but because we only have one civilisation, we need to try our best. Here are some candidates for the next technology that’s as dangerous as nuclear weapons. In 1918-1919, over 3% of the world’s population died of the Spanish Flu.19 If such a pandemic arose today, it might be even harder to contain due to rapid global transport. What’s more concerning, though, is that it may soon be possible to genetically engineer a virus that’s as contagious as the Spanish Flu, but also deadlier, and which could spread for years undetected. That would be a weapon with the destructive power of nuclear weapons, but far harder to prevent from being used. Nuclear weapons require huge factories and rare materials to make, which makes them relatively easy to control. Designer viruses might be possible to create in a lab with a couple of biology PhDs. In fact, in 2006, The Guardian was able to order segments of the extinct smallpox virus by mail order.20 Some terrorist groups have expressed interest in using indiscriminate weapons like these. (Read more about pandemic risks.) Another new technology with huge potential power is artificial intelligence. The reason that humans are in charge and not chimps is purely a matter of intelligence. Our large and powerful brains give us incredible control of the world, despite the fact that we are so much physically weaker than chimpanzees. So then what would happen if one day we created something much more intelligent than ourselves? In 2017, 350 researchers who have published peer-reviewed research into artificial intelligence at top conferences were polled about when they believe that we will develop computers with human-level intelligence: that is, a machine that is capable of carrying out all work tasks better than humans. The median estimate was that there is a 50% chance we will develop high-level machine intelligence in 45 years, and 75% by the end of the century.21 These probabilities are hard to estimate, and the researchers gave very different figures depending on precisely how you ask the question.22 Nevertheless, it seems there is at least a reasonable chance that some kind of transformative machine intelligence is invented in the next century. Moreover, greater uncertainty means means that it might come sooner than people think rather than later. What risks might this development pose? The original pioneers in computing, like Alan Turing and Marvin Minsky, raised concerns about the risks of powerful computer systems,23 and these risks are still around today. We’re not talking about computers “turning evil”. Rather, one concern is that a powerful AI system could be used by one group to gain control of the world, or otherwise be mis-used. If the USSR had developed nuclear weapons 10 years before the USA, the USSR might have become the dominant global power. Powerful computer technology might pose similar risks. Another concern is that deploying the system could have unintended consequences, since it would be difficult to predict what something smarter than us would do. A sufficiently powerful system might also be difficult to control, and so be hard to reverse once implemented. These concerns have been documented by Oxford Professor Nick Bostrom in Superintelligence and by AI pioneer Stuart Russell. Most experts think that better AI will be a hugely positive development, but they also agree there are risks. In the survey we just mentioned, AI experts estimated that the development of high-level machine intelligence has a 10% chance of a “bad outcome” and a 5% chance of an “extremely bad” outcome, such as human extinction.21 And we should probably expect this group to be positively biased, since, after all, they make their living from the technology. Putting the estimates together, if there’s a 75% chance that high-level machine intelligence is developed in the next century, then this means that the chance of a major AI disaster is 5% of 75%, which is about 4%. (Read more about risks from artificial intelligence.) People have raised concern about other new technologies, such as other forms of geo-engineering and atomic manufacturing, but they seem significantly less imminent, so are widely seen as less dangerous than the other technologies we’ve covered. You can see a longer list of extinction risks here. What’s probably more concerning is the risks we haven’t thought of yet. If you had asked people in 1900 what the greatest risks to civilisation were, they probably wouldn’t have suggested nuclear weapons, genetic engineering or artificial intelligence, since none of these were yet invented. It’s possible we’re in the same situation looking forward to the next century. Future “unknown unknowns” might pose a greater risk than the risks we know today. Each time we discover a new technology, it’s a little like betting against a single number on a roulette wheel. Most of the time we win, and the technology is overall good. But each time there’s also a small chance the technology gives us more destructive power than we can handle, and we lose everything. If we add everything together, what’s the total risk? Many experts who study these issues estimate that the total chance of human extinction in the next century is between 1 and 20%. For instance, an informal poll in 2008 at a conference on catastrophic risks found they believe it’s pretty likely we’ll face a catastrophe that kills over a billion people, and estimate a 19% chance of extinction before 2100.24

|  |  |  |
| --- | --- | --- |
| Risk | At least 1 billion T dead | Human  extinction T |
| Number killed by molecular nanotech weapons. | 10% | 5% |
| Total killed by superintelligent Al. | 5% | 5% |
| Total killed in all wars (including civil wars). | 30% | 4% |
| Number killed in the single biggest engineered pandemic. | 10% | 2% |
| Total killed in all nuclear wars. | 10% | 1% |
| Number killed in the single biggest nanotech accident. | 1% | 0.5% |
| Number killed in the single biggest natural pandemic. | 5% | 0.05% |
| Total killed in all acts of nuclear terrorism. | 1% | 0.03% |
| Overall risk of extinction prior to 2100 | n/a | 19% |

Dr. Toby Ord, who is writing a book on this topic, puts the risk in the next century at 1 in 6 — the roll of a dice. These figures are about one million times higher than what people normally think. What should we make of these estimates? Presumably, the researchers only work on these issues because they think they’re so important, so we should expect their estimates to be high (“selection bias”). But does that mean we can dismiss their concerns entirely? Given this, what’s our personal best guess? It’s very hard to say, but we find it hard to confidently ignore the risks. Overall, we think the risk is likely over 3%. Why helping to safeguard the future could be the most important thing you can do with your life How much should we prioritise working to reduce these risks compared to other issues, like global poverty, ending cancer or political change? At 80,000 Hours, we do research to help people find careers with positive social impact. As part of this, we try to find the most urgent problems in the world to work on. We evaluate different global problems using our problem framework, which compares problems in terms of: Scale – how many are affected by the problem Neglectedness -how many people are working on it already Solvability – how easy it is to make progress If you apply this framework, we think that safeguarding the future comes out as the world’s biggest priority. And so, if you want to have a big positive impact with your career, this is the top area to focus on. In the next few sections, we’ll evaluate this issue on scale, neglectedness and solvability, drawing heavily on Existential Risk Prevention as a Global Priority by Nick Bostrom and unpublished work by Toby Ord, as well as our own research. First, let’s start with the scale of the issue. We’ve argued there’s likely over a 3% chance of extinction in the next century. How big an issue is this? One figure we can look at is how many people might die in such a catastrophe. The population of the Earth in the middle of the century will be about 10 billion, so a 3% chance of everyone dying means the expected number of deaths is about 300 million. This is probably more deaths than we can expect over the next century due to the diseases of poverty, like malaria.25 Many of the risks we’ve covered could also cause a “medium” catastrophe rather than one that ends civilisation, and this is presumably significantly more likely. The survey we covered earlier suggested over a 10% chance of a catastrophe that kills over 1 billion people in the next century, which would be at least another 100 million deaths in expectation, along with far more suffering among those who survive. So, even if we only focus on the impact on the present generation, these catastrophic risks are one of the most serious issues facing humanity. But this is a huge underestimate of the scale of the problem, because if civilisation ends, then we give up our entire future too. Most people want to leave a better world for their grandchildren, and most also think we should have some concern for future generations more broadly. There could be many more people having great lives in the future than there are people alive today, and we should have some concern for their interests. There’s a possibility the human civilization could last for millions of years, so when we consider the impact of the risks on future generations, the stakes are millions of times higher – for good or evil. As Carl Sagan wrote on the costs of nuclear war in Foreign Affairs: A nuclear war imperils all of our descendants, for as long as there will be humans. Even if the population remains static, with an average lifetime of the order of 100 years, over a typical time period for the biological evolution of a successful species (roughly ten million years), we are talking about some 500 trillion people yet to come. By this criterion, the stakes are one million times greater for extinction than for the more modest nuclear wars that kill “only” hundreds of millions of people. There are many other possible measures of the potential loss–including culture and science, the evolutionary history of the planet, and the significance of the lives of all of our ancestors who contributed to the future of their descendants. Extinction is the undoing of the human enterprise. We’re glad the Romans didn’t let humanity go extinct, since it means that all of modern civilisation has been able to exist. We think we owe a similar responsibility to the people who will come after us, assuming (as we believe) that they are likely to lead fulfilling lives. It would be reckless and unjust to endanger their existence just to make ourselves better off in the short-term. It’s not just that there might be more people in the future. As Sagan also pointed out, no matter what you think is of value, there is potentially a lot more of it in the future. Future civilisation could create a world without need or want, and make mindblowing intellectual and artistic achievements. We could build a far more just and virtuous society. And there’s no in-principle reason why civilisation couldn’t reach other planets, of which there are some 100 billion in our galaxy.26 If we let civilisation end, then none of this can ever happen. We’re unsure whether this great future will really happen, but that’s all the more reason to keep civilisation going so we have a chance to find out. Failing to pass on the torch to the next generation might be the worst thing we could ever do. So, a couple of percent risk that civilisation ends seems likely to be the biggest issue facing the world today. What’s also striking is just how neglected these risks are. Why these risks are some of the most neglected global issues Here is how much money per year goes into some important causes:27 As you can see, we spend a vast amount of resources on R&D to develop even more powerful technology. We also expend a lot in a (possibly misguided) attempt to improve our lives by buying luxury goods. Far less is spent mitigating catastrophic risks from climate change. Welfare spending in the US alone dwarfs global spending on climate change. But climate change still receives enormous amounts of money compared to some of these other risks we’ve covered. We roughly estimate that the prevention of extreme global pandemics receives under 300 times less, even though the size of the risk seems about the same. Research to avoid accidents from AI systems is the most neglected of all, perhaps receiving 100-times fewer resources again, at around only $10m per year. You’d find a similar picture if you looked at the number of people working on these risks rather than money spent, but it’s easier to get figures for money. If we look at scientific attention instead, we see a similar picture of neglect (though, some of the individual risks receive significant attention, such as climate change): Our impression is that if you look at political attention, you’d find a similar picture to the funding figures. An overwhelming amount of political attention goes on concrete issues that help the present generation in the short-term, since that’s what gets votes. Catastrophic risks are far more neglected. Then, among the catastrophic risks, climate change gets the most attention, while issues like pandemics and AI are the most neglected. This neglect in resources, scientific study and political attention is exactly what you’d expect to happen from the underlying economics, and are why the area presents an opportunity for people who want to make the world a better place. First, these risks aren’t the responsibility of any single nation. Suppose the US invested heavily to prevent climate change. This benefits everyone in the world, but only about 5% of the world’s population lives in the US, so US citizens would only receive 5% of the benefits of this spending. This means the US will dramatically underinvest in these efforts compared to how much they’re worth to the world. And the same is true of every other country. This could be solved if we could all coordinate — if every nation agreed to contribute its fair share to reducing climate change, then all nations would benefit by avoiding its worst effects. Unfortunately, from the perspective of each individual nation, it’s better if every other country reduces their emissions, while leaving their own economy unhampered. So, there’s an incentive for each nation to defect from climate agreements, and this is why so little progress gets made (it’s a prisoner’s dilemma). And in fact, this dramatically understates the problem. The greatest beneficiaries of efforts to reduce catastrophic risks are future generations. They have no way to stand up for their interests, whether economically or politically. If future generations could vote in our elections, then they’d vote overwhelmingly in favour of safer policies. Likewise, if future generations could send money back in time, they’d be willing to pay us huge amounts of money to reduce these risks. (Technically, reducing these risks creates a trans-generational, global public good, which should make them among the most neglected ways to do good.) Our current system does a poor job of protecting future generations. We know people who have spoken to top government officials in the UK, and many want to do something about these risks, but they say the pressures of the news and election cycle make it hard to focus on them. In most countries, there is no government agency that naturally has mitigation of these risks in its remit. This is a depressing situation, but it’s also an opportunity. For people who do want to make the world a better place, this lack of attention means there are lots high-impact ways to help. What can be done about these risks? We’ve covered the scale and neglectedness of these issues, but what about the third element of our framework, solvability? It’s less certain that we can make progress on these issues than more conventional areas like global health. It’s much easier to measure our impact on health (at least in the short-run) and we have decades of evidence on what works. This means working to reduce catastrophic risks looks worse on solvability. However, there is still much we can do, and given the huge scale and neglectedness of these risks, they still seem like the most urgent issues. We’ll sketch out some ways to reduce these risks, divided into three broad categories: 1. Targeted efforts to reduce specific risks One approach is to address each risk directly. There are many concrete proposals for dealing with each, such as the following: Many experts agree that better disease surveillance would reduce the risk of pandemics. This could involve improved technology or better collection and aggregation of existing data, to help us spot new pandemics faster. And the faster you can spot a new pandemic, the easier it is to manage. There are many ways to reduce climate change, such as helping to develop better solar panels, or introducing a carbon tax. With AI, we can do research into the “control problem” within computer science, to reduce the chance of unintended damage from powerful AI systems. A recent paper, Concrete problems in AI safety, outlines some specific topics, but only about 20 people work full-time on similar research today. In nuclear security, many experts think that the deterrence benefits of nuclear weapons could be maintained with far smaller stockpiles. But, lower stockpiles would also reduce the risks of accidents, as well as the chance that a nuclear war, if it occurred, would end civilisation. We go into more depth on what you can do to tackle each risk within our problem profiles: AI safety Pandemic prevention Nuclear security Run-away climate change We don’t focus on naturally caused risks in this section, because they’re much less likely and we’re already doing a lot to deal with some of them. Improved wealth and technology makes us more resilient to natural risks, and a huge amount of effort already goes into getting more of these. 2. Broad efforts to reduce risks Rather than try to reduce each risk individually, we can try to make civilisation generally better at managing them. The “broad” efforts help to reduce all the threats at once, even those we haven’t thought of yet. For instance, there are key decision-makers, often in government, who will need to manage these risks as they arise. If we could improve the decision-making ability of these people and institutions, then it would help to make society in general more resilient, and solve many other problems. Recent research has uncovered lots of ways to improve decision-making, but most of it hasn’t yet been implemented. At the same time, few people are working on the issue. We go into more depth in our write-up of improving institutional decision-making. Another example is that we could try to make it easier for civilisation to rebound from a catastrophe. The Global Seed Vault is a frozen vault in the Arctic, which contains the seeds of many important crop varieties, reducing the chance we lose an important species. Melting water recently entered the tunnel leading to the vault due, ironically, to climate change, so could probably use more funding. There are lots of other projects like this we could do to preserve knowledge. Similarly, we could create better disaster shelters, which would reduce the chance of extinction from pandemics, nuclear winter and asteroids (though not AI), while also increasing the chance of a recovery after a disaster. Right now, these measures don’t seem as effective as reducing the risks in the first place, but they still help. A more neglected, and perhaps much cheaper option is to create alternative food sources, such as those that be produced without light, and could be quickly scaled up in a prolonged winter. Since broad efforts help even if we’re not sure about the details of the risks, they’re more attractive the more uncertain you are. As you get closer to the risks, you should gradually reallocate resources from broad to targeted efforts (read more). We expect there are many more promising broad interventions, but it’s an area where little research has been done. For instance, another approach could involve improving international coordination. Since these risks are caused by humanity, they can be prevented by humanity, but what stops us is the difficulty of coordination. For instance, Russia doesn’t want to disarm because it would put it at a disadvantage compared to the US, and vice versa, even though both countries would be better off if there were no possibility of nuclear war. However, it might be possible to improve our ability to coordinate as a civilisation, such as by improving foreign relations or developing better international institutions. We’re keen to see more research into these kinds of proposals. Mainstream efforts to do good like improving education and international development can also help to make society more resilient and wise, and so also contribute to reducing catastrophic risks. For instance, a better educated population would probably elect more enlightened leaders (cough). Richer countries are better able to prevent pandemics — it’s no accident that Ebola took hold in some of the poorest parts of West Africa. But, we don’t see education and health as the best areas to focus on for two reasons. First, these areas are far less neglected than the more unconventional approaches we’ve covered. In fact, improving education is perhaps the most popular cause for people who want to do good, and in the US alone, receives 800 billion dollars of government funding, and another trillion dollars of private funding. Second, these approaches have much more diffuse effects on reducing these risks — you’d have to improve education on a very large scale to have any noticeable effect. We prefer to focus on more targeted and neglected solutions. 3. Learning more and building capacity We’re highly uncertain about which risks are biggest, what is best to do about them, and whether our whole picture of global priorities might be totally wrong. This means that another key goal is to learn more about all of these issues. We can learn more by simply trying to reduce these risks and seeing what progress can be made. However, we think the most neglected and important way to learn more right now is to do “global priorities research”. This is a combination of economics and moral philosophy, which aims to answer high-level questions about the most important issues for humanity. There are only a handful of researchers working full-time on these issues. Another way to handle uncertainty is to build up resources that can be deployed in the future when you have more information. One way of doing this is to earn and save money. You can also invest in your career capital, especially your transferable skills and influential connections, so that you can achieve more in the future. However, we think that a potentially better approach than either of these is to build a high-quality community that’s focused on reducing these risks, whatever they turn out to be. The reason this can be better is that it’s possible to grow the capacity of a community faster than you can grow your individual wealth or career capital. For instance, if you spent a year doing targeted one-on-one outreach, it’s not out of the question to find one other person with relevant expertise to join you. This would be an annual return to the cause of about 100%. Right now, we are focused on building the effective altruism community, which contains many people who want to reduce these risks. Moreover, the recent rate of growth, and studies of specific efforts to grow the community, suggest that high rates of return are possible. However, we expect that other community building efforts will also be valuable. It would be great to see a community of scientists trying to promote a culture of safety in academia. It would be great to see a community of policymakers who want to try to reduce these risks, and make government have more concern for future generations. Given how few people actively work on reducing these risks, we expect that there’s a lot that could be done to build a movement around them. In total, how effective is it to reduce these risks? Considering all the approaches to reducing these risks, and how few resources are devoted to some of them, it seems like substantial progress is possible. In fact, even if we only consider the impact of these risks on the present generation (ignoring any benefits to future generations), they’re plausibly the top priority. Here are some very rough and simplified figures to show how this could be possible. It seems plausible to us that $100 billion spent on reducing extinction risk could reduce it by over 1% over the next century. A one percentage point reduction in the risk would be expected to save about 100 million lives among the present generation (1% of about 10 billion people alive today). This would mean the investment would save lives for only $1000 per person. Greg Lewis has made a more detailed estimate, arriving at a mean of $9200 per life saved in the present generation.28 There are also more estimates in the thread. We think Greg is likely too conservative, because he assumes the risk of extinction is only 1% over the next century, when our estimate is that it’s several times higher. We also think the next billion dollars spent on reducing extinction risk could cause a larger reduction in the risk than Greg assumes (note that this is only true if the billion were spent on the most neglected issues like AI safety and biorisk, rather than climate change which already receives hundreds of billions of dollars of investment). We wouldn’t be surprised if the cost per present lives saved for the next one billion dollars invested in reducing extinction risk were under $100. GiveWell’s top recommended charity, Against Malaria Foundation (AMF), is often presented as one of the best ways to help the present generation and saves lives for around $7500 (2017 figures).29 So these estimates would put extinction risk reduction as better or in the same ballpark cost-effectiveness as AMF for saving lives in the present generation — a charity that was specifically selected for being outstanding on that dimension. Likewise, we think that if 10,000 talented young people focused their careers on these risks, they could achieve something like a 1% reduction in the risks. That would mean that each person would save 1000 lives over their careers in the present generation, which is probably better than what they could save by earning to give and donating to The Against Malaria Foundation.30 In one sense, these are unfair comparisons, because GiveWell’s estimate is far more solid and well-researched, whereas our estimate is more of an informed guess. There may also be better ways to help the present generation than AMF (e.g. policy advocacy). However, we’ve also dramatically understated the benefits of reducing extinction risks. The main reason to safeguard civilisation is not to benefit the present generation, but to benefit future generations. We ignored them in this estimate. If we also consider future generations, then the effectiveness of reducing extinction risks is orders of magnitude higher, and it’s hard to imagine a more urgent priority right now. Now you can either read some responses to these arguments, or skip ahead to practical ways to contribute. Who shouldn’t prioritise safeguarding the future? The arguments presented rest on some assumptions that not everyone will accept. Here we present some of the better responses to these arguments. You need to focus more on your friends and family We’re only talking about what the priority should be if you are trying to help people in general, treating everyone’s interests as equal (what philosophers sometimes call “impartial altruism”). Most people care about helping others to some degree: if you can help a stranger with little cost, that’s a good thing to do. People also care about making their own lives go well, and looking after their friends and family, and we’re the same. How to balance these priorities is a difficult question. If you’re in the fortunate position to be able to contribute to helping the world, then we think safeguarding the future should be where to focus. We list concrete ways to get involved in the next section. Otherwise, you might need to focus on your personal life right now, contributing on the side, or in the future. You think the risks are much lower than we’ve argued We don’t have robust estimates of many of the human-caused risks, so you could try to make your own estimates and conclude that they’re much lower than we’ve made out. If they were sufficiently low, then reducing them would cease to be the top priority. We don’t find this plausible for the reasons covered. If you consider all the potential risks, it seems hard to be confident they’re under 1% over the century, and even a 1% risk probably warrants much more action than we currently see. You think there’s almost nothing more we can do about the risks We rate these risks as less “solvable” than issues like global health, so expect progress to be harder per dollar. That said, we think their scale and neglectedness more than makes up for this, and so they end up more effective in expectation. Many people think effective altruism is about only supporting “proven” interventions, but that’s a myth. It’s worth taking interventions that only have a small chance of paying off, if the upside is high enough. The leading funder in the community now advocates an approach of “hits-based giving”. However, if you were much more pessimistic about the chances of progress than us, then it might be better to work on more conventional issues, such as global health. Personally, we might switch to a different issue if there were two orders of magnitude more resources invested in reducing these risks. But that’s a long way off from today. A related response is that we’re already taking the best interventions to reduce these risks. This would mean that the risks don’t warrant a change in practical priorities. For instance, we mentioned earlier that education probably helps to reduce the risks. If you thought education was the best response (perhaps because you’re very uncertain which risks will be most urgent), then because we already invest a huge amount in education, you might think the situation is already handled. We don’t find this plausible because, as listed, there are lots of untaken opportunities to reduce these risks that seem more targeted and neglected. Another example like this is that economists sometimes claim that we should just focus on economic growth, since that will put us in the best possible position to handle the risks in the future. We don’t find this plausible because some types of economic growth increase the risks (e.g. the discovery of new weapons), so it’s unclear that economic growth is a top way to reduce the risks. Instead, we’d at least focus on differential technological development, or the other more targeted efforts listed above. You think there’s a better way of helping the future Although reducing these risks is worth it for the present generation, much of their importance comes from their long-term effects — once civilisation ends, we give up the entire future. You might think there are other actions the present generation could take that would have very long-term effects, and these could be similarly important to reducing the risk of extinction. In particular, we might be able to improve the quality of the future by preventing our civilization from getting locked into bad outcomes permanently. This is going to get a bit sci-fi, but bear with us. One possibility that has been floated is that new technology, like extreme surveillance or psychological conditioning, could make it possible to create a totalitarian government that could never be ended. This would be the 1984 and Brave New World scenario respectively. If this government were bad, then civilisation might have a fate worse than extinction by causing us to suffer for millennia. Others have raised the concern that the development of advanced AI systems could cause terrible harm if it is done irresponsibly, perhaps because there is a conflict between several groups raising to develop the technology. In particular, if at some point in the future, developing these systems involves the creation of sentient digital minds, their wellbeing could become incredibly important. Risks of a future that contains an astronomical amount of suffering have been called “s-risks”.31 If there is something we can do today to prevent an s-risk from happening (for instance, through targeted research in technical AI safety and AI governance), it could be even more important. Another area to look is major technological transitions. We’ve mentioned the dangers of genetic engineering and artificial intelligence in this piece, but these technologies could also create a second industrial revolution and do a huge amount of good once deployed. There might be things we can do to increase the likelihood of a good transition, rather than decrease the risk of a bad transition. This has been called trying to increase “existential hope” rather than decrease “existential risk”.32 We agree that there might be other ways that we can have very long-term effects, and these might be more pressing than reducing the risk of extinction. However, most of these proposals are not yet as well worked out, and we’re not sure about what to do about them. The main practical upshot of considering these other ways to impact the future, is that we think it’s even more important to positively manage the transition to new transformative technologies, like AI. It also makes us keener to see more global priorities research looking into these issues. Overall, we still think it makes sense to first focus on reducing extinction risks, and then after that, we can turn our attention to other ways to help the future. One way to help the future we don’t think is a contender is speeding it up. Some people who want to help the future focus on bringing about technological progress, like developing new vaccines, and it’s true that these create long-term benefits. However, we think what most matters from a long-term perspective is where we end up, rather than how fast we get there. Discovering a new vaccine probably means we get it earlier, rather than making it happen at all. Moreover, since technology is also the cause of many of these risks, it’s not clear how much speeding it up helps in the short-term. Speeding up progress is also far less neglected, since it benefits the present generation too. As we covered, over 1 trillion dollars is spent each year on R&D to develop new technology. So, speed-ups are both less important and less neglected. To read more about other ways of helping future generations, see Chapter 3 of On the Overwhelming Importance of Shaping the Far Future by Dr. Nick Beckstead You’re confident the future will be short or bad If you think it’s virtually guaranteed that civilisation won’t last a long time, then the value of reducing these risks is significantly reduced (though perhaps still worth taking to help the present generation). We agree there’s a significant chance civilisation ends soon (which is why this issue is so important), but we also think there’s a large enough chance that it could last a very long time, which makes the future worth fighting for. Similarly, if you think it’s likely the future will be more bad than good, then the value of reducing these risks goes down (or if we have much more obligation to reduce suffering than increase wellbeing). We don’t think this is likely, however, because people want the future to be good, so we’ll try to make it more good than bad. We also think that there has been significant moral progress over the last few centuries (due to the trends noted earlier), and we’re optimistic this will continue. See more discussion in footnote 11.11 What’s more, even if you’re not sure how good the future will be, or suspect it will be bad in ways we may be able to prevent in the future, you may want civilisation to survive and keep its options open. People in the future will have much more time to study whether it’s desirable for civilisation to expand, stay the same size, or shrink. If you think there’s a good chance we will be able to act on those moral concerns, that’s a good reason to leave any final decisions to the wisdom of future generations. Overall, we’re highly uncertain about these big-picture questions, but that generally makes us more concerned to avoid making any irreversible commitments.33 Beyond that, you should likely put your attention into ways to decrease the chance that the future will be bad, such as avoiding s-risks. You’re confident we have much stronger moral obligations to help the present generation If you think we have much stronger obligations to the present generation than future generations (such as person-affecting views of ethics), then the importance of reducing these risks would go down. Personally, we don’t think these views are particularly compelling. That said, we’ve argued that even if you ignore future generations, these risks seem worth addressing. The efforts suggested could still save the lives of the present generation relatively cheaply, and they could avoid lots of suffering from medium-sized disasters. What’s more, if you’re uncertain about whether we have moral obligations to future generations, then you should again try to keep your options open, and that means safeguarding civilisation. Nevertheless, if you combined the view that we don’t have large obligations to future generations with the position that the risks are also relatively unsolvable, or that there is no useful research to be done, then another way to help present generations could come out on top. This might mean working on global health, mental health or speeding up technology. Alternatively, you might think there’s another moral issue that’s more important, such as factory farming. What can you do to help? Some areas to focus on Our best evidence suggests that we’re the only intelligent life in the observable universe.34 Might we be the generation that extinguishes this life, and leaves the universe barren for the rest of eternity? Let’s see how you can help avoid that.

#### No offense - the era of liberalist interventionism is over in favor of realism

Posner 9/3 [Eric, professor at the University of Chicago Law School. “America's Return to Realism”. 9/3/21. https://www.project-syndicate.org/commentary/america-return-to-foreign-policy-realism-by-eric-posner-2021-09]

CHICAGO – US President Joe Biden’s speech defending the withdrawal from Afghanistan announced a decisive break with a tradition of foreign-policy idealism that began with Woodrow Wilson and reached its apex in the 1990s. While that tradition has often been called “liberal internationalism,” it also was the dominant view on the right by the end of the Cold War. The United States, according to liberal internationalists, should use military force as well as its economic power to compel other countries to embrace liberal democracy and uphold human rights.

Both in conception and in practice, American idealism rejected the Westphalian international system, in which states are forbidden to intervene in others’ internal affairs, and peace results from maintaining a balance of power. Wilson sought to replace this system with universal principles of justice, administered by international institutions. During World War II, Franklin D. Roosevelt revived these ideals in the Atlantic Charter of 1941, which declared self-determination, democracy, and human rights to be war goals.

But during the Cold War, the US pursued a resolutely “realist” foreign policy that focused on national interest and propped up or tolerated dictatorships as long as they opposed the Soviet Union. The two rivals had little use for international institutions or universal ideals except for propaganda purposes, instead using regional arrangements to knit together their allies. It was Europe that, in the 1970s, tried to advance human rights and assume a position of moral leadership to distinguish itself from the goliaths to its east and west.

America’s commitment to human rights began at a moment of weakness. In the wake of the military and moral disaster of Vietnam, President Jimmy Carter and the US Congress sought to infuse American foreign policy with a moral center and reached for the language of human rights. President Ronald Reagan saw human rights as a convenient rhetorical cudgel for clobbering the Soviet Union. But both presidents continued to support dictatorships that served US security interests, and neither used military force to advance humanitarian ideals. The era of US-led humanitarian intervention would have to await the end of the Cold War.

The rhetoric outstripped the reality, but reality did change. As the sole global hegemon, the US embarked on a large number of wars, big and small, involving a confusing mélange of hard-nosed security interests and idealistic rhetoric. In Panama, Somalia, Yugoslavia (twice), Iraq (twice), Libya, Afghanistan, and elsewhere, the US launched military interventions on both national-security and humanitarian grounds.

The nonintervention in the Rwandan genocide of 1994 may have been the most consequential (non)event of this period, because it was reinterpreted with the benefit of hindsight as a missed opportunity to use military force to save hundreds of thousands of lives. The debacle was used to justify the wars in Afghanistan and Iraq, and to urge US military intervention in Sudan in the early 2000s, which President George W. Bush’s administration wisely resisted, despite mass killings that amounted to another genocide.

All of this led to an extraordinary burst of interest in international law and legal institutions. Multiple international tribunals were created, leading to the establishment of a permanent International Criminal Court. Human rights treaties and institutions were revived and strengthened. Principles of humanitarian intervention were advanced, including the now-forgotten “responsibility to protect.” Every Western university nowadays has a human rights center of some sort that is a testament to the idealism of that era.

It was already clear that President Donald Trump repudiated this tradition of humanitarian or quasi-humanitarian military intervention, but Biden’s forceful renunciation of it is somewhat surprising. In his speech, he repeatedly emphasized the importance of identifying and defending America’s “vital national interest.” The word “national” is key, and Biden wasn’t subtle:

“If we had been attacked on September 11, 2001, from Yemen instead of Afghanistan, would we have ever gone to war in Afghanistan? Even though the Taliban controlled Afghanistan in the year 2001? I believe the honest answer is no. That’s because we had no vital interest in Afghanistan other than to prevent an attack on America’s homeland and our friends. And that’s true today.”

America had no vital interest in introducing democracy to Afghanistan, in helping women escape a medieval theological regime, in educating children, or in helping to prevent another civil war. His decision to withdraw from Afghanistan was

“about ending an era of major military operations to remake other countries. We saw a mission of counterterrorism in Afghanistan, getting the terrorists to stop the attacks, morph into a counterinsurgency, nation-building, trying to create a democratic, cohesive, and united Afghanistan. Something that has never been done over many centuries of Afghan’s [sic] history. Moving on from that mindset and those kind of large-scale troop deployments will make us stronger and more effective and safer at home.”

Biden also did say that human rights will remain “the center of our foreign policy,” and that economic tools and moral suasion can be used to advance them. This claim is in tension with his declaration that “vital national interests” should determine military intervention. Why wouldn’t vital national interests determine nonmilitary forms of intervention as well? Clearly, the role of human rights and other moral ideals in US foreign policy has been downgraded. The only question is whether the rhetoric will be toned town to match the new reality.

Of course, it was never very clear that US governments were actually motivated by humanitarian considerations. Critics often found more nefarious motives. Future historians may well argue that US foreign policy in the 1990s and 2000s was simply advancing a very ambitious vision of the national interest: America required all countries to adopt American ideals and institutions so that none would want to act against America. Or they might say that, like any empire, the US lacked the patience and wisdom to maintain a consistent stance in its treatment of its peripheries.

In any case, idealism is not actually so idealistic when a country has enough power, and the only thing that is clear now is that America doesn’t. Resistance to its post-Cold War nation-building goals took the form of international terrorism. China and Russia did not obediently embrace democracy. And much of the rest of the world has reverted to various forms of nationalism and authoritarianism.

#### Failure to stop China allows them to establish a global dystopian surveillance state. Only Western democracies have self-correcting protections to safeguard citizens from over-stretch

Charlie Campbell 19. East Asia Correspondent for TIME. "The Entire System Is Designed to Suppress Us': What the Chinese Surveillance State Means for the Rest of the World." Time. 11-21-2019. https://time.com/5735411/china-surveillance-privacy-issues/

Still, the risks are considerable. As Western democracies enact safeguards to protect citizens from the rampant harvesting of data by government and corporations, China is exporting its AI-powered surveillance technology to authoritarian governments around the world. Chinese firms are providing high-tech surveillance tools to at least 18 nations from Venezuela to Zimbabwe, according to a 2018 report by Freedom House. China is a battleground where the modern surveillance state has reached a nadir, prompting censure from governments and institutions around the globe, but it is also where rebellion against its overreach is being most ferociously fought.

“Today’s economic business models all encourage people to share data,” says Lokman Tsui, a privacy expert at the Chinese University of Hong Kong. In China, he adds, we are seeing “what happens when the state goes after that data to exploit and weaponize it.”

Some 1,500 miles northwest of where Mrs. Chen recovered her purse, surveillance in China’s restive region of Xinjiang has helped put an estimated 1 million people into “re-education centers” akin to concentration camps, according to the U.N. Many were arrested, tried and convicted by computer algorithm based on data harvested by the cameras that stud every 20 steps in some parts.

In the name of fighting terrorism, members of predominantly Muslim ethnic groups—mostly Uighurs but also Kazakhs, Uzbeks and Kyrgyz—are forced to surrender biometric data like photos, fingerprints, DNA, blood and voice samples. Police are armed with a smartphone app that then automatically flags certain behaviors, according to reverse engineering by the advocacy group Human Rights Watch. Those who grow a beard, leave their house via a back door or visit the mosque often are red-flagged by the system and interrogated.

Sarsenbek Akaruli, 45, a veterinarian and trader from the Xinjiang city of Ili, was arrested on Nov. 2, 2017, and remains in a detention camp after police found the banned messaging app WhatsApp on his cell phone, according to his wife Gulnur Kosdaulet. A citizen of neighboring Kazakhstan, she has traveled to Xinjiang four times to search for him but found even friends in the ruling Chinese Communist Party (CCP) reluctant to help. “Nobody wanted to risk being recorded on security cameras talking to me in case they ended up in the camps themselves,” she tells TIME.

Surveillance governs all aspects of camp life. Bakitali Nur, 47, a fruit and vegetable exporter in the Xinjiang town of Khorgos, was arrested after authorities became suspicious of his frequent business trips abroad. The father of three says he spent a year in a single room with seven other inmates, all clad in blue jumpsuits, forced to sit still on plastic stools for 17 hours straight as four HikVision cameras recorded every move. “Anyone caught talking or moving was forced into stress positions for hours at a time,” he says.

Bakitali was released only after he developed a chronic illness. But his surveillance hell continued over five months of virtual house arrest, which is common for former detainees. He was forbidden from traveling outside his village without permission, and a CCTV camera was installed opposite his home. Every time he approached the front door, a policeman would call to ask where he was going. He had to report to the local government office every day to undergo “political education” and write a self-criticism detailing his previous day’s activities. Unable to travel for work, former detainees like Bakitali are often obliged to toil at government factories for wages as miserly as 35¢ per day, according to former workers interviewed by TIME. “The entire system is designed to suppress us,” Bakitali says in Almaty, Kazakhstan, where he escaped in May.

The result is dystopian. When every aspect of life is under constant scrutiny, it’s not just “bad” behavior that must be avoided. Muslims in Xinjiang are under constant pressure to act in a manner that the CCP would approve. While posting controversial material online is clearly reckless, not using social media at all could also be considered suspicious, so Muslims share glowing news about the country and party as a means of defense. Homes and businesses now feel obliged to display a photograph of China’s President Xi Jinping in a manner redolent of North Koreans’ public displays for founder Kim Il Sung. Asked why he had a picture of Xi in his taxi, one Uighur driver replied nervously, “It’s the law.”

Besides the surveillance cameras, people are required to register their ID numbers for activities as mundane as renting a karaoke booth. Muslims are forced from buses to have their IDs checked while ethnic Han Chinese passengers wait in their seats. At intersections, drivers are ushered from their vehicles by armed police and through Tera-Snap “revolving body detector” equipment. In the southern Xinjiang oasis town of Hotan, a facial–recognition booth is even installed at the local produce market. When a system struggled to compute the face of this Western TIME reporter, the impatient Han women queuing behind berated the operator, “Hurry up, he’s not a Uighur, let him through.”

China strenuously denies human-rights abuses in Xinjiang, justifying its surveillance leviathan as battling the “three evils” of “separatism, terrorism and extremism.” But the situation has been described as a “horrific campaign of repression” by the U.S. and condemned by the U.N. Washington has also started sanctioning companies like HikVision whose facial–recognition technology is ubiquitous across the Alaska-size region. But Western aversion to surveillance is much broader and stems in no small part from abuses like the Facebook/Cambridge Analytica scandal, in which the “scraped” personal information of up to 87 million people was acquired by the political consultancy to swing elections around the world.

China is also rolling out Big Data and surveillance to inculcate “positive” behavior in its citizens via a Social Credit system. In China’s eastern coastal city of Rongcheng, home to 670,000 people, every person is automatically given 1,000 points. Fighting with neighbors will cost you 5 points; fail to clean up after your dog and you lose 10. Donating blood gains 5. Fall below a certain threshold and it’s impossible to get a loan or book high-speed train tickets. Some Chinese see the benefit. High school teacher Zhu Junfang, 42, enjoys perks such as discounted heating bills and improved health care after a series of good works. “Because of the Social Credit system, vehicles politely let pedestrians cross the street, and during a recent blizzard people volunteered to clear the snow to earn extra points,” she says.

Such intrusive government is anathema to most in the West, where aversion to surveillance is much broader and more visceral. Whether it’s our Internet browser history, selfies uploaded to social media, data scavenged from fitness trackers or smart-home devices possibly recording the most intimate bedroom conversations, we are all living in what’s been dubbed a “surveillance economy.” In her book The Age of Surveillance Capitalism, Shoshana Zuboff describes this as “human experience [broken down into data] as free raw material for commercial practices of extraction, prediction, and sales.”

When it comes to facial recognition, resistance is intense given the huge potential for indiscriminate data harvesting. The E.U. is reviewing regulations to give its citizens explicit rights over use of their facial-recognition data. While tech giants Microsoft and Amazon have already deployed the technology, they are also calling for clear legal parameters to govern its use. Other than privacy, there are equality issues too. According to a study by MIT Media Lab, facial-recognition software correctly identified white men 99% to 100% of the time, but that dipped as low as 65% for women of color. Civil-liberties groups are especially uneasy since facial recognition, despite its widespread use by American police, is rarely cited as evidence in subsequent court filings. In May, San Francisco became the first major U.S. city to block police from using facial–recognition software.

Even in China, where civil liberties have long been sacrificed for what the CCP deems the greater good, privacy concerns are bubbling up. On Oct. 28, a professor in eastern China sued Hangzhou Safari Park for “violating consumer privacy law by compulsorily collecting visitors’ individual characteristics,” after the park announced its intention to adopt facial–recognition entry gates. In Chongqing, a move to install surveillance cameras in 15,000 licensed taxicabs has met a backlash from drivers. “Now I can’t cuddle my girlfriend off duty or curse my bosses,” one driver grumbles to TIME.

Russia’s election meddling around the world highlights the risks of commercially harvested data being repurposed for nefarious goals. It’s a message taken to heart in Hong Kong, where millions have protested over the past five months to push for more democracy. These demonstrators have found themselves in the crosshairs after being identified via CCTV cameras or social media. Employees for state airline Cathay Pacific have been fired and others investigated based on evidence reportedly gleaned via online posts and private messaging apps.

This has led demonstrators to adopt intricate tactics to evade Big Brother’s all-seeing eye. Clad in helmets, face masks and reflective goggles, they prepare for confrontations with the police with military precision. A vanguard clutch umbrellas aloft to shield their activities from prying eyes, before a second wave advances to attack overhead cameras with tape, spray paint and buzz saws. From behind, a covering fire of laser pointers attempts to disrupt the recordings of security officers’ body-mounted cameras.

Fending off the cameras is just one response. When Matthew, 22, who used only his first name for his own safety, heads to the front lines, he always leaves his regular cell phone at home and takes a burner. Aside from swapping SIM cards, he rarely reuses handsets multiple times since each has a unique International Mobile Equipment Identity digital serial number that he says police can trace. He also switches among different VPNs—software to mask a user’s location—and pays for protest–related purchases with cash or untraceable top-up credit cards. Voice calls are made only as a last resort, he says. “Once I had no choice but to make a call, but I threw away my SIM immediately afterward.”

The Hong Kong government denies its smart cameras and lampposts use facial-recognition technology. But “it really comes down to whether you trust institutions,” says privacy expert Tsui. For Matthew, the risks are real and stark: “We are fighting to stop Hong Kong becoming another Xinjiang.”

Ultimately, even protesters’ forensic safeguards may not be enough as technology advances. In his Beijing headquarters, Huang Yongzhen, CEO of AI firm Watrix, shows off his latest gait-recognition software, which can identify people from 50 meters away by analyzing thousands of metrics about their walk—even with faces covered or backs to the camera. It’s already been rolled out by security services across China, he says, though he’s ambivalent about privacy concerns. “From our perspective, we just provide the technology,” he says. “As for how it’s used, like all high tech, it may be a double-edged sword.”

Little wonder a backlash against AI-powered surveillance is gathering pace. In the U.S., legislation was introduced in Congress in July that would prohibit the use of facial recognition in public housing. Japanese scientists have produced special glasses designed to fool the technology. Public campaigns have railed against commercial uses—from Ticket-master using facial recognition for concert tickets to JetBlue for boarding passes. In May, Democratic Congresswoman Alexandria Ocasio–Cortez linked the technology to “a global rise in authoritarianism and fascism.”

#### CCP threat reps are inevitable and good – abandoning them leaves millions of Asian people under the heal of authoritarian fascism and expands anti-Asian violence domestically

* Asserting that criticism of the CCP equates to anti-Asian racism is an ahistorical account of racial violence disproven by war on terror reps
* National interests like allies, commitments, sea lanes, and trade protection and Chinese war-hawks determine threats, not reps – discount any old theories
* Avoiding reps for fear of racism triggers more backlash – locks in conservative views that they were right
* Only CCP threat reps can stop mass anti-Asian violence like Uighur camps and regional land grabs – materially outweigh

Smith 6/2 (Noah, Bloomberg Opinion columnist. He was an assistant professor of finance at Stony Brook University. “How to Criticize China Without Abetting Racism” <https://noahpinion.substack.com/p/how-to-criticize-china-without-abetting?fbclid=IwAR32Z5FThD916DQzkRYun746d6LkpjDmtcKEgpMDMDSLq15NXbrktPmN3OM>)

I take these worries extremely seriously. There is definitely a wave of racist hate against Asian Americans, much of it violent. Though I don’t think that this hate is primarily due to rising geopolitical tensions between the U.S. and China, I do think those tensions, and the reaction to them, have the potential to exacerbate things going forward.

On the other hand, geopolitical conflict is not going to stop on account of these worries. The U.S. has real national interests that directly conflict with the goals of China’s rulers — freedom of the seas, protecting Taiwan and India, and so on. As those interests come into conflict, there will inevitably be friction between the two countries. The folks who think they can stop a new Cold War by calling it racist are simply mistaken. For example, this kind of thing is just not going to work:

Twitter avatar for @attackerman

Spencer Ackerman

@attackerman

Your “Great Power Competition” with China, the new Cold War that you think will mean some fantasy national renewal or the Great Struggle for Freedom in The 21st Century or whatever will get your Asian-American neighbors murdered and you will deny the connection.

March 17th 2021

644 Retweets2,734 Likes

Even if U.S. leaders tried to go easy on China out of fear of stirring up racism at home, U.S. leaders are simply not in control of the situation the way they were back in the days of the Iraq War. China has power and agency here, and its spokespeople are out there beating the war drums even as its neighbors — including U.S. allies — grow more and more alarmed. If you actually think the U.S. is going to abandon its commitments, its allies, its principles, and its interests because some guy with a moustache yelled that great power competition is racist, you should probably think again.

In addition, people who identify any news story that reflects badly on the CCP as inherently anti-Asian are not helping the cause of combatting anti-Asian hate. If the lab leak theory turns out to be true, then it turns out to be true. And if that happens, the people who tried to denounce it as racist are going to look like they tried to cover up the truth. And the backlash to that will be worse than whatever harm those people think they prevented by denouncing the lab leak theory.

And as Matt Yglesias rightly argues in a recent post, criticism of countries — in addition to being inevitable — is morally legitimate. China’s government is engaged in atrocities at home and increasing aggression abroad, and we have a right, if not a duty, to call that out. Morally, we should not equate criticism of the CCP with anti-Asian racism any more than we should equate criticism of Israel with antisemitism.

But that’s a moral argument. In a practical sense, we should work very hard to make sure that criticism of China doesn’t rebound onto Asian Americans. Though it’s probably not possible to completely suppress the backlash — this is a big country, and it has many racist and violent people who don’t listen to anything we say — I think there are some things we can do to minimize it.

Rhetoric matters: Lessons from the War on Terror

I think we can learn a valuable lesson by looking back to the last big outbreak of international tensions — the War on Terror. Folk history holds that the days following 9/11 were dark days of violence and hatred against Muslim Americans. But in fact, the peak of Islamophobic violence in America was not in 2001, but in 2016:

There were two deadly attacks on Muslims (or South Asians mistaken for Muslims) in the five years following 9/11 — one in Arizona, one in Texas, both in late 2001. From 2014 through 2017, there were eight, plus a number of attacks that thankfully didn’t result in deaths.

At first blush, this difference makes no sense at all. 9/11 killed thousands of people and threw our nation into absolute chaos. In 2016, in contrast, not much was happening in terms of a “clash of civilizations” — we were mopping up ISIS, but it was a relatively minor and distant threat compared to al Qaeda, and our crushing of it involved very few U.S. deaths. If there was ever a time we’d expect an Islamophobic backlash, it was 2001-2002, not 2016!

The difference, it seems to me, was rhetoric. For all his bad deeds, George W. Bush got up after 9/11 and told the nation this:

[T]he American people were appalled and outraged at last Tuesday's attacks, and so were Muslims all across the world.

Both Americans, our Muslim friends and citizens, taxpaying citizens, and Muslims in nations were just appalled and could not believe what we saw on our TV screens. These acts of violence against innocents violate the fundamental tenets of the Islamic faith, and it's important for my fellow Americans to understand that.

The English translation is not as eloquent as the original Arabic, but let me quote from the Koran itself. ‘In the long run, evil in the extreme will be the end of those who do evil, for that they rejected the signs of Allah and held them up to ridicule.’

The face of terror is not the true faith of Islam. That's not what Islam is all about. Islam is peace. These terrorists don't represent peace, they represent evil and war.

When we think of Islam, we think of a faith that brings comfort to a billion people around the world. Billions of people find comfort and solace and peace. And that's made brothers and sisters out of every race, out of every race.

America counts millions of Muslims amongst our citizens, and Muslims make an incredibly valuable contribution to our country.

The Muslims are doctors, lawyers, law professors, members of the military, entrepreneurs, shopkeepers, moms and dads, and they need to be treated with respect.

In our anger and emotion our fellow Americans must treat each other with respect. Women who cover their heads in this country must feel comfortable going outside their homes. Moms who wear covering must not be intimidated in America…

I've been told that some fear to leave; some don't want to go shopping for their families; some don't want to go about their ordinary daily routines because, by wearing cover, they're afraid they'll be intimidated. That should not and that will not stand in America.

Those who feel like they can intimidate our fellow citizens to take out their anger don't represent the best of America. They represent the worst of humankind. And they should be ashamed of that kind of behavior.

Some conservatives were outraged at this speech, but there was nothing they could do. This was their President.

Contrast this with Trump’s rhetoric in the years in 2015 and 2016. It was a constant drumbeat of fearmongering and collective demonization, including an accusation that Muslim Americans cheered as the twin towers came down. Trump floated the idea of creating a database of all Muslims in the U.S. He cited a specious poll claiming that a quarter of Muslims living in America supported violence against Americans in the name of jihad. He characterized Muslims as “a sick people”, declared that “Islam hates us”, and said Muslim immigrants were “not assimilating”. He stated that “The children of Muslim American parents [are] responsible for a growing number…of terrorist attacks.” And one of his signature policies was a ban on travel from many Muslim countries, popularly known as the Muslim Ban.

Once you see the difference in presidential rhetoric, it’s easy to understand why 2016, not 2001, was the peak of anti-Islamic violence in America.

Rhetoric matters! Trump’s rhetoric about China was extremely xenophobic, while Biden is striking all the right notes. It would be nice if some Republican leaders could get up and say things similar to what Bush said after 9/11 — that Asian Americans are Americans and must be protected as such, and that racism and violence against them are utterly unacceptable. But in lieu of that, it’s basically incumbent on everyone in the country to do their part to speak up on behalf of Asian Americans and denounce hatred, violence, and discrimination against them. And the bigger your platform, the more responsibility you have.

Rhetoric of this kind can help break the link between China-U.S. conflict and anti-Asian racism.

Focus on allies and dissidents

A 1942 poster issued by the U.S. government

Trump painted China as a country that’s constantly menacing America (and by implication, mostly menacing White Americans, whom Trump sees as the “real” Americans). This included his framing of COVID as a Chinese attack on the U.S., which is what made liberals react so strongly against the lab leak theory in the first place. But it’s important to understand that the vast majority of people under the greatest threat from China’s government’s newfound aggression are Asian people, not White people in America.

Uyghurs, currently being put in camps and possibly mass-sterilized by the Chinese government, are Asian. Hong Kong dissidents being thrown in prison are Asian. Taiwanese people, menaced by China’s increasing threats, are Asian. The Philippines, which is seeing its maritime territory slowly sliced away by Chinese irregular forces, is Asian. Vietnam, which rightfully fears the increasing power of a neighbor who invaded it in 1979, is Asian. And the vast number of dissidents, reporters, thinkers, labor leaders, religious people, and activists of all kinds who are regularly suppressed by the authoritarian Chinese state are pretty much all Asian.

Highlighting and talking about all these Asian people who are being oppressed or threatened by the CCP will make it clear that the new Cold War, such as it is, is not some sort of “clash of civilizations” — a race war between Asians and Whites for mastery of the planet, or any such nonsense. Instead, it’s almost entirely a story of some Asian people in Asia trying to exert dominance and power over other Asian people in Asia.

If Americans hear this over and over, I predict that their perspective will shift. Some of the people Trump taught to think “China is attacking us” will instead start to think “China is threatening our Asian allies”. The conflict will be reframed as a struggle between the free people of Asia — and those who want to be free — against the forces that would put them in bondage. It will reframe U.S.-China conflict as protection of Asian people rather than as protection against Asian people.

#### Anticipating nuclear extinction breeds empathy and entangled care. Distancing ourselves from considering extinction reifies detached elitism.

Offord, 17—Faculty of Humanities, School of Humanities Research and Graduate Studies, Bentley Campus (Baden, “BEYOND OUR NUCLEAR ENTANGLEMENT,” Angelaki, 22:3, 17-25, dml) [ableist language modifications denoted by brackets]

You are steered towards overwhelming and inexplicable pain when you consider the nuclear entanglement that the species Homo sapiens finds itself in. This is because the fact of living in the nuclear age presents an existential, aesthetic, ethical and psychological challenge that defines human consciousness. Although an immanent threat and ever-present danger to the very existence of the human species, living with the possibility of nuclear war has infiltrated the matrix of modernity so profoundly as to paralyse [shut down] our mind-set to respond adequately. We have chosen to ignore the facts at the heart of the nuclear program with its dangerous algorithm; we have chosen to live with the capacity and possibility of a collective, pervasive and even planetary-scale suicide; and the techno-industrial-national powers that claim there is “no immediate danger” ad infinitum.8

This has led to one of the key logics of modernity's insanity. As Harari writes: “Nuclear weapons have turned war between superpowers into a mad act of collective suicide, and therefore forced the most powerful nations on earth to find alternative and peaceful ways to resolve conflicts.”9 This is the nuclear algorithm at work, a methodology of madness. In revisiting Jacques Derrida in “No Apocalypse, Not Now (Full Speed Ahead, Seven Missiles, Seven Missives),”10 who described nuclear war as a “non-event,” it is clear that the pathology of the “non-event” remains as active as ever even in the time of Donald Trump and Kim Jong-un with their stichomythic nuclear posturing.

The question of our times is whether we have an equal or more compelling capacity and willingness to end this impoverished but ever-present logic of pain and uncertainty. How not simply to bring about disarmament, but to go beyond this politically charged, as well as mythological and psychological nuclear algorithm? How to find love amidst the nuclear entanglement; the antidote to this entanglement? Is it possible to end the pathology of power that exists with nuclear capacity? Sadly, the last lines of Nitin Sawhney's “Broken Skin” underscore this entanglement:

Just 5 miles from India's nuclear test site

Children play in the shade of the village water tank

Here in the Rajasthan desert people say

They're proud their country showed their nuclear capability.11

As an activist scholar working in the fields of human rights and cultural studies, responding to the nuclear algorithm is an imperative. Your politics, ethics and scholarship are indivisible in this cause. An acute sense of care for the world, informed by pacifist and non-violent, de-colonialist approaches to knowledge and practice, pervades your concern. You are aware that there are other ways of knowing than those you are familiar and credentialed with. You are aware that you are complicit in the prisons that you choose to live inside,12 and that there is no such thing as an innocent bystander. You use your scholarship to shake up the world from its paralysis, abjection and amnesia; to unsettle the epistemic and structural violence that is ubiquitous to neoliberalism and its machinery; to create dialogic and learning spaces for the work of critical human rights and critical justice to take place. All this, and to enable an ethics of intervention through understanding what is at the very heart of the critical human rights impulse, creating a “dialogue for being, because I am not without the other.”13

Furthermore, as a critical human rights advocate living in a nuclear armed world, your challenge is to reconceptualise the human community as Ashis Nandy has argued, to see how we can learn to co-exist with others in conviviality and also learn to co-survive with the non-human, even to flourish. A dialogue for being requires a leap into a human rights frame that includes a deep ecological dimension, where the planet itself is inherently involved as a participant in its future. This requires scholarship that “thinks like a mountain.”14 A critical human rights approach understands that it cannot be simply human-centric. It requires a nuanced and arresting clarity to present perspectives on co-existence and co-survival that are from human and non-human viewpoints.15

Ultimately, you realise that your struggle is not confined to declarations, treaties, legislation, and law, though they have their role. It must go further to produce “creative intellectual exchange that might release new ethical energies for mutually assured survival.”16 Taking an anti-nuclear stance and enabling a post-nuclear activism demands a revolution within the field of human rights work. Recognising the entanglement of nuclearism with the Anthropocene, for one thing, requires a profound shift in focus from the human-centric to a more-than-human co-survival. It also requires a fundamental shift in understanding our human culture, in which the very epistemic and rational acts of sundering from co-survival with the planet and environment takes place. In the end, you realise, as Raimon Panikkar has articulated, “it is not realistic to toil for peace if we do not proceed to a disarmament of the bellicose culture in which we live.”17 Or, as Geshe Lhakdor suggests, there must be “inner disarmament for external disarmament.”18 In this sense, it is within the cultural arena, our human society, where the entanglement of subjective meaning making, nature and politics occurs, that we need to disarm.

It is 1982, and you are reading Jonathan Schell's The Fate of the Earth on a Sydney bus. Sleeping has not been easy over the past few nights as you reluctantly but compulsively read about the consequences of nuclear war. For some critics, Schell's account is high polemic, but for you it is more like Rabindranath Tagore: it expresses the suffering we make for ourselves. What you find noteworthy is that although Schell's scenario of widespread destruction of the planet through nuclear weaponry, of immeasurable harm to the bio-sphere through radiation, is powerfully laid out, the horror and scale of nuclear obliteration also seems surreal and far away as the bus makes its way through the suburban streets.

A few years later, you read a statement from an interview with Paul Tibbets, the pilot of “Enola Gay,” the plane that bombed Hiroshima. He says, “The morality of dropping that bomb was not my business.”19 This abstraction from moral responsibility – the denial of the implications on human life and the consequences of engagement through the machinery of war – together with the sweeping amnesia that came afterwards from thinking about the bombing of Hiroshima, are what make you become an environmental and human rights activist. You realise that what makes the nuclear algorithm work involves a politically engineered and deeply embedded insecurity-based recipe to elide the nuclear threat from everyday life. The spectre of nuclear obliteration, like the idea of human rights, can appear abstract and distant, not our everyday business. You realise that within this recipe is the creation of a moral tyranny of distance, an abnegation of myself with the other. One of modernity's greatest and earliest achievements was the mediation of the self with the world. How this became a project assisted and shaped through the military-industrial-technological-capitalist complex is fraught and hard to untangle. But as a critical human rights scholar you have come to see through that complex, and you put energies into challenging that tyranny of distance, to activate a politics, ethics and scholarship that recognises the other as integral to yourself. Ultimately, even, to see that the other is also within.20

#### Studying existential risk is key to disaster management – you’re biased to deflate the risk with cherry picked examples BUT the negative effects of fear and insecurity are massively exaggerated – Masco is the worst account of security politics

Zimmerman 15 [Vera. MA in Political Science from George Mason University, BA in Global Affairs from George Mason University; BA in Translation between English, Russian, Ukrainian from Mariupol State University, Research Analyst at the Hudson Institute, “Book Review: The Theater of Operations: National Security Affect from the Cold War to the War on Terror. By Joseph Masco (Durham and London: Duke University Press, 2014)”, 5-23, https://verair.wordpress.com/2015/05/23/the-theater-of-operations-national-security-affect-from-the-cold-war-to-the-war-on-terror-by-joseph-masco-durham-and-london-duke-university-press-2014/]

In the aftermath of the 9/11 attacks, the United States prompted a global debate about nuclear terrorism to justify the invasion of Iraq, provoking much disapproval around the world, yet criticism at home about the country’s unilateral actions—unsuitable for a Western liberal democracy—did not seem to be as vociferous. In his latest book The Theatre of Operations, Professor of Anthropology, Joseph P. Masco, explains this acquiescence by the American society as a result of the well-designed population reprogramming based on fear of a nuclear catastrophe at home. This allowed for the rearrangement of the social contract, society’s docile obedience, and the expansion of national security apparatus to a planetary scale. The book portrays the state and a society as two organisms of one nervous system, both overreacting to fear of the imagined nuclear existential threat. What strikes the reader is the revelation that the United States has already practiced emotional management of its society during the Cold War. The strategic surprise attack on 9/11 triggered the return to a Schmittian state with friend-enemy distinctions, obsessed with anticipation, prevention, and proliferation of “present, contingent, projected, imagined terror” (194). The book contains five chapters written in protest against the amplification of national security threats, emotional manipulation of citizens, enlargement of security apparatus, and too much secrecy—the elements that enabled the counterterror state and created a global theater of operations. Masco shows that fear of an existential threat is a powerful emotion able to make officials overreact in their policies and convince people to sacrifice their civil liberties in the name of defense. The author does not believe that the 9/11 attacks and the receipt of a few anthrax letters were necessarily an existential threat to the U.S. national security but only served as a pretext to justify expanded defense, population management, and projection of power globally. As he puts it: “The amplification of threat has been one of the key attributes of this new system, which relies on an affective atmosphere of imminent danger to unlock new forms of governmental agency.” He makes a strong case that the American liberal democracy turned into a counterterror state which “thrives on a proliferating insecurity, using vulnerability and imaginative creativity, scenarios, fears, nightmares as its raison d’etre” (197). It “promises a world without terror via the constant production and response” of terror (156). Throughout the book, Masco maintains that the created counterterror state based on the secrecy/threat matrix is incompatible with democratic governance. Statements such as these are found all through the book with a notable lack of competing explanations to his argument. While only briefly recognizing the existence of the real threats, Masco’s critical interpretations of the government’s actions seem over confident and biased. In chapter one, “Survival Is Your Business: Engineering Ruins and Affect in Nuclear America,” Masco argues that the fear of existential nuclear devastation is embedded in every day American culture. The lively depiction of existential disasters (equated to the effects from nuclear explosions) found in recent Hollywood blockbusters of the 1990s like Armageddon and Deep Impact is reminiscent of a 1950s civil defense documentary spectacle Cue for Survival on the effects of a post-nuclear explosion in American city. The films demonstrate how the fear of the anticipated, imaginary nuclear devastation not only built a nuclear state as a response but produced a culture of nuclear fear that enabled the present counterterror state. To mobilize the American society after 9/11, the government only had to attach the image of WMD to a terrorist. More recent evidence that highlighted the strong impact of nuclear imagery in American culture was the perception and presentation of hurricane Katrina. In chapter two “Bad Weather: On Planetary Crisis,” Masco shows a strong link between nuclear war and ecological crisis in American culture. Instead of viewing Katrina as a result of climate change, the destruction was understood by America’s leadership, media, and citizens only in terms of nuclear catastrophe and was linguistically equated to an atomic explosion in Hiroshima. In “Sensitive but Unclassified: Secrecy and the Counterterror State”, Masco argues that excessive secrecy, which enabled the counterterror regime, has become nothing more than “a means to power” and is incompatible with democracy. Resorting to claims based on secrecy, the executive power asserts superior knowledge which not only helps manipulate threats but avoids legal persecution. Masco interprets the reclassification of the declassified documents that occurred after 9/11 as “the government’s refusal to admit its responsibility for the creation of boundless, endless nuclear and counterterror state.” In chapter four, “Biosecurity Noir: WMDs in a World without Borders,” Masco singles out concrete evidence of the amplification of the invisible biothreat triggered by the receipt of a few anthrax letters in 2001 to support his argument about the made-up ambiguous link to WMD. The author highlights that by proliferating ~~visions~~ [depictions] of catastrophic danger, biosecurity created a militarized response of global preemption in the name of domestic defense. Masco argues his case well and sharply, providing compelling evidence, but his interpretations of evidence at times seems exaggerated and biased. Though Masco does not deny the existence of the real threats, his recognition of them is too brief, while consideration of an alternative view is rather weak. He acknowledges that terrorist violence is not fictitious but insists that for the most part the United States inflated threats and politically exploited potential danger to declare and maintain the state of emergency. Such focus on the amplification of threats seems to suggest that for the most part the threats are not that real. Masco suggests that the link between terrorists and WMD is mainly inflated. Yet there is a real global concern about 2,000 tons of highly-radioactive nuclear materials being stored in poorly secured civilian locations around the world. The book never mentions the threat of a dirty bomb, which today is viewed as a more likely occurrence than an atomic bomb explosion. The IAEA cites a hundred reported thefts of nuclear materials on average each year. There is a good chance terrorists can get their hands on enough nuclear materials to produce a dirty bomb. The United States meets these challenges with increased international cooperation. Masco’s main argument that “the US is no longer constrained by territorial limits” is exaggerated. The only two cases cited when the United States appeared unconstrained were the invasion of Iraq. Though the invasion of Iraq was opposed by some U.S. allies (France, Germany, and New Zealand), it was still a combined force coalition from the U.S., the UK, Australia, and Poland. The United States does not have an unrestricted reach as Masco wants to depict. It is constrained by sovereignty and territorial integrity of other stable states. The unstable nuclear regimes in North Korea and Iran present that existential nuclear threat to the U.S. described by Masco, but the United States is in no rush to invade these countries. According to the anticipatory and preemptive logic Masco prescribes to the United States, it could have already invaded those states to prevent the disaster. Another limitation of his argument is that he paints the nuclear and counterterror states as consistent through all the presidencies, thus, drawing all administrations under a common denominator. Under Obama, the counterterror state became a liberal democracy again. The ‘unrestrained’ theater of operation has shrunk by ending the presence in Iraq and withdrawing from Afghanistan, even though our presence there could have been extended based on the preemption logic. Obama recognized the faults of the Bush administration in acting unilaterally, scaled back stability operations, and emphasized sharing the costs and responsibilities of global leadership. The emergence of the real ISIL threat undermines the book’s core argument of threat amplification, the U.S. preemption logic of response, and unconstrained global reach. The U.S.-led global effort against ISIL amounts to more than 50 nations, which shows the unified nature of the fight. Masco asserts that U.S. superpower depends on the ability of the state to monopolize a discourse of danger, but he doesn’t discuss how the United States succeeded in doing that. Masco could have developed his argument by tracing how the United States was able to use its soft power to mobilize like-minded states to agree with U.S. hegemony on WOT. It will be interesting to trace the U.S. internalization of fear and terror. He could have examined how allies responded to U.S. domestic mobilization of its population and whether other states imitated U.S. emotional management projects to mobilize their own populations. This would boost his argument that the U.S. was able to project its power on the global scale. In *Theatre of Operations*, Masco makes a compelling argument about the creation of the unrestrained theater of operations via domestication of fear and terror carried over from the Cold War days. His anthropological study reveals the extent to which a democracy is willing to use fear to assure the core principle of the social contract, defined by Hobbes as the exchange of public obedience for collective security. A democracy that chooses to be preoccupied with security risks to forgo core democratic values resulting in the lack of transparency, restriction of free flow of information, and negligence of non-military threats—no less threatening than nuclear terrorism. Making criticism of U.S. actions the main focus of the book, however, Masco’s interpretations are not properly balanced and sometimes appear biased. Still, reading Masco’s insight of the purpose of U.S. actions in the post-9/11 context offers opportunities to think critically about the effects of 9/11 emotional reprogramming of society and state of emergencies in U.S. history.

#### Heg decline triggers US lash-out

**Beckley 12** [“China’s Century Why America’s Edge Will Endure” research fellow in the International Security Program at Harvard Kennedy School’s Belfer Center for Science and International Affairs He will become an assistant professor of political science at Tufts University in the fall of 2012, http://belfercenter.ksg.harvard.edu/files/Chinas\_Century.pdf]

One danger is that declinism could prompt **trade conflicts** and immigration restrictions. The results of this study suggest that the United States beneªts immensely from the free ºow of goods, services, and people around the globe; this is what allows American corporations to specialize in high-value activities, exploit innovations created elsewhere, and lure the brightest minds to the United States, all while reducing the price of goods for U.S. consumers. Characterizing China’s export expansion as a loss for the United States is not just bad economics; it blazes a trail for jingoistic and protectionist policies. It would be tragically ironic if Americans reacted to false prophecies of decline by cutting themselves off from a potentially vital source of American power.

Another danger is that declinism may impair foreign policy decisionmaking. If top government officials come to believe that China is overtaking the United States, they are likely to react in one of two ways, both of which are potentially disastrous.

The first is that policymakers may imagine the United States faces a closing “window of opportunity” and should take action “while it still enjoys preponderance and not wait until the diffusion of power has already made international politics more competitive and unpredictable.”158 This belief may spurpositive action, but it also invites parochial thinking, reckless behavior, and **preventive war**.159 As Robert Gilpin and others have shown, “[H]egemonic struggles have most frequently been triggered by fears of ultimate decline and the perceived erosion of power.”160 By fanning such fears, declinists may inadvertently promote the type of violent overreaction that they seek to prevent.

#### Only constructive policy debates nurture information literacy necessary for every model of politics – the process of sifting through evidence and subjecting positions to researched scrutiny is essential to managing emerging crises and information overload

Leek 16 [Danielle R. Leek, professor of communications at Grand Valley State University, “Policy debate pedagogy: a complementary strategy for civic and political engagement through service-learning,” Communication Education, 65:4, 399-405]

Through policy debate, students can develop information literacy and learn how to make critical arguments of fact. This experience is politically empowering for students who will also build confidence for political engagement. Information literacy While there are many definitions of information literacy, the term generally is understood to mean that a student is “able to recognize when information is needed , and have the ability to locate, evaluate, and use effectively the information needed” for problem- solving and decision-making (Spitzer, Eisenberg, & Lowe, 1998, p. 19). Information exists in a variety of forms, in visual data, computer graphics, sound-recordings, film, and photographs. Information is also constructed and disseminated through a wide range of sources and mediums. Therefore, “information literacy” functions as a blanket term which covers a wide range of more specific literacies. Critiques of service-learning’s knowl- edge-building power, such as those articulated by Eby (1998) and Colby (2008), are chal- lenging both the emphasis the pedagogy places on information gained through experience and the limited scope of political information students are exposed to in the process. Policy debate can augment a student’s civic and political learning by fostering extended information literacies. Snider and Schnurer (2002) identify policy debate as an especially research intensive form of oral discussion which requires extensive time and commitment to learn the dimensions of a topic. Understanding policy issues calls for contemplating a range of materials, from traditional news media publications to court proceedings, research data, and institutional propaganda. Moreover, the nature of policy debate, which involves public presentation of arguments on two competing sides of a question, motivates students to go beyond basic information to achieve a more advanced level of expertise and credibility on a topic (Dybvig & Iverson, n.d.). This type of work differs from traditional research projects where students gather only the materials needed to support their argument while neglecting contrary evidence. Instead, the “debate research process encourages a kind of holistic approach, where students need to pay attention to the critics of their argument because they will have to respond to those attacks” (Snider & Schnurer, 2002, p. 32). In today’s attention economy, cultivating a sensibility for well- rounded information gathering can also aid students in recognizing when and how the knowledge produced in their social environments can be effectively translated to specific contexts. The “cultural shift in the production of data” which has followed the emergence of Web 2.0 technologies means that all students are likely “prosumers”—that is, they consume, produce, and coproduce information online all at the same time (Scoble, 2011). Coupling service- learning with policy debate calls on students to apply information across registers of public engagement, including their own service efforts and their own public argumentation, in and outside of their debates. Information is used in the service experience, which in turn, informs the use of information in debates, where students then produce new information through their argumentation. The process is what Bruce (2008) refers to “informed learning,” or “using information in order to learn.” When individuals move from learning how to gather materials for a task to a cognitive awareness and understanding of how the information-seeking process shapes their learning, they are engaged in informed learning. Through this process, students can come to recognize that information management and credibility is deeply disciplinary and historically con- textual (Bruce & Hughes, 2010). This understanding, combined with practical experience in locating information, is a critical missing element in contemporary political engage- ment. Over 20 years ago, Graber (1994) argued that one of the biggest obstacles to political engagement was not apathy, but a gap between the way news media presents information during elections, and the type of information voters need and will listen to during electoral campaigns. The challenge extends beyond elections into policy-making, especially as younger generations continue to revise their notions of citizenship away from institutional politics towards more social forms of activism (Bennett, Wells, & Freelon, 2011). For stu- dents to effectively practice more expressive forms of citizenship they need experience managing the breadth of information available about issues they care about. As past research indicates a strong correlation between service-learning experience and the motiv- ation and desire for post-graduation service, it seems likely that students who debate about policy issues related to service areas will continue their informed learning practices after they have left the classroom (Soria & Thomas-Card, 2014). Arguing facts In addition to building information literacies, students who combine policy debate with service-learning can practice “politically relevant skills,” which will help them have confidence for political engagement in the future. As Colby (2008) explains, this confidence should be tempered by tolerance for difference and differing opinions. On the surface, debating about institutional politics might seem counterintuitive to this goal. Politicians and the press have a credibility problem among college-aged students, and this leaves younger generations less inclined to feel obligated to the state or to look to traditional modes of policy- making for social change (Bennett et al., 2011; Manning & Edwards, 2014). This lack of faith in government and media outlets also makes political argument more difficult (Klumpp, 2006). Whereas these institutions once served as authoritative and trustworthy sources of information, the credibility of legislators and journalists has decreased over the last 40 years or so. Today, politicians and pundits are viewed as political actors interested in spectacle, power, and profit rather than truth-seeking or the common good. While some political controversies are rooted in competing values, Klumpp (2006) explains that arguments about policy are more often based in fact. Indeed, when engaged in public arguments over questions of policy, people tend to “invoke the authority of facts to support their positions.” Likewise, “the governmental sphere has developed elaborate legal and deliberative processes in recognition of the power of facts as the basis for a decision.” Yet, while shared values are often quickly agreed upon, differences over fact are more difficult to resolve. Without credible institutions of authority that can disseminate facts, public deliberation requires more time, information-gathering, evaluation, and reasoning. The Bush administration’s decision to take military action in Iraq, for example, was presumably based on the “fact” that Saddam Hussein had acquired weapons of mass destruction. This has now become a classic example of poor policy-making grounded in faulty factual evidence. This shortcoming is precisely why policy debate is a valuable complement to service- learning activities. Not only can students use their developing literacies to better understand social problems, they can also learn to access a broader range of knowledge sources, thereby mitigating the absence of fact-finding from traditional institutions. Fur- thermore, policy advocacy gives students experience testing the reasoning underlying claims of fact. Issues of source credibility, analogic comparisons, and data analysis are three examples of the type of critical thinking skills that students may need to apply in order to engage a question of policy (Allen, Berkowitz, Hunt, & Louden, 1999). While the effect may be to undermine government action in some instances, in others students will gain a better understanding of when and where institutional activities can work to make change. As students gain knowledge about the relationship between institutional structures and the communities they serve, they grow confidence in their ability to engage in future conversations about policy issues. Zwarensteyn’s (2012) research high- lights these sorts of effects in high school students who engage in competitive policy debate. Zwarensteyn theorizes that even minimal increases in technical knowledge about politics can translate to significant increases in a student’s sense of self-efficacy. Many students start off feeling very insecure when it comes to their mastery of insti- tutional politics; policy debate helps overcome that insecurity. Moreover, because training in policy debate encourages students to address issues as arguments rather than partisan positions, it encourages them to engage policy-making without the hostility and incivility that often characterizes today’s political scene. Indeed, it is precisely that perceived hostility and incivility that prompts many young people to avoid politics in the first place. I do not mean to imply that students who debate about their service-learning experi- ences will draw homogenous conclusions about policies. Quite the contrary. Students who engage in service-learning still bring their personal visions and history to bear on their debates. As a result, students will often have very different opinions after engaging in a shared debate experience. More importantly, the practice of debating should operate to particularize students’ knowledge of community partners and clients, working against the destructive generalizations and power dynamics that can result when students feel privileged to serve less fortunate “others.” For civic and political engagement through service-learning to be meaningful and productive, it must do more to challenge students’ concepts of the homogenous “we” who helps “them.” Seligman (2013) argues that this civic spirit can be cultivated through the core pedagogical principle of a “shared practice,” which emphasizes the application of knowledge to purpose (p. 60). Policy debate achieves this outcome by calling on students to consider and reconsider their understanding of themselves, institutions, community, and policy every time the question “should” may arise. As Seligman writes: ... the orientation of thought to purpose (having an explanation rest at a place, a purpose) is of extreme importance. We must recognize that the orientation of thought to purpose is to recognize moving from providing a knowledge of, to providing a knowledge for. This means that in the context of encountering difference it is not sufficient to learn about (have an idea of) the other, rather it means to have ideas for certain joint purposes—for a set of “to-does.” A purpose becomes the goal towards which our explanations should be oriented. (p. 61) Put another way, policy debate challenges students “to maintain a sense of doubt and to carry on a systematic and protracted inquiry” in the process of service-learning itself (Seligman, 2013, p. 60). This is precisely the type of complex, ongoing, reflective inquiry that John Dewey had in mind. Political engagement through policy debate This essay began with a discussion of the growing attention to civic engagement programs in higher education. The national trend is to accomplish higher levels of student civic responsibility during and after their time in college through service-learning experiences tied to curricular learning objectives. A challenge for service-learning scholars and teachers is to recognize a distinction between civic activities that are accomplished by helping others and political activities that require engagement with the collective institutional structures and processes that govern social life. Both are necessary for democracy to thrive. Policy debate pedagogy can help service-learning educators accomplish these dual objectives. To call policy debate a pedagogy rather than just a style of debate is purposeful. A pedagogy is a praxis for cultivating learning in others. The pedagogy of service-learning helps students to know and engage social conditions through physical engagement with their environments and communities. Policy debate pedagogy leads students to know and engage these same social conditions while also challenging them to apply their knowledge for the purpose of political advocacy. These pedagogies are natural compliments for cul- tivating student learning. Therefore, future studies should explore how well service-learn- ing combined with policy debate can resolve concerns that policy debate alone does not go far enough to invest students with political agency (Mitchell, 1998). The present analysis suggests the potential for such an outcome is likely. Moreover, research is clear that the civic effects of service-learning as an instructional method are improved simply by increasing the amount of time spent on in-class discus- sion about the service work students do (Levesque-Bristol, Knapp, & Fisher, 2010). Policy debates related to students’ service can accomplish this goal and more. Policy debates can also facilitate the political learning students need to build their political efficacy and capacity for political engagement. Through informed learning about the political process—especially in the context of service practice—students develop literacies that will extend beyond the classroom. Using this knowledge in reasoned public argument about policy challenges invites students to move beyond cynical disengagement towards a productive recognition of their own potential voice in the political world. Policy debate pedagogy brings unique elements to the process of political learning. By emphasizing the conditional and dynamic nature of political arguments and processes, debates can work to relieve students of the misconception that there is a single “right answer” for questions about policy-making and politics, especially during election time. The communication perspective on policy debates also highlights students’ collective involvement in the ever-changing field of political terms, symbols, and meanings that constitute interpretations of our social world. In fact, the historical roots of the term “communication” seem to demand that speech and debate educators call for such emphasis on political learning. “To make common,” the Latin interpretation of communicare, situ- ates our discipline as the heart of public political affairs (Peters, 1999). Connecting policy debate to service-learning helps highlight the common purpose of these approaches in efforts to promote civic engagement in higher education.

#### Reps aren’t deterministic – other factors determine decisions

Shim 14 [David Shim is Assistant Professor at the Department of International Relations and International Organization of the University of Groningen. “Visual Politics and North Korea: Seeing is believing.”]

Imagery can enact powerful effects, since political actors are almost always pressed to take action when confronted with images of atrocity and human suffering resultant from wars, famines and natural disasters. Usually, humanitarian emergencies are conveyed through media representations, which indicate the important role of images in producing emergency situations as (global) events (Benthall 1993; Campbell 2003b; Lisle 2009; Moeller 1999; Postman 1987). Debbie Lisle (2009: 148) maintains that, 'we see that the objects, issues and events we usually study [. . .] do not even exist without the media [.. .] to express them’. As a consequence, visual images have political and ethical consequences as a result of their role in shaping private and public ways of seeing (Bleiker. Kay 2007). This is because how people come to know, think about and respond to developments in the world is deeply entangled with how these developments are made visible to them.

Visual representations participate in the processes of how people situate themselves in space and time, because seeing involves accumulating and ordering information in order to be able to construct knowledge of people, places and events. For example, the remembrance of such events as the Vietnam War, the terrorist attacks of 11 September 2001 or the torture in Abu Ghraib prison cannot be separated from the ways in which these events have been represented in films, TV and photography (Bleiker 2009; Campbell/Shapiro 2007; Moller2007). The visibility of these events can help to set the conditions for specific forms of political action. The current war in Afghanistan serves as an example of this. Another is the nexus of hunger images and relief operations. Vision and visuality thus become part and parcel of political dynamics, also revealing the ethical dimension of imagery, as it affects the ways in which people interact with each other.

However, particular representations do not automatically lead to particular responses as, for instance, proponents of the so-called 'CNN effect’ would argue (for an overview of the debates among academic, media and policy-making circles on the 'CNN effect', see Gilboa 2005; see also. Dauber 2001; Eisensee/ Stromberg 2007; Livingston/Eachus 1995; O'Loughlin 2010; Perlmutter 1998, 2005; Robinson 1999, 20011. There is no causal relationship between a specific image and a political intervention, in which a dependent variable (the image) would explain the outcome of an independent one (the act). David Perlmutter (1998: I), for instance, explicitly challenges, as he calls it, the 'visual determinism' of images, which dominates political and public opinion. Referring to findings based on public surveys, he argues that the formation of opinions by individuals depends not on images but on their idiosyncratic predispositions and values (see also, Domke et al. 2002; Perlmutter 2005).

Yet, it should also be noted that visuals function as unquestioned referents in international politics when underlining the necessity of such specific policy practices as sanctions, deterrents and/or military cooperation. A good example of this is satellite imagery, which plays a pivotal role in the surveillance and assessment of missile or nuclear proliferation activities by so-called ‘rogue states’ like Iran and North Korea. Regarded as providing compelling evidence about the stage of development of nuclear facilities or about the collaboration between suspect states, satellite images point to a nexus between visuality, knowledge and international politics wherein this way of seeing consequently enables governments to make legitimate statements, draw conclusions and take informed political action. In sum, the visual provides the foundation for knowledge generation and, in doing so, bestows political responses with legitimacy (cf. Möller 2007). A now famous case-in-point is Colin Powell’s PowerPoint presentation at the United Nations Security Council in February 2003. In the briefing, the then US Secretary of State showed satellite images that allegedly proved the existence of Iraqi ‘Weapons of Mass Destruction’. What was remarkable about Powell’s presentation was that the visual emerged as the primary referent for the US government’s casus belli, which, in the words of MacDonald et al. (2010: 7–8), disclosed the fact that the ‘logic of geopolitical reason is now inseparable from its visual representation’ (see also, Campbell 2007c; Der Derian 2001).

The causal theory of the ‘CNN effect’, or what Perlmutter (1998: 1) has called above ‘visual determinism’, misconceives of how the visual recasts the political realm itself (Hansen 2011). Rather than asking whether an image caused an intervention, it should be asked instead how the visual has been involved in structuring the understandings of legitimate action, and how visual representations of different policy options affect particular security practices (Williams 2003: 527). For instance, many scholars have shown that images can provoke particularly emotive responses (Bleiker/Hutchison 2008; Crawford 2000; Hariman/Lucaites 2007; Mercer 2006; Ross 2006). Just one example of the (deliberate) evocation of an emotional reaction is the numerous fundraising campaigns that have been run by different humanitarian aid organizations over the years, in which imagery plays an essential role (Bell/Carens 2004; Dogra 2007; Manzo 2008).

#### Foreign policy experts are good – take in more information and clash to create self-correcting outcomes

**Brands** et. al **20** [HAL BRANDS, the Henry A. Kissinger Distinguished Professor of Global Affairs at the Johns Hopkins School of Advanced International Studies and a scholar at the American Enterprise Institute, served as Special Assistant to the Secretary of Defense in 2015-2016. PETER FEAVER, Professor of Political Science and Public Policy at Duke University, served as special adviser for strategic planning and institutional reform at the National Security Council staff in 2005-2007 and as director for defense policy and arms control in 1993-1994. WILLIAM INBODEN, William Powers, Jr., Executive Director of the Clements Center for National Security and an Associate Professor at the LBJ School of Public Affairs at the University of Texas at Austin, served at the State Department in 2002-2005 and as senior director for strategic planning on the National Security Council staff in 2005-2007, “In Defense of the Blob”, April 29th, <https://www.foreignaffairs.com/articles/united-states/2020-04-29/defense-blob>]

* Any offense they win is solved by doubling down and committing to status quo foreign policy – rejecting foreign policy expertise makes everything worse so any offense they win against primacy is offense against the alt because expertise solves and rejection makes it worse
* Turns interventions – they’re politically toxic which discourages them, but lack of expertise makes them more common
* Answers general foreign policy Ks --- american foreign policy is not monolithic or closed off to alternative perspectives --- your perspective is just wrong
* Assume the K is wrong because a century of foreign policy expertise has concluded the LIO is best

Blob theorists view the establishment as a club of like-minded elite insiders who control everything, take care of one another, and brush off challenges to conventional wisdom. In reality, the United States actually has a healthy marketplace of foreign policy ideas. Discussion over American foreign policy is loud, contentious, diverse, and generally pragmatic—and as a result, the nation gets the opportunity to learn from its mistakes, build on its successes, and improve its performance over time.

In both absolute and relative terms, the expert community dealing with foreign policy and national security in the United States is remarkably large and heterogeneous. Inside government, cadres of professionals make vast amounts of technocratic knowledge and institutional memory available to policymakers. Every department and agency with an international role has distinctive regional or functional expertise it can bring to bear. This in-house knowledge is complemented by an even larger and more diverse network of experts in the many hundreds of think tanks and contract research institutions that surround the government and offer views ranging from right to left, hawk to dove, free trader to protectionist, technocratic to ideological. Pick any policy issue and you can put together a lively debate with ease. Should the United States engage with China or contain it? Negotiate with Iran or squeeze it? Withdraw from the Middle East or redouble its efforts? Reasoned arguments on all sides are widely available, in any form you want—all supplied from within the supposedly monolithic establishment.

Moreover, unlike such communities in other leading powers, the American foreign policy establishment is connected to society rather than cut off from it, because the top several layers of U.S. national security bureaucracies are staffed by political appointees rather than civil servants. The Blob comprises government officials, outside experts, and many people who go back and forth between the two. Insiders know how government works and what is practical. Outsiders think independently. And in-and-outers bridge the gaps. Other countries simply do not have comparably large, diverse, permeable, expert communities that encourage vigorous debate over national policy—which is why, say, the caliber of U.S. debate about nuclear policy is more nuanced and better informed than in other nuclear powers, and which is why other countries would love to have such a Blob of their own.

The American foreign policy establishment, finally, is generally more pragmatic than ideological. It values prudence and security over novelty and creativity. It knows that thinking outside the box may be useful in testing policy assumptions, but the box is usually there for a reason, and so reflexively embracing the far-out option is dangerous. Its members have made many mistakes, individually and collectively, but several features of the system enforce accountability over time. Foreign policy failures, for example, are politically toxic and often spur positive change. The monumental intelligence failures that allowed the September 11 attacks to happen were followed by policy and institutional reforms that have helped prevent other mass-casualty terrorist attacks on U.S. targets for almost two decades. Early misjudgments in the Iraq war led to the adoption of a new counterinsurgency strategy that restored stability, at least for a while. The international economic imbalances and financial procedures that led to the 2008 global financial crisis were addressed by policies that contributed to a decade-long recovery.

Taken together, these virtues reinforce one another and help the United States tackle the countless national and global challenges that confront a superpower. Blob critics claim there are no meaningful arguments over U.S. foreign policy. But this is just not true. Intense disputes over the Korean War, the Vietnam War, détente and arms control, the opening to China, and policies in Central America and the Middle East were followed by battles over the Gulf War, NATO expansion, military interventions in Haiti, Somalia, and the Balkans, and the wars in Afghanistan and Iraq—not to mention heated arguments over positions toward China, Iran, North Korea, Russia, and other issues today. It is true that beneath all this controversy lies a relatively stable consensus on the value of power, alliances, and constructive global engagement. Most members of the establishment believe that global problems usually improve when the United States engages responsibly and worsen when the United States retreats. Yet that reflects not some nefarious groupthink but the wisdom of professional crowds, arrived at through painful trial and error over more than a century.

WHAT MIGHT HAVE BEEN

If the Blob is not a cabal, neither is its record one of dismal failure. Critics argue that the United States entered the 1990s in a position of great power and prestige and squandered that legacy through misguided wars and interventions, geopolitical hubris, and the aggressive pursuit of a global liberal order at the expense of the nation’s economic and security interests. But the story they tell doesn’t match what actually happened. American grand strategy did not change radically after the Cold War, because it was developed not just as a response to the Soviet challenge but to the foreign policy disasters of the 1930s and 1940s. After World War II, U.S. officials decided to maintain the nation’s primacy, thwart dangerous aggressors, and build a secure, prosperous international order in which the United States could thrive. After the Cold War, they decided to keep this strategy going, even in the absence of an immediate peer competitor.

From George H. W. Bush to Barack Obama, post–Cold War presidents worked hard to further the efforts their predecessors started, shaping an environment conducive to American interests and ideas. They promoted free trade and globalization, maintained and even expanded the country’s global network of alliances and military bases, policed the global commons, and tried to stabilize regional conflicts and promote human rights. Unchecked by great-power rivals, Washington did become more willing to use military force in the periphery on behalf of national ideals. But even then, it hardly ran amok in search of monsters to destroy, abstaining from interventions in Rwanda, the African Great Lakes, Sudan, the Caucasus, Ukraine, Myanmar, and other potential cases. The basic outlines of recent American strategy would be recognizable to officials stretching back generations, because its goal has remained constant: fostering a world guided by American leadership, rooted in American values, and protected by American power.

## 2AC

### Case

#### Turns structural violence - Future instabilities guarantee Jacksonian interventions that are more destructive

**Fay 17** [Mathew, Director of Defense and Foreign Policy Studies The Niskanen Center. "America Unrestrained?: Engagement, Retrenchment, and Libertarian Foreign Policy." 11/16. <https://niskanencenter.org/wp-content/uploads/2017/11/America-Unrestrained.pdf>. Page 20-24]

In light of those disruptions, any effort to mobilize the American public for war would require a unifying mechanism. Realists assume nationalism is that mechanism. Ordinary Americans are unlikely to get worked up over the abstract threat of a distant regional hegemon in Eurasia. Confronted with a new military threat in Eurasia, American leaders are likely to rouse what historian Walter Russell Mead refers to as the populist “Jacksonian” tendency in American foreign policy. This tendency, Mead argues, leads to American wars that are particularly violent and destructive.11

#### Nuke war causes extinction – won’t stay limited

Edwards 17 [Paul N. Edwards, CISAC’s William J. Perry Fellow in International Security at Stanford’s Freeman Spogli Institute for International Studies. Being interviewed by EarthSky. How nuclear war would affect Earth’s climate. September 8, 2017. earthsky.org/human-world/how-nuclear-war-would-affect-earths-climate] **Note, we are only reading parts of the interview that are directly from Paul Edwards -- MMG**

In the nuclear conversation, what are we not talking about that we should be?

We are not talking enough about the climatic effects of nuclear war. The “nuclear winter” theory of the mid-1980s played a significant role in the arms reductions of that period. But with the collapse of the Soviet Union and the reduction of U.S. and Russian nuclear arsenals, this aspect of nuclear war has faded from view. That’s not good. In the mid-2000s, climate scientists such as Alan Robock (Rutgers) took another look at nuclear winter theory. This time around, they used much-improved and much more detailed climate models than those available 20 years earlier. They also tested the potential effects of smaller nuclear exchanges. The result: an exchange involving just 50 nuclear weapons — the kind of thing we might see in an India-Pakistan war, for example — could loft 5 billion kilograms of smoke, soot and dust high into the stratosphere. That’s enough to cool the entire planet by about 2 degrees Fahrenheit (1.25 degrees Celsius) — about where we were during the Little Ice Age of the 17th century. Growing seasons could be shortened enough to create really significant food shortages. So the climatic effects of even a relatively small nuclear war would be planet-wide. What about a larger-scale conflict? A U.S.-Russia war currently seems unlikely, but if it were to occur, hundreds or even thousands of nuclear weapons might be launched. The climatic consequences would be catastrophic: global average temperatures would drop as much as 12 degrees Fahrenheit (7 degrees Celsius) for up to several years — temperatures last seen during the great ice ages. Meanwhile, smoke and dust circulating in the stratosphere would darken the atmosphere enough to inhibit photosynthesis, causing disastrous crop failures, widespread famine and massive ecological disruption. The effect would be similar to that of the giant meteor believed to be responsible for the extinction of the dinosaurs. This time, we would be the dinosaurs. Many people are concerned about North Korea’s advancing missile capabilities. Is nuclear war likely in your opinion? At this writing, I think we are closer to a nuclear war than we have been since the early 1960s. In the North Korea case, both Kim Jong-un and President Trump are bullies inclined to escalate confrontations. President Trump lacks impulse control, and there are precious few checks on his ability to initiate a nuclear strike. We have to hope that our generals, both inside and outside the White House, can rein him in. North Korea would most certainly “lose” a nuclear war with the United States. But many millions would die, including hundreds of thousands of Americans currently living in South Korea and Japan (probable North Korean targets). Such vast damage would be wrought in Korea, Japan and Pacific island territories (such as Guam) that any “victory” wouldn’t deserve the name. Not only would that region be left with horrible suffering amongst the survivors; it would also immediately face famine and rampant disease. Radioactive fallout from such a war would spread around the world, including to the U.S. It has been more than 70 years since the last time a nuclear bomb was used in warfare. What would be the effects on the environment and on human health today? To my knowledge, most of the changes in nuclear weapons technology since the 1950s have focused on making them smaller and lighter, and making delivery systems more accurate, rather than on changing their effects on the environment or on human health. So-called “battlefield” weapons with lower explosive yields are part of some arsenals now — but it’s quite unlikely that any exchange between two nuclear powers would stay limited to these smaller, less destructive bombs.

#### Nuclear war is not whitewashing---results in targeting urban centers which necessitates acknowledging their risks.

Nicole A. **Thompson 18**. Chicago-based creative writer. 4-6-2018. "Why I will not allow the fear of a nuclear attack to be white-washed." RaceBaitR. http://racebaitr.com/2018/04/06/2087/#

I couldn’t spare empathy for a white woman whose biggest fear was something that hadn’t happened yet and might not. Meanwhile, my most significant fears were in motion: women and men dying in cells after being wrongly imprisoned, choked out for peddling cigarettes, or shot to death during ‘routine’ traffic stops. I twitch when my partner is late, worried that a cantankerous cop has brutalized or shot him because he wouldn’t prostrate himself. As a woman of color, I am aware of the multiple types of violence that threaten me currently—not theoretically. Street harassment, excessively affecting me as a Black woman, has blindsided me since I was eleven. A premature body meant being catcalled before I’d discussed the birds and the bees. It meant being followed, whistled at, or groped. As an adult, while navigating through neighborhoods with extinguished street lights, I noticed the correlation between women’s safety and street lighting—as well as the fact that Black and brown neighborhoods were never as brightly lit as those with a more significant white population. I move quickly through those unlit spaces, never comforted by the inevitable whirl of red and blue sirens. In fact, it’s always been the contrary. Ever so often, cops approach me in their vehicle’s encouraging me to “Hurry along,” “Stay on the sidewalk,” or “Have a good night.” My spine stiffening, I never believed they endorsed my safety. Instead, I worried that I’d be accused of an unnamed accusation, corned by a cop who preys on Black women, or worse. A majority of my 50-minute bus ride from the southside of Chicago to the north to join these women for the birthday celebration was spent reading articles about citywide shootings. I began with a Chicago Tribute piece titled “33 people shot, seven fatally, in 13 hours,” then toppled into a barrage of RIP posts on Facebook and ended with angry posts about police brutality on Tumblr. You might guess, by the time I arrived to dinner I wasn’t in the mood for the “I can’t believe we’re all going to die because Trump is an idiot” shit. I shook my head, willing the meal to be over, and was grateful when the check arrived just as someone was asking me about my hair. My thinking wasn’t all too different from Michael Harriot’s ‘Why Black America Isn’t Worried About the Upcoming Nuclear Holocaust.” While the meal was partly pleasant, I departed thinking, “fear of nuclear demolition is just some white shit.” Sadly, that thought would not last long. I still vibe with Harriot’s statement, “Black people have lived under the specter of having our existence erased on a white man’s whim since we stepped onto the shore at Jamestown Landing.” However, a friend—a Black friend—ignited my nuclear paranoia by sharing theories about when it might happen and who faced the greatest threat. In an attempt to ease my friend’s fear, I leaned in to listen but accidentally toppled down the rabbit hole too. I forked through curated news feeds. I sifted through “fake news,” “actual news,” and foreign news sources. Suddenly, an idea took root: nuclear strike would disproportionately impact Black people, brown people, and low-income individuals. North Korea won’t target the plain sight racists of Portland, Oregon, the violently microaggressive liberals of the rural Northwest, or the white-hooded klansmen of Diamondhead, Mississippi. No, under the instruction of the supreme leader Kim Jong-un, North Korea will likely strike densely populated urban areas, such as Los Angeles, Chicago, Washington D.C., and New York City. These locations stand-out as targets for a nuclear strike because they are densely populated U.S. population centers. Attacking the heart of the nation or populous cities would translate to more casualties. With that in mind, it’s not lost on me that the most populous cities in the United States boast sizeable diverse populations, or more plainly put: Black populations. This shit stresses me out! There’s a creeping chill that follows me, a silent alarm that rings each time my Google alert chimes letting me know that Donald Trump has yet again provoked Kim Jong-Un, a man who allegedly killed his very own uncle. I’ve grown so pressed by the idea of nuclear holocaust that my partner and I started gathering non-perishables, candlesticks, a hand-crank radio, and other must-buy items that can be banked in a shopping cart. The practice of preparing for a nuclear holocaust sometimes feels comical, particularly when acknowledging that there has long been a war on Black people in this country. Blackness is bittersweet in flavor. We are blessed with the melanized skin, the MacGyver-like inventiveness of our foremothers, and our blinding brightness—but the anti-blackness that we experience is also blinding as well as stifling. We are stuck by rigged systems, punished with the prison industrial complex, housing discrimination, pay discrimination, and worse. We get side-eyes from strangers when we’re “loitering,” and the police will pull us over for driving “too fast” in a residential neighborhood. We get murdered for holding cell phones while standing in our grandmother’s backyard. The racism that strung up our ancestors, kept them sequestered to the back of the bus and kept them in separate and unequal schools still lives. It lives, and it’s more palpable than dormant. To me, this means one thing: Trump’s America isn’t an unfortunate circumstance, it’s a homecoming event that’s hundreds of years in the making, no matter how many times my white friends’ say, “He’s not my president.” In light of this homecoming, we now flirt with a new, larger fear of a Black genocide. America has always worked towards Black eradication through a steady stream of life-threatening inequality, but nuclear war on American soil would be swift. And for this reason I’ve grown tired of whiteness being at the center of the nuclear conversation. The race-neutral approach to the dialogue, and a tendency to continue to promote the idea that missiles will land in suburban and rural backyards, instead of inner-city playgrounds, is false. “The Day After,” the iconic, highest-rated television film in history, aired November 20, 1983. More than 100 million people tuned in to watch a film postulating a war between the Soviet Union and the United States. The film, which would go on to affect President Ronald Reagan and policymakers’ nuclear intentions, shows the “true effects of nuclear war on average American citizens.” The Soviet-targeted areas featured in the film include Higginsville, Kansas City, Sedalia, Missouri, as well as El Dorado Springs, Missouri. They depict the destruction of the central United States, and viewers watch as full-scale nuclear war transforms middle America into a burned wasteland. Yet unsurprisingly, the devastation from the attack is completely white-washed, leaving out the more likely victims which are the more densely populated (Black) areas. Death tolls would be high for white populations, yes, but large-scale losses of Black and brown folks would outpace that number, due to placement and poverty. That number would be pushed higher by limited access to premium health care, wealth, and resources. The effects of radiation sickness, burns, compounded injuries, and malnutrition would throttle Black and brown communities and would mark us for generations. It’s for that reason that we have to do more to foster disaster preparedness among Black people where we can. Black people deserve the space to explore nuclear unease, even if we have competing threats, anxieties, and worries. Jacqui Patterson, Director of the Environmental and Climate Justice Initiative, once stated: African American communities are disproportionately vulnerable to and impacted by natural (and unnatural) catastrophes. Our socio-economic vulnerability is based on multiple factors including our lack of wealth to cushion us, our disproportionate representation in lower quality housing stock, and our relative lack of mobility, etc.

#### No forced tradeoff

**Folk**, Professor of Religious and Peace Studies at Bethany College, 19**78** [Jerry, “Peace Educations – Peace Studies : Towards an Integrated Approach,” Peace & Change, volume V, number 1, Spring, p. 58]

Those proponents of the positive peace approach who reject out of hand the work of researchers and educators coming to the field from the perspective of negative peace too easily forget that the prevention of a nuclear confrontation of global dimensions is the prerequisite for all other peace research, education, and action. Unless such a confrontation can be avoided there will be no world left in which to build positive peace. Moreover, the blanket condemnation of all such negative peace oriented research, education or action as a reactionary attempt to support and reinforce the status quo is doctrinaire. Conflict theory and resolution, disarmament studies, studies of the international system and of international organizations, and integration studies are in themselves neutral. They do not intrinsically support either the status quo or revolutionary efforts to change or overthrow it. Rather they offer a body of knowledge which can be used for either purpose or for some purpose in between. It is much more logical for those who understand peace as positive peace to integrate this knowledge into their own framework and to utilize it in achieving their own purposes. A balanced peace studies program should therefore offer the student exposure to the questions and concerns which occupy those who view the field essentially from the point of view of negative peace.

### K

#### Neurological, racial bias is flexible and determined by coalitional habit forming in the brain---orienting groups around institutional change best breaks down bias. This is offense because their theory rejects these solutions.

Cikara and Van Bavel 15. (Mina Cikara is an Assistant Professor of Psychology and Director of the Intergroup Neuroscience Lab at Harvard University. Her research examines the conditions under which groups and individuals are denied social value, agency, and empathy. Jay Van Bavel is an Assistant Professor of Psychology and Director of the Social Perception and Evaluation Laboratory at New York University. The Flexibility of Racial Bias: Research suggests that racism is not hard wired, offering hope on one of America’s enduring problems. June 2, 2015. <https://www.scientificamerican.com/article/the-flexibility-of-racial-bias/>)

The city of Baltimore was rocked by protests and riots over the death of Freddie Gray, a 25-year-old African American man who died in police custody. Tragically, Gray’s death was only one of a recent in a series of racially-charged, often violent, incidents. On April 4th, Walter Scott was fatally shot by a police officer after fleeing from a routine traffic stop. On March 8th, Sigma Alpha Epsilon fraternity members were caught on camera gleefully chanting, “There Will Never Be A N\*\*\*\*\* In SAE.” On March 1st, a homeless Black man was shot in broad daylight by a Los Angeles police officer. And these are not isolated incidents, of course. **Institutional and systemic racism reinforce discrimination in countless situations, including hiring, sentencing, housing, and even mortgage lending**. It would be easy **to see in all this powerful evidence that racism is a permanent fixture in America’s social fabric and** even, perhaps, **an** inevitable aspect of human nature. Indeed, the mere act of labeling others according to their age, gender, or race is a reflexive habit of the human mind. Social categories, like race, impact our thinking quickly, often outside of our awareness. **Extensive research has found that these implicit racial biases—negative thoughts and feelings about people from other races—are automatic, pervasive, and difficult to suppress**. Neuroscientists have also explored racial prejudice by exposing people to images of faces while scanning their brains in fMRI machines. **Early studies found that when people viewed faces of another race, the amount of activity in the amygdala—a small brain structure associated with experiencing emotions, including fear—was associated with individual differences on implicit measures of racial bias**. This work has led many to conclude that racial biases might be part of a primitive—and possibly hard-wired—neural fear response to racial out-groups. **There is little question that** categories such as **race**, gender, and age **play a major role in shaping the biases and stereotypes that people bring to bear in their judgments of others**. However, **research has shown that how people categorize** themselves **may be just as fundamental to understanding prejudice as how they categorize others**. When people categorize themselves as part of a group, their self-concept shifts from the individual (“I”) to the collective level (“us”). People form groups rapidly and favor members of their own group even when groups are formed on arbitrary grounds, such as the simple flip of a coin. These **findings highlight the remarkable ease with which humans form coalitions**. Recent research confirms **that** coalition**-based** preferences trump race**-based** preferences. For example, **both Democrats and Republicans favor the resumes of those affiliated with their political** party **much** more than **they favor those who share** their race. These **coalition-based preferences remain powerful even in the absence of the animosity present in electoral politics**. Our **research has shown that the simple act of placing people on a** mixed-race team **can** diminish **their** automatic racial bias. In a series of experiments, **White participants who were randomly placed on a mixed-race team—the Tigers or Lions—showed little evidence of implicit racial bias**. **Merely belonging to a mixed-race team trigged positive automatic associations with all of the members of their own group, irrespective of race**. **Being a part of one of these seemingly trivial mixed-race groups produced similar effects on brain activity—the** amygdala responded **to** team **membership** rather than race. Taken together, **these studies indicate that momentary changes in group membership can override the influence of race on the way we see, think about, and feel toward people who are different from ourselves**. Although these coalition-based distinctions might be the most basic building block of bias, they say little about the other factors that cause group conflict. Why do some groups get ignored while others get attacked? Whenever we encounter a new person or group we are motivated to answer two questions as quickly as possible: “is this person a friend or foe?” and “are they capable of enacting their intentions toward me?” In other words, once we have determined that someone is a member of an out-group, we need to determine what kind? The nature of the relations between groups—are we cooperative, competitive, or neither?—and their relative status—do you have access to resources?—largely determine the course of intergroup interactions. Groups that are seen as competitive with one’s interests, and capable of enacting their nasty intentions, are much more likely to be targets of hostility than more benevolent (e.g., elderly) or powerless (e.g., homeless) groups. This is one reason why sports rivalries have such psychological potency. For instance, fans of the Boston Red Sox are more likely to feel pleasure, and exhibit reward-related neural responses, at the misfortunes of the archrival New York Yankees than other baseball teams (and vice versa)—especially in the midst of a tight playoff race. (How much fans take pleasure in the misfortunes of their rivals is also linked to how likely they would be to harm fans from the other team.) **Just as a particular person’s group membership can be flexible, so too are the relations between groups. Groups that have previously had cordial relations may become rivals (and vice versa)**. Indeed, psychological and biological responses **to out-group members** can change, depending on whether or not that out-group is perceived as threatening. For example, people exhibit greater pleasure—they smile—in response to the misfortunes of stereotypically competitive groups (e.g., investment bankers); however, this malicious pleasure is reduced when you provide participants with counter-stereotypic information (e.g., “investment bankers are working with small companies to help them weather the economic downturn). Competition between “us” and “them” can even distort our judgments of distance, making threatening out-groups seem much closer than they really are. These distorted perceptions can serve to amplify intergroup discrimination: the more different and distant “they” are, the easier it is to disrespect and harm them. Thus, not **all out-groups are treated the same: some elicit indifference whereas others become targets of antipathy. Stereotypically threatening groups are especially likely to be targeted with violence, but those** stereotypes can be tempered **with** other info**rmation.** **If perceptions of intergroup relations can be changed, individuals may overcome hostility toward perceived foes and become more responsive to one another’s grievances.** **The** flexible nature **of both group membership and intergroup relations offers reason to be** cautiously optimistic **about the potential for greater cooperation among groups in conflict** (be they black versus white or citizens versus police). One strategy is to bring multiple groups together around a common goal. For example, during the fiercely contested 2008 Democratic presidential primary process, Hillary Clinton and Barack Obama supporters gave more money to strangers who supported the same primary candidate (compared to the rival candidate). Two months later, after the Democratic National Convention, the supporters of both candidates coalesced around the party nominee—Barack Obama—and this bias disappeared. In fact, merely **creating a sense of** cohesion **between two competitive groups can increase empathy for the suffering of our rivals**. **These** sorts of **strategies** can help **reduce aggression toward hostile out-groups, which is** critical for creating more opportunities for constructive dialogue addressing greater social injustices. Of course, instilling a sense of common identity and cooperation is extremely difficult in entrenched intergroup conflicts, but when it happens, the benefits are obvious. Consider how the community leaders in New York City and Ferguson responded differently to protests against police brutality—in NYC political leaders expressed grief and concern over police brutality and moved quickly to make policy changes in policing, whereas the leaders and police in Ferguson responded with high-tech military vehicles and riot gear. In the first case, multiple groups came together with a common goal—to increase the safety of everyone in the community; in the latter case, the actions of the police likely reinforced the “us” and “them” distinctions. Tragically, these types of conflicts continue to roil the country. Understanding the psychology and neuroscience of social identity and intergroup relations cannot undo the effects of systemic racism and discriminatory practices; however, it can offer insights into the psychological processes responsible for escalating the tension between, for example, civilians and police officers. **Even in cases where it isn’t possible to create a common identity among groups in conflict, it may be possible to blur the boundaries between groups**. In one recent experiment, we sorted participants into groups—red versus blue team—competing for a cash prize. Half of the participants were randomly assigned to see a picture of a segregated social network of all the players, in which red dots clustered together, blue dots clustered together, and the two clusters were separated by white space. The other half of the participants saw an integrated social network in which the red and blue dots were mixed together in one large cluster. Participants who thought the two teams were interconnected with one another reported greater empathy for the out-group players compared to those who had seen the segregated network. Thus, reminding people that individuals could be connected to one another despite being from different groups may be another way to build trust and understanding among them. A mere month before Freddie Gray died in police custody, President Obama addressed the nation on the 50th anniversary of Bloody Sunday in Selma: “We do a disservice to the cause of justice by intimating that bias and discrimination are immutable, or that racial division is inherent to America. To deny…progress – our progress – would be to rob us of our own agency; our responsibility to do what we can to make America better." The president was saying that **we**, as a society, **have a responsibility to reduce prejudice and discrimination**. These recent findings from psychology and neuroscience indicate that we, as individuals, possess this capacity. Of course this capacity is not sufficient to usher in racial equality or peace. Even when the level of prejudice against particular out-groups decreases, it does not imply that the level of institutional discrimination against these or other groups will necessarily improve. **Ultimately, only** collective action **and** institutional evolution **can address systemic racism**. **The science is clear on one thing, though:** individual bias and discrimination are changeable**.** **Race-based prejudice and discrimination, in particular, are** created and reinforced by **many** social factors, **but they are** not inevitable consequences of **our** biology**.** Perhaps understanding how coalitional thinking impacts intergroup relations will make it easier for us to affect real social change going forward.

#### They will say it’s a heuristic---it’s a useless one that ignores details necessary for mass organizing and strips agency from black people, but giving up ground on progressive reform hamstrings resistance

Haider 18 [Asad, Phd History of Consciousness @ Santa Cruz. “Mistaken Identity: Race and Class in the Age of Trump.” Page 37-38)

During the peak of the Black Lives Matter movement, Afro-pessimist language spread rapidly on Twitter and Tumblr, encouraging a wide range of activists to describe police violence in terms of the suffering imposed upon “black bodies” and to try to monopolize the very category of death. It was a somewhat stupefying choice of words at a time when black people in Ferguson were constituting part of a global struggle to refuse to accept suffering, to refuse to die. As Robin D. G. Kelley has pointed out, reading black experience through trauma can easily slip into thinking of ourselves as victims and objects rather than agents, subjected to centuries of gratuitous violence that have structured and overdetermined our very being. In the argot of our day, “bodies”—vulnerable and threatening bodies—increasingly stand in for actual people with names, experiences, dreams, and desires.

But in fact, Kelley points out, “what sustained enslaved African people was a memory of freedom, dreams of seizing it, and conspiracies to enact it”—a heritage of resistance that is erased by the rhetoric of “black bodies.” Furthermore, Kelley argues, if we argue that state violence is merely a manifestation of antiblackness because that is what we see and feel, we are left with no theory of the state and have no way of understanding racialized police violence in places such as Atlanta and Detroit, where most cops are black, unless we turn to some metaphysical explanation.11

Here we get to the crux of the problem. The “metaphysical explanation”—the classic mode of ideological superstition—obscures not only the social relations of the state, but also the contradiction between mass insurgency and the rising black elite that claimed to represent it. Wilderson claims that Afro-pessimism seeks to “destroy the world” rather than build a better one, since the world is irredeemably founded on “antiblackness.” In reality, Afro-pessimism has served as an ideological ballast for the emergent bureaucracies in Ferguson and beyond, since the supposedly radical rhetoric of separatism and the reformism of the elite leadership have converged to foreclose the possibilities of building a mass movement. The “representatives” of the Black Lives Matter movement who got the most media play included the executive director of Saint Louis Teach for America, an organization that has played a driving role in the privatization of education and the assault on teachers’ unions. In fact, a group of these “representatives” enthusiastically met with the aggressively pro-charter and pro-testing secretary of education Arne Duncan during his visit to Ferguson—white civil society or not. If such tendencies continue unchecked, the only world that will be destroyed is the one in which poor black students can attend public school or expect to get a job with benefits.

#### There is no universal, libidinal economic drive for anti-blackness. It’s socially and economically constructed. Racial habits can be unmade.

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Fanon’s vantage point upon the world is his situated experience. He is trying to understand the inner psychic life of racism, not provide an account of the structure of human existence as a whole. Racism is not, of course, an integral part of the human psyche; it is a Social construct that has a psychic impact. Any effort to comprehend social distress that accompanies racism by reference to some a priori structure—be it the Oedipal Complex or the Collective Unconscious—is doomed to failure. [END PAGE 35]

Carl Jung sought to deepen and go beyond Freud's approach by arguing that the subconscious is grounded in a universal layer of the psyche—which he called “the collective unconscious.” This refers to inherited patterns of thought that exist in all human minds, regardless of specific culture or upbringing, and which manifest themselves in dreams, fairy tales, and myths. Jung referred to these universal patterns as “archetypes.” It may seem, on a superficial reading, that Fanon is drawing from Jung, since he discusses how white people tend to unconsciously assimilate views of blacks that are based on negative stereotypes. Even the most “progressive” white tends to think of blacks a certain way (such as “emotional,” “physical,” or “aggressive”), even as they disavow any racist animus on their part. However, Fanon denies that such collective delusions are part of a psychic structure; they are not permanent features of the mind. They are habits acquired from a series of social and cultural impositions. While they constitute a kind a collective unconscious on the part of many white people, they are not grounded in any universal “archetype.” The unconscious prejudices of whites do not derive from genes or nature, nor do they derive from some form independent of culture or upbringing. Fanon contends that Jung “confuses habit with instinct.”21

Fanon objects to Jung’s “collective unconscious” for the same reason that he rejects the notion of a black ontology. His phenomenological approach brackets out ontological claims on both a social and psychological level insofar as the examination of race and racism is concerned. He writes, “Neither Freud nor Adler nor even the cosmic Jung took the black man into consideration in the course of his research.”22

This does not mean that Fanon rejects their contributions tout court. He does not deny the existence of the unconscious. He only denies that the inferiority complex of blacks operates on an unconscious level. He does not reject the Oedipal Complex. He only denies that it explains (especially in the West Indies) the proclivity of the black “slave” to mimic the values of the white “master.” And as seen from his positive remarks on Lacan's theory of the mirror stage, he does not reject the idea of psychic structure. He only denies that it can substitute for an historical understanding of the origin of [END PAGE 36] neuroses .23 Fanon adopts a socio-genetic approach to a study of the psyche because that is what is adequate for the object of his analysis.

For Fanon, it is the relationship between the socio-economic and psychological that is of critical import. He makes it clear, insofar as the subject matter of his study is concerned, that the socio-economic is first of all responsible for affective disorders: “First, economic. Then, internalization or rather epidermalization of this inferiority.”24 Fanon never misses an opportunity to remind us that racism owes its origin to specific economic relations of domination- such as slavery, colonialism, and the effort to coopt sections of the working class into serving the needs of capital. It is hard to mistake the Marxist influence here. It does not follow, however, that what comes first in the order of time has conceptual or strategic priority. The inferiority complex is originally born from economic subjugation, but it takes on a life of its own and expresses itself in terms that surpass the economic. Both sides of the problem-the socio-economic and psychological-must be combatted in tandem: “The black man must wage the struggle on two levels; whereas historically these levels are mutually dependent, any unilateral liberation is flawed, and the worst mistake would be to believe their mutual dependence automatic.”25

On these grounds he argues that the problem of racism cannot be solved on a psychological level. It is not an “individual” problem; it is a social one. But neither can it be solved on a social level that ores the psychological. It is small wonder that although his name never appears in the book, Fanon was enamored of the work of Wilhelm Reich. This important Freudian-Marxist would no doubt feel affinity with Fanon's comment, “Genuine disalienation will have been achieved only when things, in the most materialist sense, have resumed their rightful place.”27

Hook, 21—Associate Professor of Psychology at Duquesne University (Derek, “Pilfered pleasure: on racism as “the theft of enjoyment”,” *Lacan and Race: Racism, Identity, and Psychoanalytic Theory*, Chapter 2, pg 36-39, dml)

What is immediately striking in these extracts is the role played by affect, or more accurately yet, by the “pained stimulation” of the aroused passions of enjoyment. What both authors highlight—and this speaks to the analytical value of the concept—is that forms of excess stimulation (the “negative pleasure” of jouissance) underlie and propel Symbolic and political constructions of otherness. Different cultural modes of enjoyment are, furthermore, fundamentally discordant. We have then not so much a “Clash of Civilizations”—to reference the Samuel Huntington’s (1997) much cited thesis—as a clash of enjoyments.

Moreover, the difficulty that we have in realizing “full” enjoyment—something that is impossible in Lacanian theory for “castrated” speaking beings—is dealt with by imagining the supposedly unimpaired and inevitably disturbing enjoyment possessed by cultural/racial/sexual others. In short, the fact that we cannot attain the jouissance we feel we deserve results in perceptions of an unhindered, illegitimate, and undeserved enjoyment on the part of others. As Sheldon George notes: “the other’s jouissance, or enjoyment, [is] … the very core around which … otherness articulates itself” (2016: 3). Political jealousy, as Žižek calls it, is thus (at least in part) the result of incompatibilities and more importantly yet, perceived sacrifices of jouissance.

Jouissance: unserviceable tool of political analysis?

Despite having offered only a brief introduction to the above Lacanian ideas, we should pause here for a moment to voice a number of prospective methodological and conceptual problems implied by the racism as (theft of) enjoyment thesis. Doing so will help us focus the expository comments to follow, and indeed, to highlight the potential analytical advantages the thesis may have to offer.

The first critique, which applies to a wide historical range of psychoanalytic theories of racism (see Cohen, 2002; Frosh 1989; Stavrakis 1999), is that of psychological reductionism. Simply put: the complexity of the various historical, discursive, and socioeconomic causes of racism are invariably deprioritized and accorded a peripheral explanatory role once the domain of the psychological is privileged. Accounts of the psychological factors underlying various instances of racism are thus not only de-historicizing and hopelessly generalizing; they are also invariably depoliticizing.

A second critique: is jouissance not a hopelessly open-ended concept? Virtually any cultural behaviour, bodily intensity or libidinal activity can, it seems, be considered to be an instance of jouissance. In view of racism, for example, the other’s enjoyment can refer to everything from their incomprehensible cultural customs and/or religious beliefs (epitomized, for example, in odd food and dress restrictions), to perceived aspects of their distinctive physicality/sensuality (their food, the way they dance, the sound of their music), to attributions of superabundant vitality (they are excessively promiscuous, religious, lazy, etc.)? The concept of jouissance seems thus to be both underdifferentiated and overly inclusive, applying to a potentially endless array of behaviors and experiences. Without a clearer sense of how to differentiate what qualifies as enjoyment and what does not, the concept loses analytical value.

A third line of critique: different modes of enjoyment are implied within the literature, without being properly distinguished. In Žižek’s descriptions of racism and jouissance, for example, jouissance is used broadly to refer to: visceral or passionate modes of experience (the “thrill of hate”); an array of enviable possessions (our “libidinal treasures”) perceived as under threat by cultural others; and a type of noxious “surplus vitality” possessed by such others. So, whose enjoyment are we most fundamentally concerned with in these notions of racism as jouissance, the other’s, or our own? What is the relationship between these two types of jouissance? And how are they related to a third mode, namely the “negative pleasure” of making—experiencing—such troubling attributions in the first place?

Fourth, there is ever-present problem of de-contextualization in “shorthand” applications of the term. This leads to a situation in which enjoyment itself is treated as a causative force beyond adequate consideration of a series of accompanying concepts (the frame of fantasy, the operation of the signifier, the role of the law, the “object a” as cause of desire) that necessarily accompany its proper psychoanalytic application. What auxiliary terms must thus be utilized alongside the concept if it is to serve us as a viable analytical tool?

Critique 1: the notion of enjoyment as psychologically reductionist

There is a crucial passage that is repeated in a number of Žižek’s earlier books (1992, 1993, 2005) and that serves as perhaps his most direct exposition of racism as the theft of enjoyment:

What is at stake in ethnic tensions is always [a kind of ] possession: the “other” wants to steal our enjoyment (by ruining our “way of life”) and/ or he has access to some secret, perverse enjoyment. In short, what gets on our nerves, what really bothers us about the “other” is the peculiar way he organizes his enjoyment (the smell of his food, his “noisy” songs and dances, his strange manners, his attitudes to work—in the racist perspective, the “other” is either a workaholic stealing our jobs or an idler living on our labour)” (1992: 165).

While this seems, in many ways, a gripping account, from a sociologist or historian’s perspective, the degree of reductionism is staggering. The multiple complex sociological, economic, and socio-historical variables underlying distinctive historical forms of racism are brushed aside in favor of a generalizing psychoanalytic formula. Racism = reaction to perception that the (perversely enjoying) other has stolen our enjoyment. This reduction of racism to an affective equation is evident also in Žižek’s precursor in this conceptual domain, Jacques-Alain Miller:

Why does the Other remain Other? What is the cause for our hatred of him, for our hatred of him in his very being? It is hatred of the enjoyment in the Other. This would be the most general formula for the modern racism we are witnessing today: a hatred of a particular way the Other enjoys … The question of tolerance or intolerance is … located on the level of tolerance or intolerance toward the enjoyment of the Other, the Other who essentially steals my own enjoyment (Miller, cited in Žižek 1993: 203).

The depoliticization (indeed, the implicit psychologization) inherent in such a conceptual move is surprising inasmuch it is something that Žižek has proved critical of elsewhere. In a 1998 text, for example, Žižek outlines the charge of psychological reductionism against standard psychoanalytic explanations of racism, which offer

a way of explaining racism that ignore … not only racism’s socioeconomic conditions but the sociosymbolic context of cultural values and identifications that generate reactions to the experience of ethnic otherness (1988: 154).

Surely this also applies to the racism as theft of enjoyment formula outlined above? Explanations of racism as jouissance are surely prone to psychological reductionism inasmuch as they often appear to privilege a series of psychoanalytic assumptions (drive, fantasy, libido, projection, etc.) as existing prior to—or independently of—considerations of economic, historical, political, and socio-symbolic context?

#### Legal strategies are a vital component in liberation for black women but actualization requires legal engagement---their method detracts

Regina Austin 89, Associate Professor of Law, University of Pennsylvania, ARTICLE: SAPPHIRE BOUND!, 1989 Wis. L. Rev. 539

Well, I think the time has come for us to get truly hysterical, to take on the role of "professional Sapphires" in a forthright way, to declare that we are serious about ourselves, and to capture some of the intellectual power and resources that are necessary to combat the systematic denigration of minority women. It is time for Sapphire to testify on her own behalf, in writing, complete with footnotes. 13¶ "To testify" means several different things in this context: to present the facts, to attest to their accuracy, and to profess a personal belief or conviction. The minority feminist legal scholar must be a witness in each of these senses. She must document the material legal existences of minority women. Her work should explore their concrete problems and needs, many of which are invisible even to minority lawyers because of gender and class differences. Moreover, a synthesis of the values, traditions, and codes that bind women of the same minority group to one another and that fuel their collective struggle is crucial to the enterprise. The intellectual product of the minority feminist scholar should incorporate in a formal fashion the ethical and moral consciousnesses of minority women, their aspirations, and their quest for liberation. Her partisanship and advocacy of a minority feminist jurisprudence should be frankly acknowledged and energetically defended. Because her scholarship is to be grounded in the material and ideological realities of minority women and in their cultural and political responses, its operative premises must necessarily be dynamic and primarily immanent; as the lives of minority women change, so too should the analysis.¶ Finally, the experiential is not to be abandoned by the minority female legal scholar. She must be guided by her life, instincts, sensibility [\*543] and politics. 14 The voice and vision reflected in her work should contain something of the essence of the culture that she has lived and learned; 15 imagine, if you can, writing a law review article embodying the spontaneity of jazz, the earthiness of the blues, or the vibrancy of salsa. 16¶ I have given some thought to the tenets that a black feminist or "womanish" 17 legal jurisprudence might pursue or embrace. Other approaches are imaginable, and I hope that this essay will encourage or provoke their articulation. "[M]isty humanism" and "simplistic assertions of a distinguishable . . . cultural and discursive practice" are not adequate. 18 Begging won't get it either: I am not sappy and do not care whether white men love me. I can think of nothing more debilitating than thinking ourselves dependent upon the good will and civility of those in a position to oppress us. While it is important to build coalitions with whites of both sexes and other people of color, black women will not prosper from them if we entirely muffle our indignation and negotiate as mere supplicants. Oh, no! We have paid our dues, done more than our share of the doing and the dying, and are entitled to prosper with everyone else.¶ We must write with an empowered and empowering voice. The chief sources of our theory should be black women's critiques of a society that is dominated by and structured to favor white men of wealth and power. We should also find inspiration in the modes of resistance black women mount, individually and collectively, on a daily basis in response to discrimination and exploitation. Our jurisprudence should [\*544] amplify the criticism and lend clarity and visibility to the positive transformative cultural parries that are overlooked unless close attention is given to the actual struggles of black women. In addition, our jurisprudence should create enough static to interfere with the transmission of the dominant ideology and jam the messages that reduce our indignation, limit our activism, misdirect our energies, and otherwise make us the (re)producers of our own subordination. By way of an alternative, a black feminist jurisprudence should preach the justness of the direct, participatory, grass-roots opposition black women undertake despite enormous material and structural constraints.¶ A thoroughly critical stance, high standards, and a sharp focus are absolutely essential to our scholarly mission. Whatever we do must be analytical and rigorously researched and reasoned, not to convince and please those who have the power to control our professional advancement, but to repay the debt we owe our grandmothers, mothers, and sisters whose invisibility and marginality we aim to ameliorate. Although critiques of the racism of white feminists and the sexism of male "race persons" are useful, 19 to my way of thinking they can be an abdication of the responsibility to shape an affirmative agenda that makes the lives of real black women the central focus. 20 Our scholarship must be accessible to an audience of black female law students, legal scholars, practitioners, and nonlegal activists. They are likely to be both sources of politically pragmatic criticism and programmatic grounding, and informants as to the authentic, spontaneous, imaginative counterhegemonic moves being made by black women fighting racial, sexual, and class oppression on the front lines of their everyday lives. As scholars, we in turn can aid their political mobilization with lucid analyses that offer broad and cogent perspectives of the structural constraints that produce their subordination and the material openings that must be exploited if further freedom is to be achieved. 21¶ It is imperative that our writing acknowledge and patently reflect that we are not the voices of a monolithic racial/sexual community that does not know class divisions or social and cultural diversity. This recognition should check the basically conservative impulse to rely on generalizations about racism and sexism that are the product of our own [\*545] experiences. 22 It should also make us vigilant about lapsing into outrageous themes which suggest that black people are united by biological essences that produce in all of us a refined instinctive sense of justice. 23 Our positions as "scholars" set us apart to some extent from the women about whom we write, and our work would be better if we acknowledged the distance and attempted to bridge it. For a start, we must accept that there is skepticism about both the law and intellectual pursuits 24 in our communities. It accordingly behooves us to eschew the role of self-annointed spokespersons for our race and sex and instead take our lead as teachers and scholars from the ongoing liberation politics of black women.¶ Moreover, we must be responsive to the attacks that are leveled against us as well-paid, relatively assimilated professionals. As we are validly critiqued, so should we critique. We are obliged, therefore, to look at the needs and problems of black women to determine the role black elites (male and female) have played in their creation or perpetuation. 25 Similarly, in seeking jurisprudential reference points in the wisdom of black women at the bottom of the status hierarchy, 26 we must reject the romanticization of their "difference." It is patronizing, tends to support our position as intermediaries, and ignores the role that state-tolerated violence, material deprivation, and the dominant ideology play in minority cultural production. We must not be deterred from maintaining a critical stance from which to assess what black women might do to improve their political and economic positions and to strengthen their ideological defenses. At the same time, however, we must scrupulously avoid the insensitive disparagement of black women that ignores the positive, hopeful, and life-affirming characteristics of their actual struggles, and thereby overlooks the basis for more overt political activity.¶ Our contributions will not be divisive to the cause of the liberation of minority peoples and women if our scholarship is based on the concrete, material conditions of black women. Anti-racist or anti-sexist scholarship that is overinclusive and abstract is dangerous because it [\*546] misconceives the often knotty structural nature of the conditions that are its subject. In addition, such scholarship frequently reflects the assumption that oppressed groups are pitted against one another in a competition for scarce attention and resources, with the victory going to the most downtrodden. (I call this phenomenon "the running of the oppression sweepstakes.") For example, the much-touted concept of the "feminization of poverty" would be fine if it did not obscure the reality that poverty varies with race, has a class dimension, and in many minority communities afflicts both sexes. 27 Black women in particular have much to gain from efforts to understand the complexity of the interaction of race, sex (including sexual orientation), and class factors in the creation of social problems. 28¶ The mechanics of undertaking a research project based on the concrete material and legal problems of black women are daunting. The research is hard to do, but I believe it can be done. I have twice embarked on such projects. My first effort concerned industrial insurance, the rip-off life insurance with the small face amounts that my mother and grandmother purchased. 29 I was stymied because of a lack of information going beyond my own experience regarding the motivations that prompt poor black people to spend so much for essentially burial protection. I have more nexus with, respect for, and intellectual curiosity about the cultures of poor black people than to mount a scholarly project on the assumption that the women in my family are typical of the whole. The second project grew out of my interest in the causes of excess death in minority communities or what is the unacknowledged genocide of the poor black, brown, and red peoples of America. 30 I [\*547] decided to start with the problem of infant mortality. The infant mortality rate for blacks was 18.2 per 1,000 live births in 1985 as compared with 9.3 per 1,000 live births for whites. 31 I thought that I would begin by examining the extent to which the vilification of the cultural modes and mores of low-income minority females affects the prenatal care they receive. The inquiry would then extend to the role the law might play in curbing the mistreatment or non-treatment of pregnant women of color. I have not entirely abandoned this one.¶ The problems these projects involve are difficult because they do not begin with a case and will not necessarily end with a new rule. The world with which many legal scholars deal is that found within the four corners of judicial opinions. If the decisions and the rubrics they apply pay no attention to race, sex, and class (and the insurance and malpractice cases generally do not), then the material conditions of minority females are nowhere to be found, and the legal aspects of the difficulties these conditions cause are nearly impossible to address as a matter of scholarly inquiry. It is thus imperative that we find a way to portray, almost construct for a legal audience, the contemporary reality of the disparate groups of minority women about whom we write. We really cannot do this without undertaking field research or adopting an interdisciplinary approach, relying on the empirical and ethnographic research of others. The latter route is the one that I have taken in this Article and elsewhere. 32¶ Interdisciplinary research provides additional benefits. It gets one out of the law school and among scholars who are supportive and receptive to modes of analysis that are not Eurocentric or patriarchal. I have found that academics from other parts of the university where I [\*548] teach supply the intellectual community, stimulation, and encouragement that are essential to doing research. Furthermore, black scholars from other disciplines have provided me with useful strategies for dealing with the hostility my intellectual agenda might evoke. ¶ Looking at legal problems against the context of non-legal perspectives has its dangers. The legal scholar's obligation to take the law seriously generally requires that her writing be legalistic -- that she show the inadequacy of the existing rules, and either propose clever manipulations of the doctrine that overcome the weaknesses exposed by her critique or draft model legislation. This approach tends to collapse the inquiries into what black people need and want, and what they are likely to get, into one. The conservatism that is an inherent part of traditional doctrinal legal analysis can be a stifling handicap for the black female researcher. Speculation concerning proposals that are not rule-bound and lawyer-controlled (like, for example, strategies by which poor women might increase their power to shape the gynecological services provided by health care facilities ostensibly serving them) 33 seems beyond the pale. That is utopian politics, not law or legal scholarship. Of course, black people get almost nowhere in terms of gaining and enforcing legal entitlements without also exercising their political clout or scaring white people. (Truly powerless people do not "get" rights on account of their helplessness, and the rights they do "get" are protected only so long as they are backed up by the threat of disruption.) Thus, the black feminist legal scholar must be able to think political and talk legal if need be. Her pedagogical mission should extend to educating black women about the political significance of their ordinary lives and struggles. She must translate their frustrations and aspirations into a language that both reveals their liberatory potential and supports the legal legitimacy of their activism and their demands. ¶ [\*549] The remedies we contemplate must go beyond intangibles. We must consider employing the law to create and sustain institutions and organizations that will belong to black women long after any movement has become quiescent and any agitation has died. Full utilization of the economic, political, and social resources that black women represent cannot depend on the demand of a society insincerely committed to an ethic of integration and equal opportunity.¶ Implementation of an agenda for black feminist legal scholarship and expanded study of the legal status of minority women in general will require the right sort of environmental conditions, such as receptive or at least tolerant non-minority publishers and a network of established academics engaged in similar pursuits. We minority female scholars must devote a bit of our sass to touting the importance of the perspective of minority women and the significance of their concerns to any list of acceptable law review topics. If anyone asks you to talk or write about anything related to your race or your sex, turn the opportunity into one for exploring the legal concerns of women of color.

#### Therapeutic notions of identity lay the groundwork for right-wing cooption and neoliberal instrumentaliation of the individual under the guise of an ethic of personal liberation

Foster 15 (George, professor at Stanford University, “The Therapeutic Spirit of Neoliberalism” p. 90-92)

What Caryl stylizes here as a “spiritual” stance is crucial for understanding how the New Right transformed the therapeutic ethos. It certainly did return to traditional themes of individual freedom and personal responsibility, but it understood, and advocated for, these ideals in a manner that demonstrated the substantive influence of the therapeutic ethos. As Konings has argued, “neoliberal discourses held out the promise of the chastening effects of ‘tough love,’ a self-help ethos that laid claim to the authentic spirit of the populist Republican tradition.”34 This claim echoes the insight of Bellah et al., that the therapeutic self can be understood as an intensification of culturally dominant strains of American history, most importantly, utilitarian and expressive individualism.35 Whereas utilitarian individualism is associated more with the attitudes necessary for corporate success, expressive individualism refers to ideas of self-fulfillment in the private sphere. By filtering therapeutic notions of autonomy, self-regulation, and self-fulfillment through these foundational American myths, the Right severed these notions from their connection to social democratization—which was now seen as economically and culturally enervating—and tethered them to a de-socialized ethic of self-actualization.

What made the shift to a right-wing version of therapeutic freedom easier to navigate was that both sides had become committed to an anti-statist and anti-paternalist vision of personal freedom. As Robin Blackburn has pointed out, Thatcher’s government simply gave this idea of personal freedom a conservative twist: “instead of controlling your own place of work, it became a question of owning your own home.”36 We can discern the therapeutic influence on the New Right in three key areas: the notion of market freedom and the “entrepreneur,” the role of the state, and the emphasis on personal responsibility. The reassertion of market freedom in neoliberalism was accompanied by a new construction of the heroic, self-made individual: the entrepreneur. In earlier, laissez-faire variants of capitalism, the entrepreneur symbolized an ideal of self-mastery, but also embodied the notion of sacrifice of self on behalf of duty, honor, and integrity. The entrepreneur’s economic success also served as a symbol of his virtue, evidenced by the capacity to subordinate immediate wants and needs to rational control and planning. In its neoliberal form, the figure of the entrepreneur is stripped of the vertical dimension of moral selfsacrifice, and accompanying notions of honor and duty. In its place, neoliberalism develops a notion of responsibility divorced from submission to collective ideas, as the responsibility for the management of one’s own life. This is in fact the crucial insight Michel Foucault arrives at in his study of economic neoliberalism in his 1978–1979 lectures at the Collège de France.37 Foucault notes here that the notion of strategic rationality employed to understand economic behavior in Anglo-American neoliberalism presents the activity of work as equivalent to seeking a revenue stream from one’s capital. The worker, Foucault explains, then “appears as a sort of enterprise for himself.”38 This means, 92 Political Theory 44(1) Foucault argues, that neoliberalism is a return to homo oeconomicus. However, this is not the partner of exchange of the naturalized realm of the putatively pre-political economic sphere of classical liberalism. Rather, “Homo oeconomicus is an entrepreneur, an entrepreneur of himself.”39 Foucault goes on to note that this idea has been expanded far beyond its original moorings in the economic realm. As a principle of strategic rationality, it now encompasses activities such as feeding one’s children, the decision to go to college, or taking time to bolster one’s professional network. All of these activities are describable as decisions to invest in and maximize one’s own individual capital. In a lecture series at Dartmouth College titled “About the Beginning of the Hermeneutics of the Self,” Foucault makes a pivotal distinction between what he calls “techniques of domination” and a “technology of the self.” While the former refers to techniques which allow individuals to be governed by imposing a will on them, compelling them to submit to certain objectives, the latter encompasses techniques which require individuals to monitor and to transform themselves. They are processes by which “the individual acts upon himself.”40 What Foucault calls “government” is the meeting point of these two techniques, where the techniques for controlling individuals are tied to the ways they monitor and control themselves. Instead of government through authoritative norms that are tied to the social roles that individuals inhabit, government now acts through the individual’s own capacity for choice. What is central to the new notion of entrepreneurial self-government, according to Dardot and Laval, is that it is now “a question of governing beings all of whose subjectivity must be involved in the activity they are required to perform.”41 In neoliberal forms of management, this has been actualized through creating spaces of competition within the culture of institutions. Management techniques such as evaluation, accountability measures, standardization of procedures, as self-monitoring make it possible to measure the individual worker’s conformity and involvement. This type of power-ata-distance, Dardot and Laval argue, exhorts the individual to “work on himself so as constantly to transform himself, improve himself, and make himself ever more efficient.”42 The audit culture developed within public management offers a good example of how these techniques exercise control through constructing frameworks of accountability for individual choice. Nikolas Rose has argued that these new forms of accountability have obliged “university departments, the hospital specialty, the not-for-profit organization delivering home care to the elderly,” to “organize their activities as if they were little businesses.”43 Areas of expertise previously insulated from political pressures through the protective power of professional autonomy have now been aligned with the new strategies of power through the new “grids of visibility” that render standardized operations comparable.