### 2ac dedev

**No impact to warming**

**Dedev is impossible and stopping the growth of technology is an existential risk**

**Anderson 3/6** (Ross Andersen is a freelance writer based out of Washington, D.C. He is a regular contributor to the technology channel at The Atlantic. Interviewing Nick Bostrom director of Oxford's Future of Humanity Institute. 2012, “We're Underestimating the Risk of Human Extinction,” http://www.theatlantic.com/technology/archive/2012/03/were-underestimating-the-risk-of-human-extinction/253821/#.T1axFWavNMs.facebook)

Bostrom: Well, again I think the definition of an existential risk goes beyond just extinction, in that it also includes the permanent destruction of our potential for desirable future development. Our permanent failure to develop the sort of technologies that would fundamentally improve the quality of human life would count as an existential catastrophe. I think there are vastly better ways of being than we humans can currently reach and experience. We have fundamental biological limitations, which limit the kinds of values that we can instantiate in our life---our lifespans are limited, our cognitive abilities are limited, our emotional constitution is such that even under very good conditions we might not be completely happy. And even at the more mundane level, the world today contains a lot of avoidable misery and suffering and poverty and disease, and I think the world could be a lot better, both in the transhuman way, but also in this more economic way. **The failure to ever realize those much better modes of being would count as an existential risk if it were permanent.** Another reason I haven't emphasized or advocated the retardation of technological progress as a means of mitigating existential risk is that it's a very hard lever to pull. **There are so many strong forces pushing for scientific and technological progress in so many different domains---**there are economic pressures, there is curiosity, there are all kinds of institutions and individuals that are invested in technology, so shutting it down is a very hard thing to do.

**Prefer our specific scenario over their vague evidence \_\_\_\_ would collapse the economy and lead to extinction**

Collapse causes transition wars --

Panzner, 8 [Panzner, New York Institute of Finance, 25-year veteran of the global stock, bond, and currency markets who has worked in New York and London for HSBC, Soros Funds, ABN Amro, Dresdner Bank, and JPMorgan Chase, 2008, Financial Armageddon: Protect Your Future from Economic Collapse, Revised and Updated Edition, p. 136-138]

Many will wonder whether the United States might renege on some of its financial obligations or even declare an outright default on its once AAA securities. Likely adding to a widespread sense of panic will be the exodus from an array of global fiat currencies into gold, silver, property, and other tangible assets, which can hold their value in a world of government finances run amok. Needless to say, systemic financial pressures and domino-like bank failures will make preservation of capital the utmost concern. Rising angst will also wreak havoc with links among markets, financial systems, economies, and countries. Many people could find themselves subject to stricter government controls or even find avenues closed off as a result of attempts to stem contagion effects. The widespread urge to withdraw will feed rising xenophobia, already inflamed by illegal immigration, unfair trade practices, and leaking borders. Playing to populist sentiment, politicians around the country will respond enthusiastically to calls for restrictions on foreigners. This will feed a brain drain, as scientists, students, and other temporary visa holders are left with little choice but to uproot and go elsewhere, further sapping America's economic resiliency. Continuing calls for curbs on the flow of finance and trade will inspire the United States and other nations to spew forth protectionist legislation like the notorious Smoot-Hawley bill. Introduced at the start of the Great Depression, it triggered a series of tit-for-tat economic responses, which many commentators believe helped turn a serious economic downturn into a prolonged and devastating global disaster, But if history is any guide, those lessons will have been long forgotten during the next collapse. Eventually, fed by a mood of desperation and growing public anger, restrictions on trade, finance, investment, and immigration will almost certainly intensify. Authorities and ordinary citizens will likely scrutinize the cross-border movement of Americans and outsiders alike, and lawmakers may even call for a general crackdown on nonessential travel. Meanwhile, many nations will make transporting or sending funds to other countries exceedingly difficult. As desperate officials try to limit the fallout from decades of ill-conceived, corrupt, and reckless policies, they will introduce controls on foreign exchange, foreign individuals and companies seeking to acquire certain American infrastructure assets, or trying to buy property and other assets on the (heap thanks to a rapidly depreciating dollar, will be stymied by limits on investment by noncitizens. Those efforts will cause spasms to ripple across economies and markets, disrupting global payment, settlement, and clearing mechanisms. All of this will, of course, continue to undermine business confidence and consumer spending. In a world of lockouts and lockdowns, any link that transmits systemic financial pressures across markets through arbitrage or portfolio-based risk management, or that allows diseases to be easily spread from one country to the next by tourists and wildlife, or that otherwise facilitates unwelcome exchanges of any kind will be viewed with suspicion and dealt with accordingly. The rise in isolationism and protectionism will bring about ever more heated arguments and dangerous confrontations over shared sources of oil, gas, and other key commodities as well as factors of production that must, out of necessity, be acquired from less-than-friendly nations. Whether involving raw materials used in strategic industries or basic necessities such as food, water, and energy, efforts to secure adequate supplies will take increasing precedence in a world where demand seems constantly out of kilter with supply. Disputes over the misuse, overuse, and pollution of the environment and natural resources will become more commonplace. Around the world, such tensions will give rise to full-scale military encounters, often with minimal provocation. In some instances, economic conditions will serve as a convenient pretext for conflicts that stem from cultural and religious differences. Alternatively, nations may look to divert attention away from domestic problems by channeling frustration and populist sentiment toward other countries and cultures. Enabled by cheap technology and the waning threat of American retribution, terrorist groups will likely boost the frequency and scale of their horrifying attacks, bringing the threat of random violence to a whole new level. Turbulent conditions will encourage aggressive saber rattling and interdictions by rogue nations running amok. Age-old clashes will also take on a new, more healed sense of urgency. China will likely assume an increasingly belligerent posture toward Taiwan, while Iran may embark on overt colonization of its neighbors in the Mideast. Israel, for its part, may look to draw a dwindling list of allies from around the world into a growing number of conflicts. Some observers, like John Mearsheimer, a political scientist at the University of Chicago, have even speculated that an "intense confrontation" between the United States and China is "inevitable" at some point. More than a few disputes will turn out to be almost wholly ideological. Growing cultural and religious differences will be transformed from wars of words to battles soaked in blood. Long-simmering resentments could also degenerate quickly, spurring the basest of human instincts and triggering genocidal acts. Terrorists employing biological or nuclear weapons will vie with conventional forces using jets, cruise missiles, and bunker-busting bombs to cause widespread destruction. Many will interpret stepped-up conflicts between Muslims and Western societies as the beginnings of a new world war.)

Collapse causes a struggle – turns mindset shift

Monbiot, 09 [Monbiot, columnist for The Guardian, has held visiting fellowships or professorships at the universities of Oxford (environmental policy), Bristol (philosophy), Keele (politics), Oxford Brookes (planning), and East London (environmental science, August 17, 2009, “Is there any point in fighting to stave off industrial apocalypse?,” online: <http://www.guardian.co.uk/commentisfree/cif-green/2009/aug/17/environment-climate-change>]

From the second and third observations, this follows: instead of gathering as free collectives of happy householders, survivors of this collapse will be subject to the will of people seeking to monopolise remaining resources. This will is likely to be imposed through violence. Political accountability will be a distant memory. The chances of conserving any resource in these circumstances are approximately zero. The human and ecological consequences of the first global collapse are likely to persist for many generations, perhaps for our species' remaining time on earth. To imagine that good could come of the involuntary failure of industrial civilisation is also to succumb to denial. The answer to your question – what will we learn from this collapse? – is nothing.

This is why, despite everything, I fight on. I am not fighting to sustain economic growth. I am fighting to prevent both initial collapse and the repeated catastrophe that follows. However faint the hopes of engineering a soft landing – an ordered and structured downsizing of the global economy – might be, we must keep this possibility alive. Perhaps we are both in denial: I, because I think the fight is still worth having; you, because you think it isn't.

Quick collapse causes worse environmental destruction

Rubin, 08 [Dani, Earth Editor for PEJ News, January 8, 2008, “Beyond Post-Apocalyptic Eco-Anarchism,” online: http://www.pej.org/html/modules.php?op=modload&name=News&file=article&sid=7133&mode=thread&order=0&thold=0.]

Unlike twenty-five years ago, people are now publicly, saying that our global civilization is a disease and that mankind is a plague, a planetary scourge. I admit that I find these sorts of metaphors alluring. There is finality, a sense of epistemological certainty in the notion that our species is cancerous due to its avaricious proclivities. It does seem that we are busily destroying the Garden of Eden. But this metaphor is incomplete, as are many metaphors. “What are we? Monsters, machines, animals, angels, humans...?” Of course, these are all possible answers, varied and complex patterns lurk in our self-definition. For me the best answer is, “We are the part of Nature that has forgotten that we are a part of nature.” (Some might say that we are in ‘complete denial’.) We fool ourselves. No matter how man-made our immediate environs, we are still a part of nature – deeply and richly so. We are a part of the pageant of life, and as I said at the start, I love life. We are part of an extraordinary flowering in the universe. Unlike twenty-five years ago, increasingly, people are adopting the anarcho-apocalyptic, civilization-must-fall-to-save-the-world attitude. It is a fairly clean and tight worldview, zealously bulletproof, and it scares me. I want the natural world, the greater community of life beyond our species, with all its beautiful and terrifying manifestations, and its vibrant landscapes to survive intact – I think about this a lot. A quick collapse of global civilization, will almost certainly lead to greater explosive damage to the biosphere, than a mediated slower meltdown. When one envisions the collapse of global society, one is not discussing the demise of an ancient Greek city-state, or even the abandonment of an empire like the Mayans. The end of our global civilization would not only result in the death of six billion humans, just wiping nature’s slate clean. We also have something like 5,000 nuclear facilities spread across the planet’s surface. And this is just one obvious and straightforward fact cutting across new radical arguments in favor of a quick fall. We have inserted ourselves into the web of life on planet Earth, into its interstitial fibers, over the last 500 years. We are now a big part of the world’s dynamic biological equation set – its checks and balances. If we get a “fever” and fall into social chaos, even just considering our non-nuclear toys laying about, the damage will be profound. It will be much more devastating than our new visionaries of post-apocalyptic paradise have prophesized. If one expands upon current examples of social chaos that we already see, like Afghanistan or Darfur, extrapolating them across the globe, encompassing Europe, Asia, North and South America, and elsewhere, then one can easily imagine desperate outcomes where nature is sacrificed wholesale in vain attempts to rescue human life. The outcomes would be beyond “ugly”; they would be horrific and enduring. That is why I cannot accept this new wave of puritanical anarcho-apocalyptic theology. The end-point of a quick collapse is quite likely to resemble the landscape of Mars, or even perhaps the Moon. I love life. I do not want the Earth turned barren. I think that those who are dreaming of a world returned to its wilderness state are lovely, naive romantics – dangerous ones. Imagine 100 Chernobyl’s spewing indelible death. Imagine a landscape over-run with desperate and starving humans, wiping out one ecosystem after another. Imagine endless tribal wars where there are no restraints on the use of chemical and biological weapons. Imagine a failing industrial infrastructure seeping massive quantities of deadly toxins into the air, water and soil. This is not a picture of primitive liberation, of happy post-civilized life working the organic farm on Salt Spring Island. I agree that we must change our ways. We desperately need to change our ways. Our global society is exploitative, unsustainable, and abuses the biosphere. We are in big trouble. However, coping out by calling for a hastened end to civilization is suicidal, and like all suicides, it does not fully consider what comes after – it is marked by a surplus of self-absorbed willfulness and a short-fall of thoughtful consideration. There is, however, a more reasonable sub-strain of eco-apocalyptic anarchism that makes a truly heartfelt argument: “The End is coming anyway. If we hasten it, we may save species ’x’ that is currently on the verge of extinction. We should accept that our species is doomed. Must we take everything down with us in a long, slow death?” I find this rhetoric particularly appealing because it awakens deep personal notions of romantic heroism in me. These are noble, caring thoughts. Unfortunately, life just isn’t quite so simple. Sure a quick crash might save a couple of emblematic species from extinction, for a while, but the near certain trade-off would be the desertification of whole continental areas of the planet, wiping out thousands of complete ecosystems.

**no transition – it’s empirically false, many prior recessions and the Great Depression – even despite mindset shifts away from capitalism, growth is still inevitable**

**Mead, 09 -** Senior Fellow in U.S. Foreign Policy at the Council on Foreign Relations (Walter Russell, The New Republic, “Only Makes You Stronger”, 2/4, <http://www.tnr.com/politics/story.html?id=571cbbb9-2887-4d81-8542-92e83915f5f8&p=2>)

But, in many other countries where capitalism rubs people the wrong way, this is not the case. On either side of the Atlantic, for example, the Latin world is often drawn to anti-capitalist movements and rulers on both the right and the left. Russia, too, has never really taken to capitalism and liberal society--whether during the time of the czars, the commissars, or the post-cold war leaders who so signally failed to build a stable, open system of liberal democratic capitalism even as many former Warsaw Pact nations were making rapid transitions. Partly as a result of these internal cultural pressures, and partly because, in much of the world, capitalism has appeared as an unwelcome interloper, imposed by foreign forces and shaped to fit foreign rather than domestic interests and preferences, many countries are only half-heartedly capitalist. When crisis strikes, they are quick to decide that capitalism is a failure and look for alternatives. So far, such half-hearted experiments not only have failed to work; they have left the societies that have tried them in a progressively worse position, farther behind the front-runners as time goes by. Argentina has lost ground to Chile; Russian development has fallen farther behind that of the Baltic states and Central Europe. Frequently, the crisis has weakened the power of the merchants, industrialists, financiers, and professionals who want to develop a liberal capitalist society integrated into the world. Crisis can also strengthen the hand of religious extremists, populist radicals, or authoritarian traditionalists who are determined to resist liberal capitalist society for a variety of reasons. Meanwhile, the companies and banks based in these societies are often less established and more vulnerable to the consequences of a financial crisis than more established firms in wealthier societies. As a result, developing countries and countries where capitalism has relatively recent and shallow roots tend to suffer greater economic and political damage when crisis strikes--as, inevitably, it does. And, consequently, financial crises often reinforce rather than challenge the global distribution of power and wealth. This may be happening yet again. None of which means that we can just sit back and enjoy the recession. History may suggest that financial crises actually help capitalist great powers maintain their leads--but it has other, less reassuring messages as well. If financial crises have been a normal part of life during the 300-year rise of the liberal capitalist system under the Anglophone powers, so has war. The wars of the League of Augsburg and the Spanish Succession; the Seven Years War; the American Revolution; the Napoleonic Wars; the two World Wars; the cold war: The list of wars is almost as long as the list of financial crises.

Growth is sustainable – technological advances prove
Baumol, Litan and Schramm, 2007 - William J, professor of economics at NYU, Robert E., Senior Fellow of Economic Studies at the Brookings Institute, and Carl J., President and chief executive officer of the Kauffman Foundation (Good Capitalism, Bad Capitalism, and the Economics of Growth and Prosperity, book)

One line of skepticism about growth arises from individuals and groups who worry that as the world’s population increases and economic growth continues, societies will use up scarce resources and, at the same time, degrade the environment. In the early 1970s, a group called the “Club of Rome” expressed such worries, fearing that eventually (and rather soon) the world would run out of energy and some commodities, so that growth couldn’t continue at anything like the existing pace. Today, there are those who believe, for similar reasons, that growth shouldn’t continue. The doomsayers who projected that economic growth would come to a standstill were wrong. Since 1975, total world economic output has increased more than sevenfold.2 On a per capita basis, world output is more than five times higher than it was thirty years ago. Growth in output, and therefore income, per person throughout the world advanced at a far more rapid pace (nearly ninefold) in the twentieth century than in any other century during the previous one thousand years (to the extent these things can be measured).3 Per capita output continues to increase because firms around the world continue to make more use of machines and information technology that enable workers to be more productive and because technology itself continues to advance, making it possible for consumers to use new products and services. There is good reason to hope that this process can and will continue, though there are some lurking dangers, including foolish actions by governments. But should growth continue? What about the supplies of energy that will be depleted in the process or the pollution that will be generated as ever more things are produced and used? Curiously, economists who tend to be quite rational in their lives urge the worriers to have faith—faith that continued technological progress powered by market incentives will ease these concerns. As it turns out, however, economists’ faith has roots in historical fact. In the early 1800s, Thomas R. Malthus famously predicted that the world’s population would eventually starve or, at the least, live at a minimal level of subsistence because food production could not keep pace with the growth of population. Technological advances since that time have proved him wrong. Through better farming techniques, the invention of new farming equipment, and continuing advances in agricultural science (especially the recent “green revolution” led by genetic engineering), food production has increased much more rapidly than population, so much so that in “real terms” (after adjusting for inflation), the price of food is much lower today than it was two hundred years ago, or for that matter, even fifty years ago. Farmers, who once accounted for more than 50 percent of the population at the dawn of the twentieth century in the United States, now comprise less than 2 percent of population— and are able to grow far more food at the same time.

### Heg Good Ext

#### 1: No peaceful transition – America will cling to a false unipolar reality post-transition

**Calleo 9** – David P. Calleo (University Professor at The Johns Hopkins University and Dean Acheson Professor at its Nitze School of Advanced International Studies (SAIS)) 2009 “Follies of Power: America’s Unipolar Fantasy” p. 4-5

It is tempting to believe that America’s recent misadventures will discredit and suppress our hegemonic longings and that, following the presidential election of 2008, a new administration will abandon them. But so long as our identity as a nation is intimately bound up with seeing ourselves as the world’s most powerful country, at the heart of a global system, hegemony is likely to remain the recurring obsession of our official imagination, the id´ee fixe of our foreign policy. America’s hegemonic ambitions have, after all, suffered severe setbacks before. Less than half a century has passed since the “lesson of Vietnam.” But that lesson faded without forcing us to abandon the old fantasies of omnipotence. The fantasies merely went into remission, until the fall of the Soviet Union provided an irresistible occasion for their return. Arguably, in its collapse, the Soviet Union proved to be a greater danger to America’s own equilibrium than in its heyday. Dysfunctional imaginations are scarcely a rarity – among individuals or among nations. “Reality” is never a clear picture that imposes itself from without. Imaginations need to collaborate. They synthesize old and new images, concepts, and ideas and fuse language with emotions – all according to the inner grammar of our minds. These synthetic constructions become our reality, our way of depicting the world in which we live. Inevitably, our imaginations present us with only a partial picture. As Walter Lippmann once put it, our imaginations create a “pseudo-environment between ourselves and the world.”2 Every individual, therefore, has his own particular vision of reality, and every nation tends to arrive at a favored collective view that differs from the favored view of other nations. When powerful and interdependent nations hold visions of the world severely at odds with one another, the world grows dangerous.

#### 2: Only the Aff solves – Even if hegemonic decline is inevitable, the plan will set up a smooth transition and prevent great power war

Dolman 6 (Everett, PhD and Professor of Comparative Military Studies @ US Air Force School of Advanced Air and Space Studies and Recipient of Central Intelligence’s Outstanding Intelligence Analyst Award, “ Toward a U.S. Grand Strategy in Space,” March 10th, Washington Roundtable on Science and Public Policy, http://www.marshall.org/article.php?id=408, EMM)

Dolman: Well, I think that some assumptions that you made are extremely problematic. You know, the Soviet Union launched twenty ASATs into space and those were the worst of debris smashing into other satellites. Did that cause a debris problem? No, because it is a planned orbital mechanics issue that the kinetic force of that engagement goes into the atmosphere and debris is burned up on reentry. There are thus ways to use weapons in space that don’t really cause a debris problem, and there are ways to use them that ac-tually clean up space in orbit. But also I agree with you. No hegemon, no empire, no state or business lasts forever. Does that mean that we should accelerate our own decline? No. It is important to do things to extend it. The United States inevitably will lose its power relative to the rest of the world, so it needs to set up the conditions that are seen as beneficial around the world in such a way that whoever replaces the United States is going to be in the same sort of liberal mode that the United States had been, the same type of benevolent hegemon or follow-on power. What it cannot do is set up a situation where the next power is likely to be antithetical to those ideas. What I am talking about is extending the period of American hegemony into the foreseeable future, not creating a permanent empire in that sense, but continuing to have a situation where there is a power to create and enforce some sort of order.

#### 3: Hegemony solves backlash—assumes their warrants

Fiammenghi 11. (Davide, postdoctoral fellow in the Department of Politics, Institutions, History at the University of Bologna. “The Security Curve and the Structure of International Politics.”

International Security, Spring 2011.) http://www.mitpressjournals.org/doi/pdf/10.1162/ISEC\_a\_00037

The same argument applies to offensive and defensive realism, on the one hand, and unipolar realism, on the other. Offensive and defensive realists agree that the concentration of power leads to balancing. In contrast, unipolar realists stress that the rise of a hegemon can exert a stabilizing effect on the international system. The two positions—balance of power versus hegemonic stability—seem irreconcilable, but I argue that they are not. A state that increases its power will experience balancing, but only as long as it is moving toward the absolute threshold. Once it reaches this threshold, balancing is no longer an option, and the state establishes hegemony. There is no contradiction between balance of power theories and hegemonic stability theories. Both are valid, depending on where the state is along the power continuum. Offensive, defensive, and unipolar realists have different conceptions of the meaning of international structure and the impact of that structure on states. As a synthesis of their views on structural incentives, the security curve corresponds to the international structure. According to Waltz, “Structures shape and shove” state behavior. Another way to express this concept is to say that states move along a power-security curve. When moving along the power continuum, states face either a decrease or an increase in their security. They cannot disregard these security externalities without considerable risk. Therefore, the shape of the curve compels states to think strategically, which in turn influences their behavior.

#### 4: Hegemony is durable -- status quo conditions of accommodation instead of containment as well as nuclear peace promote one power OR as long as status quo conditions of accommodation and nuclear peace prevail heg is durable.

Monteiro 11 - Nuno P., Assistant Professor of Political Science at Yale University (June 13, 2011, “BALANCING ACT WHY UNIPOLARITY MAY BE DURABLE,” http://www.nunomonteiro.org/wp-content/uploads/Nuno-Monteiro-Balancing-Act-20110613.pdf)

What is, then, wrong with the argument that unipolarity is indeed durable? Why are primacists not right? If the impact of the nuclear revolution on the structure of international politics reduces the salience of survival concerns for major powers, then unipolarity should necessarily last. 44 This should settle the debate on unipolar durability in favor of primacist views. Not so fast. Survival is indeed the first goal of states and, therefore, nuclear weapons, by guaranteeing state survival, eliminate the need for major powers to balance against a unipole. But states do not care only about survival. Economic growth is also important for states, for at least two reasons. First, states care about economic growth as an end in itself. 45 One of the primary raisons d’être of the state is, after all, the well-being of its citizens, defined largely in terms of material wealth. Second, and more importantly for the purposes of this paper, states care about economic growth also for security reasons. If a major power is prevented from continuing to grow economically, then its future security may be imperiled. Nothing ensures xthat nuclear weapons will continue to guarantee survival indefinitely. A major technological breakthrough, such as comprehensive missile defense, might erode the deterring effect of a survivable nuclear arsenal. Major powers therefore have strong incentives not to fall behind in economic terms. But this pursuit of wealth is subordinated to survival concerns. In other words, I expect major powers to pursue wealth only once the goal of state survival is fully ensured and in ways that do not undermine it. To borrow a concept from John Rawls, this means that survival has ‘lexical priority’ over all other state aims, including wealth creation. 46 What does this mean for balancing and, consequently, for the durability of a unipolar world? In the previous section, I introduced a revised logic of balancing focused exclusively on the goal of state survival. It is now time to expand it to account for the secondary goal of economic growth. This means that (2’) must be revised to include not only threats to state survival but also to their economic growth. In the expanded logic, then, states will (3’) balance against concentrated power to the extent that it threatens both these goals. Consequently, states will now balance until they minimize (4’’) both threats to their survival and to their economic growth. The expanded logic goes like this (with italics indicating change from the revised version above): 1) States care first and foremost about their own survival and only pursue other goals, such as wealth, to the extent they do not threaten survival; 2’’) An unmatched concentration of power in one state may threaten the survival of others as well as their pursuit of economic growth; 3’) To the extent that it does, other states will balance against concentrated power; 4’’) Threats to survival and to economic growth may be minimized short of amassing as much or more power than any other state; 5’) Balancing efforts will therefore not necessarily lead to shifts in the systemic balance-of-power; 6’) As a result, unmatched concentrations of power in one state may be longlasting. The result (6’) is the same. But the conditions of possibility for an unmatched concentration of power in one state to be long-lasting have changed. Now, the durability of unipolarity depends, beyond major powers’ guaranteed survival, on a second factor: the presence of international conditions that make the continuation of their economic growth possible. The absence of such conditions, by endangering the long-term ability of the state to maintain its deterrent capability, ultimately places the survival of the state at risk. Therefore, major powers have a strong incentive to balance against a unipole that is -- purposely or not -- containing their economic growth. This extends the conditions of possibility of a durable unipolar world from the structural to the strategic level. In a nutshell, if a major power’s economic growth is constrained by the unipole’s strategy then that major power has incentives to continue to balance against the unipole beyond the point at which nuclear weapons ensure its immediate survival. In sum, a strategy of containment on the part of the unipole, by constraining the economic growth of major powers, will lead the latter to balance, converting their latent capabilities into military power. Containment, therefore, leads major powers to balance beyond the point at which their immediate survival is guaranteed, up to the point at which they effect a shift in the systemic balance of power, bringing about the end of unipolarity. A strategy of accommodation, on the contrary, allows major powers to continue their economic growth, thus guaranteeing that their immediate ability to secure their own survival will not be eroded over time. By doing so, accommodation takes away the incentives major powers might have to balance beyond the point at which their immediate survival is guaranteed. Consequently, a strategy of accommodation -- when implemented under conditions in which survival may be guaranteed even in the absence of a systemic balance of power -- makes unipolarity durable.V. EMPIRICAL IMPLICATIONS AND ILLUSTRATION This section extracts empirical implications from my theory and tests the argument against the evolving empirical record. My “qualified durability” argument yields two empirical implications for contemporary world politics. First, for as long as the United States pursues a strategy of economic accommodation, major powers, all of which today possess a survivable nuclear arsenal, should not pursue further balancing against the United States. Second, in case the United States shifts towards a strategy of containment, major powers should initiate a balancing effort, increasing the rate at which they convert their latent power into military capabilities and pooling those capabilities together through the formation of alliances, eventually shifting the systemic balance of power and putting an end to unipolarity.

#### Empirical studies demonstrate that expanding trade solidifies global peace - overall rates of conflict have decreased as trade advanced

**Gartzke, 5** - associate professor of political science at Columbia University and author of a study on economic freedom and peace contained in the 2005 Economic Freedom of the World Report (Erik, “Future Depends on Capitalizing on Capitalist Peace,” 10/18, Windsor Star, http://www.cato.org/pub\_display.php?pub\_id=5133)

With terrorism achieving "global reach" and conflict raging in Africa and the Middle East, you may have missed a startling fact - we are living in remarkably peaceable times. For six decades, developed nations have not fought each other. France and the United States may chafe, but the resulting conflict pitted french fries against "freedom fries," rather than French soldiers against U.S. "freedom fighters." Tony Blair and Jacques Chirac had a nasty spat over the EU, but the English aren't going to storm Calais any time soon. The present peace is unusual. Historically, powerful nations are the most war prone. The conventional wisdom is that democracy fosters peace but this claim fails scrutiny. It is based on statistical studies that show democracies typically don't fight other democracies. Yet, the same studies show that democratic nations go to war about as much as other nations overall. And more recent research makes clear that only the affluent democracies are less likely to fight each other. Poor democracies behave much like non-democracies when it comes to war and lesser forms of conflict. A more powerful explanation is emerging from newer, and older, empirical research - the "capitalist peace." As predicted by Montesquieu, Adam Smith, Norman Angell and others, nations with high levels of economic freedom not only fight each other less, they go to war less often, period. Economic freedom is a measure of the depth of free market institutions or, put another way, of capitalism. The "democratic peace" is a mirage created by the overlap between economic and political freedom. Democracy and economic freedom typically co-exist. Thus, if economic freedom causes peace, then statistically democracy will also appear to cause peace. When democracy and economic freedom are both included in a statistical model, the results reveal that economic freedom is considerably more potent in encouraging peace than democracy, 50 times more potent, in fact, according to my own research. Economic freedom is highly statistically significant (at the one-per-cent level). Democracy does not have a measurable impact, while nations with very low levels of economic freedom are 14 times more prone to conflict than those with very high levels. But, why would free markets cause peace? Capitalism is not only an immense generator of prosperity; it is also a revolutionary source of economic, social and political change. Wealth no longer arises primarily through land or control of natural resources. New Kind of Wealth Prosperity in modern societies is created by market competition and the efficient production that arises from it. This new kind of wealth is hard for nations to "steal" through conquest. In days of old, when the English did occasionally storm Calais, nobles dreamed of wealth and power in conquered lands, while visions of booty danced in the heads of peasant soldiers. Victory in war meant new property. In a free market economy, war destroys immense wealth for victor and loser alike. Even if capital stock is restored, efficient production requires property rights and free decisions by market participants that are difficult or impossible to co-ordinate to the victor's advantage. The Iraqi war, despite Iraq's immense oil wealth, will not be a money-maker for the United States. Economic freedom is not a guarantee of peace. Other factors, like ideology or the perceived need for self-defence, can still result in violence. But, where economic freedom has taken hold, it has made war less likely. Research on the capitalist peace has profound implications in today's world. Emerging democracies, which have not stabilized the institutions of economic freedom, appear to be at least as warlike - perhaps more so - than emerging dictatorships. Yet, the United States and other western nations are putting immense resources into democratization even in nations that lack functioning free markets. This is in part based on the faulty premise of a "democratic peace." It may also in part be due to public perception. Everyone approves of democracy, but "capitalism" is often a dirty word. However, in recent decades, an increasing number of people have rediscovered the economic virtues of the "invisible hand" of free markets. We now have an additional benefit of economic freedom - international peace. The actual presence of peace in much of the world sets this era apart from others. The empirical basis for optimistic claims - about either democracy or capitalism - can be tested and refined. The way forward is to capitalize on the capitalist peace, to deepen its roots and extend it to more countries through expanding markets, development, and a common sense of international purpose. The risk today is that faulty analysis and anti-market activists may distract the developed nations from this historic opportunity.

#### The rise of the rest is inevitable, but absolute US power makes the transition safe – the alternative is transition wars

**Walton 7** - Lecturer in International Relations and Strategic Studies at the University of Reading in Reading, England, 07 [Dale C, “geopolitics and the great powers in the twenty-first century”, <http://books.google.com/books?id=AQLTD1R-47AC&printsec=frontcover&source=gbs_navlinks_s#v=onepage&q=&f=false>)

Although international political conditions surely will differ enormously in the coming decades from those of the middle 1940s,it would be grossly irresponsible for the United States to shrug off the burdens of great power status and return to the slumber that it once enjoyed.Almost certainly,if the United States had refused to take an active role in European politics in the middle of the twentieth century a world would have emerged in which American values would not have flourished – and even their survival on the North American continent would have been profoundly threatened. America's refusal to play a substantial role in the great power struggles of this century likely would have similarly deleterious effects**.** Importantly,if the United States withdraws to its hemisphere a third world war is far more likely. In a meta-region full of young, rising powers, the presence of a strategically mature superpower can be expected to have a stabilizing effect; the enormous military resources possessed by America compels would-be aggressors to consider carefully before launching a strategic adventure.Even more chillingly, as noted above,it is possible that the multipolar system could become sufficiently unbalanced that it would collapse, with a power such as China building a coalition that would allow it ultimately to emerge as the master of Eastern Eurasia and the greatest power in the world**.** The United States is the "court of last resort" protecting against such an eventuality. The latter possibility does not contradict the above argument that U.S. unipolarity is unsustainable – as an extra-Eurasian power lacking the ruthlessness to destroy potential great power competitors preventively, Washington simplycannot sustain unipolarity indefinitely.Nonetheless,while the emerging multi-polar system appears robust, it still should receive "care and feeding" other-wise, it is vulnerable to grossly unbalancing events, such as the creation of a very aggressive coalition dedicated to achieving Eurasian hegemony and willing, if necessary, to fight a third world war to achieve it. Most likely, such a coalition would not be able to simply bully it way to hegemony; it probably would have to fight, the result being a war enormously costly in blood, perhaps even one that would dwarf World War II in its price. If the oppressive coalition won, in turn, The multipolar system would be destroyed and the United States would face a competitor far more powerful than itself, and, in all likelihood, a world in which democracy and personal liberty would be in eclipse. In any case, it is a geopolitical imperative for the United States that no power or coalition attains hegemony in Eastern Eurasia, much less that an explicitly hostile state or coalition succeeds in doing so. If the United States is to guard its national interests successfully in this century, it is vital that it ensures that the transition from unipolarity to multipolarity occurs in as gentle a manner as possible**.** In this capacity,it is important to understand that the United States is in long-term relative decline, but, at the same time, to acknowledge that it has very great military, financial, and diplomatic resources at its disposal. If Washington deploys these resources wisely, it can maximize its security over the long term and minimize the probability of a great power war**.**

### A2 Enviro

**No impact or spillover—no broader environmental harm or domino effect. Low resilience claims are false**

**Ridder 2008** – PhD, School of Geography and Environmental Studies, University of Tasmania (Ben, Biodiversity And Conservation, 17.4, “Questioning the ecosystem services argument for biodiversity conservation”) \*ES = environmental services

The low resilience assumption

Advocates of the conservation of biodiversity tend not to acknowledge the distinction between resilient and sensitive ES. This ‘low resilience assumption’ gives rise to, and is reinforced by the almost ubiquitous claim within the conservation literature that ES depend on biodiversity.

An extreme example of this claim is made by the Ehrlichs in Extinction. They state that “all [ecosystem services] will be threatened if the rate of extinctions continues to increase” then observe that attempts to artificially replicate natural processes “are no more than partially successful in most cases. Nature nearly always does it better. When society sacrifices natural services for some other gain… it must pay the costs of substitution” (Ehrlich and Ehrlich 1982, pp. 95–96). This assertion—that the only alternative to protecting every species is a world in which all ES have been substituted by artificial alternatives—is an extreme example of the ‘low resilience assumption’. Paul Ehrlich revisits this flawed logic in 1997 i nhis response (with four co-authors) to doubts expressed by Mark Sagoff regarding economic arguments for species conservation (Ehrlich et al. 1997, p. 101).

The claim that ES depend on biodiversity is also notably present in the controversial Issues in Ecology paper on biodiversity and ecosystem functioning (Naeem et al. 1999) that sparked the debate mentioned in the introduction. This appears to reflect a general tendency among authors in this field (e.g., Hector et al. 2001; Lawler et al. 2002; Lyons et al. 2005). Although such authors may not actually articulate the low resilience assumption, presenting such claims in the absence of any clarification indicates its influence.

That the low resilience assumption is largely false is apparent in the number of examples of species extinctions that have not brought about catastrophic ecosystem collapse and decline in ES, and in the generally limited ecosystem influence of species on the cusp of extinction. These issues have been raised by numerous authors, although given the absence of systematic attempts to verify propositions of this sort, the evidence assembled is usually anecdotal and we are forced to trust that an unbiased account of the situation has been presented. Fortunately a number of highly respected people have discussed this topic, not least being the prominent conservation biologist David Ehrenfeld. In 1978 he described the ‘conservation dilemma’, which “arises on the increasingly frequent occasions when we encounter a threatened part of Nature but can find no rational reason for keeping it” (Ehrenfeld 1981, p. 177). He continued with the following observation:

Have there been permanent and significant ‘resource’ effects of the extinction, in the wild, of John Bartram’s great discovery, the beautiful tree Franklinia alatamaha, which had almost vanished from the earth when Bartram first set eyes upon it? Or a thousand species of tiny beetles that we never knew existed before or after their probable extermination? Can we even be certain than the eastern forests of the United States suffer the loss of their passenger pigeons and chestnuts in some tangible way that affects their vitality or permanence, their value to us? (p. 192)

Later, at the first conference on biodiversity, Ehrenfeld (1988) reflected that most species “do not seem to have any conventional value at all” and that the rarest species are “the ones least likely to be missed… § Marked 15:32 § by no stretch of the imagination can we make them out to be vital cogs in the ecological machine” (p. 215). The appearance of comments within the environmental literature that are consistent with Ehrenfeld’s—and from authors whose academic standing is also worthy of respect—is uncommon but not unheard of (e.g., Tudge 1989; Ghilarov 1996; Sagoff 1997; Slobodkin 2001; Western 2001).

The low resilience assumption is also undermined by the overwhelming tendency for the protection of specific endangered species to be justified by moral or aesthetic arguments, or a basic appeal to the necessity of conserving biodiversity, rather than by emphasising the actual ES these species provide or might be able to provide humanity. Often the only services that can be promoted in this regard relate to the ‘scientific’ or ‘cultural’ value of conserving a particular species, and the tourism revenue that might be associated with its continued existence. The preservation of such services is of an entirely different order compared with the collapse of human civilization predicted by the more pessimistic environmental authors.

The popularity of the low resilience assumption is in part explained by the increased rhetorical force of arguments that highlight connections between the conservation of biodiversity, human survival and economic profit. However, it needs to be acknowledged by those who employ this approach that a number of negative implications are associated with any use of economic arguments to justify the conservation of biodiversity.

# oceans—resilient

**Oceans resilient**

**Kennedy 2** (Victor, Coastal and Marine Ecosystems and Global Climate Change, http://www.pewclimate.org/projects/marine.cfm)

There is evidence that marine organisms and ecosystems are resilient to environmental change. Steele (1991) hypothesized that the biological components of marine systems are tightly coupled to physical factors, allowing them to respond quickly to rapid environmental change and thus rendering them ecologically adaptable. Some species also have wide genetic variability throughout their range, which may allow for adaptation to climate change.

# oceans—alt cause

**Alt causes doom solvency**

**Kunich 6** – Professor of Law, Appalachian School of Law (John, Killing Our Oceans, p 122-3, AG)

It is crucial, albeit perhaps counterintuitive, that we pay close attention to land-based activities even as we focus on marine hotspots. There are enormous threats to marine biodiversity that originate, not in the oceans, but on dry land in the coastal zones of the world. Part of the reason these threats are prevalent is that an estimated 67 percent of the entire global human population lives either on the coast or within 37 miles of the coast, and that percentage is increasing.14 These huge and growing populations often cause overutilization of fishing and other resources in coastal areas, habitat destruction and degradation, pollution (both organic and inorganic), eutrophication and related issues such as pathogenic bacteria and algal toxins, introduction of invasive species, watershed alteration, marine littering, and other harms to the nearby marine regions.15 Given that so many key marine centers of biodiversity reside in the near-coast coral reefs and continental shelf areas, it is of tremendous importance that our legal approach embrace appropriate controls over these land-based threats. Any plan that shortsightedly and narrowly focuses too much on ocean-based activities will, paradoxically, miss the boat.

### 2AC Condo Bad

#### Condo is a voter for deterrence – forces illogical 2ac argumentative interactions, undermines the depth of education and kills advocacy skills –no condo but a focus on pre round research sovles

### 2AC Security K

#### Framework – the k needs to prove the whole plan is bad --- key to take the plan out of the hands of technocratic elites

**Kuzemko 12** [Caroline Kuzemko, CSGR University of Warwick, Security, the State and Political Agency: Putting ‘Politics’ back into UK Energy, <http://www.psa.ac.uk/journals/pdf/5/2012/381_61.pdf>]

Both Hay (2007) and Flinders and Buller (2006) suggest that there are other forms that depoliticisation can take, or in the terminology of Flinders and Buller ‘tactics’ which politicians can pursue in order to move a policy field to a more indirect governing relationship (Flinders and Buller 2006: 296). For the purposes of understanding the depoliticisation of UK energy policy, however, two of Colin Hay’s forms of depoliticisation are most useful: the ‘… offloading of areas of formal political responsibility to the market…’ and the passing of policymaking responsibility to quasipublic, or independent, authorities (Hay 2007: 82-3). 1 What each of these forms of depoliticisation has in common is the degree to which they can serve, over time, to reduce political capacity by removing processes of deliberation and contestation, thereby reducing the ability for informed agency and choice. In that politics can be understood as being inclusive of processes of deliberation, contestation, informed agency and collective choice the lack of deliberation and capacity for informed agency would result in sub-optimal politics (Hay 2007: 67; cf. Gamble 2000; Wood 2011; Jenkins 2011). There seems little doubt that, with regard to energy as a policy area, the principal of establishing a more indirect governing system had become accepted by UK political elites. One of the very few close observers of UK energy policy from the 1980s to early 2000s claims that both Conservative and New Labour politicians had actively sought to remove energy from politics, making it an ‘economic’ subject: From the early 1980s, British energy policy, and its associated regulatory regime, was designed to transform a state-owned and directed sector into a normal commodity market. Competition and 1 "These"forms"are"referred"to"elsewhere"by"the"author"as"‘marketised’"and"‘technocratic’"depoliticisation"(Kuzemko" 2012b:").liberalization would, its architects hoped, take energy out of the political arena… Labour shared this vision and hoped that energy would drop off the political agenda…. (Helm 2003: 386) 2 As already suggested this paper considers the intention to depoliticise energy to have been reasonably successful. By the early 2000s the Energy Ministry had been disbanded, there was little or no formal Parliamentary debate, energy was not represented at Cabinet level, responsibility for the supply of energy had been passed to the markets, it was regulated by an independent body, and the (cf. Kuzemko 2012b). Furthermore, the newly formed Energy Directorate within the Department of Trade and Industry (DTI), which now had responsibility for energy policy, had no specific energy mandates but instead mandates regarding encouraging the right conditions for business with an emphasis on competition (Helm et al 1989: 55; cf. Kuzemko 2012b: 107). As feared by various analysts who write about depoliticisation as a sub-optimal form of politics, these processes of depoliticisation had arguably resulted in a lack of deliberation about energy and its governance outside of narrow technocratic elite circles. Within these circles energy systems were modelled, language was specific and often unintelligible to others, including generalist politicians or wider publics, and this did, indeed, further encourage a high degree of disengagement with the subject (cf. Kern 2010; Kuzemko 2012b; Stern 1987). Technical language and hiring practices that emphasised certain forms of economic education further isolated elite technocratic circles from political contestation and other forms of knowledge about energy. Arguably, by placing those actors who have been elected to represent the national collective interest at one remove from processes of energy governance the result was a lack of formal political capacity in this policy field. It is worth, briefly, at this point reiterating the paradoxical nature of depoliticisation. Whilst decisions to depoliticise are deeply political, political capacity to deliberate, contest and act in an issue area can be reduced through these processes. Depoliticisation has been an ongoing form of governing throughout the 20 th century it may (Burnham 2001: 464), however, be particularly powerful and more difficult to reverse when underpinned by increasingly dominant ideas about how best to govern. For example Hay, in looking for the domestic sources of depoliticisation in the 1980s and 1990s, suggests that these processes were firmly underpinned by neoliberal and public choice ideas not only about the role of the state but also about the ability for political actors to make sound decisions relating, in particular, to economic governance (Hay 2007: 95-99). Given the degree to which such ideas were held increasingly to be legitimate over this time period depoliticisation was, arguably, genuinely understood by many as a process that would result in better governance (Interviews 1, 2, 3, 15 cf. Hay 2007: 94; Kern 2010). This to a certain extent makes decisions to depoliticise appear both less instrumental but also harder to reverse given the degree to which such ideas become further entrenched via processes of depoliticisation (cf. Kuzemko 2012b: 61-66; Wood 2011: 7).

#### Permutation do the plan and

#### Hegemonic strategy inevitable

Calleo, 10 [David P, “American Decline Revisited”, Director European Studies Program and Professor @ SAIS, *Survival*, 52:4, 215 – 227]

The history of the past two decades suggests that adjusting to a plural world is not easy for the United States. As its economic strength is increasingly challenged by relative decline, it clings all the more to its peerless military prowess. As the wars in Iraq and Afghanistan have shown, that overwhelming military power, evolved over the Cold War, is less and less effective. In many respects, America's geopolitical imagination seems frozen in the posture of the Cold War. The lingering pretension to be the dominant power everywhere has encouraged the United States to hazard two unpromising land wars, plus a diffuse and interminable struggle against 'terrorism'. Paying for these wars and the pretensions behind them confirms the United States in a new version of Cold War finance. Once more, unmanageable fiscal problems poison the currency, an old pathology that firmly reinstates the nation on its path to decline. It was the hegemonic Cold War role, after all, that put the United States so out of balance with the rest of the world economy. In its hegemonic Cold War position, the United States found it necessary to run very large deficits and was able to finance them simply by creating and exporting more and more dollars. The consequence is today's restless mass of accumulated global money. Hence, whereas the value of all global financial assets in 1980 was just over 100% of global output, by 2008, even after the worst of the financial implosion, that figure had exploded to just under 300%.25 Much of this is no doubt tied up in the massive but relatively inert holdings of the Chinese and Japanese. But thanks to today's instantaneous electronic transfers, huge sums can be marshalled and deployed on very short notice. It is this excess of volatile money that arguably fuels the world's great recurring bubbles. It can create the semblance of vast real wealth for a time, but can also (with little notice) sow chaos in markets, wipe out savings and dry up credit for real investment. What constitutes a morbid overstretch in the American political economy thus ends up as a threat to the world economy in general. To lead itself and the world into a more secure future the United States must put aside its old, unmeasured geopolitical ambitions paid for by unlimited cheap credit. Instead, the United States needs a more balanced view of its role in history. But America's post-Soviet pundits have, unfortunately, proved more skilful at perpetuating outmoded dreams of past glory than at promoting the more modest visions appropriate to a plural future. One can always hope that newer generations of Americans will find it easier to adjust to pluralist reality. The last administration, however, was not very encouraging in this regard. III What about Barack Obama? So far, his economic policy has shown itself probably more intelligent and certainly more articulate than his predecessor's. His thinking is less hobbled by simple-minded doctrines. It accepts government's inescapable role in regulating markets and providing a durable framework for orderly governance and societal fellowship. To be sure, the Obama administration, following in the path of the Bush administration, has carried short-term counter-cyclical stimulation to a previously unimagined level. Perhaps so radical an expansion of credit is unavoidable under present circumstances. The administration is caught between the need to rebalance by scaling back and the fear that restraint applied now will trigger a severe depression. Obama's chief aide, Rahm Emanuel, is famous for observing: 'Rule one: Never allow a crisis to go to waste. They are opportunities to do big things.'26 So far, Obama's administration has made use of its crisis to promote an unprecedented expansion of welfare spending.27 Much of the spending is doubtless good in itself and certainly serves the administration's strong counter-cyclical purposes. But at some point the need to pass from expansion to stabilisation will presumably be inescapable. Budget cuts will have to be found somewhere, and demographic trends suggest that drastic reductions in civilian welfare spending are unlikely. Elementary prudence might suggest that today's financial crisis is an ideal occasion for America's long-overdue retreat from geopolitical overstretch, a time for bringing America's geopolitical pretensions into harmony with its diminishing foreign possibilities and expanding domestic needs. The opportunities for geopolitical saving appear significant. According to the Congressional Budget Office (CBO), current military plans will require an average military budget of $652bn (in 2010 dollars) each year through 2028. The estimate optimistically assumes only 30,000 troops will be engaged abroad after 2013. As the CBO observes, these projections exceed the peak budgets of the Reagan administration's military build-up of the mid-1980s (about $500bn annually in 2010 dollars). This presumes a military budget consuming 3.5% of GDP through 2020.28 Comparable figures for other nations are troubling: 2.28% for the United Kingdom, 2.35% for France, 2.41% for Russia and 1.36% for China.29 Thus, while the financial crisis has certainly made Americans fear for their economic future, it does not yet seem to have resulted in a more modest view of the country's place in the world, or a more prudent approach to military spending. Instead, an addiction to hegemonic status continues to blight the prospects for sound fiscal policy. Financing the inevitable deficits inexorably turns the dollar into an imperial instrument that threatens the world with inflation.

**No root cause of war**

Moore, 04 [Dir. Center for Security Law @ University of Virginia, 7-time Presidential appointee, & Honorary Editor of the American Journal of International Law, Solving the War Puzzle: Beyond the Democratic Peace, John Norton Moore, pages 41-2]

If major interstate war is predominantly a product of a synergy between a potential nondemocratic aggressor and an absence of effective deterrence, what is the role of the many traditional "causes" of war? Past, and many contemporary, theories of war have focused on the role of specific disputes between nations, ethnic and religious differences, arms races, poverty or social injustice, competition for resources, incidents and accidents, greed, fear, and perceptions of "honor," or many other such factors. Such factors may well play a role in motivating aggression or in serving as a means for generating fear and manipulating public opinion. The reality, however, is that while some of these may have more potential to contribute to war than others, there may well be an infinite set of motivating factors, or human wants, motivating aggression. It is not the independent existence of such motivating factors for war but rather the circumstances permitting or encouraging high risk decisions leading to war that is the key to more effectively controlling war. And the same may also be true of democide. The early focus in the Rwanda slaughter on "ethnic conflict," as though Hutus and Tutsis had begun to slaughter each other through spontaneous combustion, distracted our attention from the reality that a nondemocratic Hutu regime had carefully planned and orchestrated a genocide against Rwandan Tutsis as well as its Hutu opponents.I1 Certainly if we were able to press a button and end poverty, racism, religious intolerance, injustice, and endless disputes, we would want to do so. Indeed, democratic governments must remain committed to policies that will produce a better world by all measures of human progress. The broader achievement of democracy and the rule of law will itself assist in this progress. No one, however, has yet been able to demonstrate the kind of robust correlation with any of these "traditional" causes of war as is reflected in the "democratic peace." Further, given the difficulties in overcoming many of these social problems, an approach to war exclusively dependent on their solution may be to doom us to war for generations to come. A useful framework in thinking about the war puzzle is provided in the Kenneth Waltz classic Man, the State, and War,12 first published in 1954 for the Institute of War and Peace Studies, in which he notes that previous thinkers about the causes of war have tended to assign responsibility at one of the three levels of individual psychology, the nature of the state, or the nature of the international system. This tripartite level of analysis has subsequently been widely copied in the study of international relations. We might summarize my analysis in this classical construct by suggesting that the most critical variables are the second and third levels, or "images," of analysis. Government structures, at the second level, seem to play a central role in levels of aggressiveness in high risk behavior leading to major war. In this, the "democratic peace" is an essential insight. The third level of analysis, the international system, or totality of external incentives influencing the decision for war, is also critical when government structures do not restrain such high risk behavior CONTINUED - NO TEXT REMOVED... MOORE CONTINUED - NO TEXT REMOVED... on their own. Indeed, nondemocratic systems may not only fail to constrain inappropriate aggressive behavior, they may even massively enable it by placing the resources of the state at the disposal of a ruthless regime elite. It is not that the first level of analysis, the individual, is unimportant. I have already argued that it is important in elite perceptions about the permissibility and feasibility of force and resultant necessary levels of deterrence. It is, instead, that the second level of analysis, government structures, may be a powerful proxy for settings bringing to power those who may be disposed to aggressive military adventures and in creating incentive structures predisposing to high risk behavior. We should keep before us, however, the possibility, indeed probability, that a war/peace model focused on democracy and deterrence might be further usefully refined by adding psychological profiles of particular leaders, and systematically applying other findings of cognitive psychology, as we assess the likelihood of aggression and levels of necessary deterrence in context. A post-Gulf War edition of Gordon Craig and Alexander George's classic, Force and Statecraft,13 presents an important discussion of the inability of the pre-war coercive diplomacy effort to get Saddam Hussein to withdraw from Kuwait without war.14 This discussion, by two of the recognized masters of deterrence theory, reminds us of the many important psychological and other factors operating at the individual level of analysis that may well have been crucial in that failure to get Hussein to withdraw without war. We should also remember that nondemocracies can have differences between leaders as to the necessity or usefulness of force and, as Marcus Aurelius should remind us, not all absolute leaders are Caligulas or Neros. Further, the history of ancient Egypt reminds us that not all Pharaohs were disposed to make war on their neighbors. Despite the importance of individual leaders, however, we should also keep before us that major international war is predominantly and critically an interaction, or synergy, of certain characteristics at levels two and three, specifically an absence of democracy and an absence of effective deterrence. Yet another way to conceptualize the importance of democracy and deterrence in war avoidance is to note that each in its own way internalizes the costs to decision elites of engaging in high risk aggressive behavior. Democracy internalizes these costs in a variety of ways including displeasure of the electorate at having war imposed upon it by its own government. And deterrence either prevents achievement of the objective altogether or imposes punishing costs making the gamble not worth the risk.I5 VI Testing the Hypothesis Theory without truth is but costly entertainment. HYPOTHESES, OR PARADIGMS, are useful if they reflect the real world better than previously held paradigms. In the complex world of foreign affairs and the war puzzle, perfection is unlikely. No general construct will fit all cases even in the restricted category of "major interstate war"; there are simply too many variables. We should insist, however, on testing against the real world and on results that suggest enhanced usefulness over other constructs. In testing the hypothesis, we can test it for consistency with major wars; that is, in looking, for example, at the principal interstate wars in the twentieth century, did they present both a nondemocratic aggressor and an absence of effective deterrence?' And although it is by itself not going to prove causation, we might also want to test the hypothesis against settings of potential wars that did not occur. That is, in nonwar settings, was there an absence of at least one element of the synergy? We might also ask questions about the effect of changes on the international system in either element of the synergy; that is, what, in general, happens when a totalitarian state makes a transition to stable democracy or vice versa? And what, in general, happens when levels of deterrence are dramatically increased or decreased?

#### No prior questions – prefer rational choice theory

**Owen, 02** [David Owen, Reader of Political Theory at the Univ. of Southampton, Millennium Vol 31 No 3 2002 p. 655-7]

Commenting on the ‘philosophical turn’ in IR, Wæver remarks that **‘[a] frenzy for** words like “**epistemology**” and “ontology” often signals this philosophical turn’, although he goes on to comment that these terms are often used loosely.4 However, loosely deployed or not, it is clear that debates concerning ontology and epistemology play a central role in the contemporary IR theory wars. In one respect, this is unsurprising since it is a characteristic feature of the social sciences that periods of disciplinary disorientation involve recourse to reflection on the philosophical commitments of different theoretical approaches, and there is no doubt that such reflection can play a valuable role in making explicit the commitments that characterise (and help individuate) diverse theoretical positions. Yet, such a philosophical turn is not without its dangers and I will briefly mention three before turning to consider a confusion that has, I will suggest, helped to promote the IR theory wars by motivating this philosophical turn. The first danger with the philosophical turn is that it **has an** inbuilt **tendency to** prioritise issues of ontology and **epistemology** over **explanatory** and/or interpretive **power** as if the latter two were merely a simple function of the former. But while the explanatory and/or interpretive power of a theoretical account is not wholly independent of its ontological and/or epistemological commitments (otherwise criticism of these features would not be a criticism that had any value), it is by no means clear that it is, in contrast, wholly dependent on these philosophical commitme

nts. Thus, for example, one need not be sympathetic to rational choice theory to recognise that it can provide powerful accounts of certain kinds of problems, such as the tragedy of the commons in which dilemmas of collective action are foregrounded. It may, of course, be the case that the advocates of rational choice theory cannot give a good account of why this type of theory is powerful in accounting for this class of problems (i.e., how it is that the relevant actors come to exhibit features in these circumstances that approximate the assumptions of rational choice theory) and, if this is the case, it is a philosophical **weakness**—but this does not undermine the point that, for a certain class of problems, rational choice theory may provide the best account available to us. In other words, while the critical judgement of theoretical accounts in terms of their ontological and/or epistemological sophistication is one kind of critical judgement, it is not the only or even necessarily the most important kind. The second danger run by the philosophical turn is that because prioritisation of ontology and epistemology promotes theory-construction from philosophical first principles, it cultivates a theory-driven rather than problem-driven approach to IR. Paraphrasing Ian Shapiro, the point can be put like this: since it is the case that there is always a plurality of possible true descriptions of a given action, event or phenomenon, the challenge is to decide which is the most apt in terms of getting a perspicuous grip onthe action, event or phenomenon in question given the purposes of the inquiry; yet, from this standpoint, ‘theory-driven work is part of a reductionist program’ in that it ‘dictates always opting for the description that calls for the explanation that flows from the preferred model or theory’.5 The justification offered for this strategy rests on the mistaken belief that it is necessary for social science because general explanations are required to characterise the classes of phenomena studied in similar terms. However, as Shapiro points out, this is to misunderstand the enterprise of science since ‘whether there are general explanations for classes of phenomena is a question for social-scientific inquiry, not to be prejudged before conducting that inquiry’.6 Moreover, this strategy easily slips into the promotion of the pursuit of generality over that of empirical validity. The third danger is that the preceding two combine to encourage the formation of a particular image of disciplinary debate in IR—what might be called (only slightly tongue in cheek) ‘the Highlander view’—namely, an image of warring theoretical approaches with each, despite occasional temporary tactical alliances, dedicated to the strategic achievement of sovereignty over the disciplinary field. It encourages this view because the turn to, and prioritisation of, ontology and epistemology stimulates the idea that there can only be one theoretical approach which gets things right, namely, the theoretical approach that gets its ontology and epistemology right. This image feeds back into IR exacerbating the first and second dangers, and so a potentially vicious circle arises.

#### Rejection of securitization causes the state to become more interventionist—turns the K

Tara **McCormack, ’10**, is Lecturer in International Politics at the University of Leicester and has a PhD in International Relations from the University of Westminster. 2010, (Critique, Security and Power: The political limits to emancipatory approaches, page 127-129)

The following section will briefly raise some questions about the rejection of the old security framework as it has been taken up by the most powerful institutions and states. Here we can begin to see the political limits to critical and emancipatory frameworks. In an international system which is marked by great power inequalities between states, the rejection of the old narrow national interest-based security framework by major international institutions, and the adoption of ostensibly emancipatory policies and policy rhetoric, has the consequence of **problematising weak or unstable states** and allowing international institutions or major states a more interventionary role, yet without establishing mechanisms by which the citizens of states being intervened in might have any control over the agents or agencies of their emancipation. Whatever the problems associated with the pluralist security framework **there were at least formal and clear demarcations**. This has the consequence of **entrenching international power inequalities** and allowing for a shift towards a hierarchical international order in which the citizens in weak or unstable states may arguably have even less freedom or power than before. Radical critics of contemporary security policies, such as human security and humanitarian intervention, argue that we see an assertion of Western power and the creation of liberal subjectivities in the developing world. For example, see Mark Duffield’s important and insightful contribution to the ongoing debates about contemporary international security and development. Duffield attempts to provide a coherent empirical engagement with, and theoretical explanation of, these shifts. Whilst these shifts, away from a focus on state security, and the so-called merging of security and development are often portrayed as positive and progressive shifts that have come about because of the end of the Cold War, Duffield argues convincingly that these shifts are highly problematic and unprogressive. For example, the rejection of sovereignty as formal international equality and a presumption of nonintervention has eroded the division between the international and domestic spheres and led to an international environment in which Western NGOs and powerful states have a major role in the governance of third world states. Whilst for supporters of humanitarian intervention this is a good development, Duffield points out the depoliticising implications, drawing on examples in Mozambique and Afghanistan. Duffield also draws out the problems of the retreat from modernisation that is represented by sustainable development. The Western world has moved away from the development policies of the Cold War, which aimed to develop third world states industrially. Duffield describes this in terms of a new division of human life into uninsured and insured life. Whilst we in the West are ‘insured’ – that is we no longer have to be entirely self-reliant, we have welfare systems, a modern division of labour and so on – sustainable development aims to teach populations in poor states how to survive in the absence of any of this. Third world populations must be taught to be self-reliant, they will remain uninsured. Self-reliance of course means **the condemnation of millions to** **a barbarous life of inhuman bare survival**. Ironically, although sustainable development is celebrated by many on the left today, by leaving people to fend for themselves rather than developing a society wide system which can support people, sustainable development actually leads to a less human and humane system than that developed in modern capitalist states. Duffield also describes how many of these problematic shifts are embodied in the contemporary concept of human security. For Duffield, we can understand these shifts in terms of Foucauldian biopolitical framework, which can be understood as a regulatory power that seeks to support life through intervening in the biological, social and economic processes that constitute a human population (2007: 16). Sustainable development and human security are for Duffield technologies of security which aim to *create* self-managing and self-reliant subjectivities in the third world, which can then survive in a situation of serious underdevelopment (or being uninsured as Duffield terms it) without causing security problems for the developed world. For Duffield this is all driven by a neoliberal project which seeks to control and manage uninsured populations globally. Radical critic Costas Douzinas (2007) also criticises new forms of cosmopolitanism such as human rights and interventions for human rights as a triumph of American hegemony. Whilst we are in agreement with critics such as Douzinas and Duffield that these new security frameworks cannot be empowering, and ultimately lead to more power for powerful sta**tes**, we need to understand why these frameworks have the effect that they do. We can understand that these frameworks have political limitations without having to look for a specific plan on the part of current powerful states. In new security frameworks such as human security we can see the political limits of the framework proposed by critical and emancipatory theoretical approaches.

#### No risk of “endless warfare”- we should embrace pragmatism in security

Gray 7—Director of the Centre for Strategic Studies and Professor of International Relations and Strategic Studies at the University of Reading, graduate of the Universities of Manchester and Oxford, Founder and Senior Associate to the National Institute for Public Policy, formerly with the International Institute for Strategic Studies and the Hudson Institute (Colin, July, “The Implications of Preemptive and Preventive War Doctrines: A Reconsideration”, <http://www.ciaonet.org/wps/ssi10561/ssi10561.pdf>)

7. A policy that favors preventive warfare expresses a futile quest for absolute security. It could do so. Most controversial policies contain within them the possibility of misuse. In the hands of a paranoid or boundlessly ambitious political leader, prevention could be a policy for endless warfare. However, the American political system, with its checks and balances, was designed explicitly for the purpose of constraining the executive from excessive folly. Both the Vietnam and the contemporary Iraqi experiences reveal clearly that although the conduct of war is an executive prerogative, in practice that authority is disciplined by public attitudes. Clausewitz made this point superbly with his designation of the passion, the sentiments, of the people as a vital component of his trinitarian theory of war. 51 It is true to claim that power can be, and indeed is often, abused, both personally and nationally. It is possible that a state could acquire a taste for the apparent swift decisiveness of preventive warfare and overuse the option. One might argue that the easy success achieved against Taliban Afghanistan in 2001, provided fuel for the urge to seek a similarly rapid success against Saddam Hussein’s Iraq. In other words, the delights of military success can be habit forming. On balance, claim seven is not persuasive, though it certainly contains a germ of truth. A country with unmatched wealth and power, unused to physical insecurity at home—notwithstanding 42 years of nuclear danger, and a high level of gun crime—is vulnerable to demands for policies that supposedly can restore security. But we ought not to endorse the argument that the United States should eschew the preventive war option because it could lead to a futile, endless search for absolute security. One might as well argue that the United States should adopt a defense policy and develop capabilities shaped strictly for homeland security approached in a narrowly geographical sense. Since a president might misuse a military instrument that had a global reach, why not deny the White House even the possibility of such misuse? In other words, constrain policy ends by limiting policy’s military means. This argument has circulated for many decades and, it must be admitted, it does have a certain elementary logic. It is the opinion of this enquiry, however, that the claim that a policy which includes the preventive option might lead to a search for total security is **not at all convincing**. Of course, folly in high places is always possible, which is one of the many reasons why popular democracy is the superior form of government. It would be absurd to permit the fear of a futile and dangerous quest for absolute security to preclude prevention as a policy option. Despite its absurdity, this rhetorical charge against prevention is a stock favorite among prevention’s critics. It should be recognized and dismissed for what it is, a debating point with little pragmatic merit. And strategy, though not always policy, **must be nothing if not pragmatic**.

#### Rejection of securitization causes the state to become more interventionist—turns the K

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#### Alternative fails—state coopts it. Only perm solves

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In chapter 7 I engaged with the human security framework and some of the problematic implications of ‘emancipatory’ security policy frameworks. In this chapter I argued that the shift away from the pluralist security framework and the elevation of cosmopolitan and emancipatory goals **has served to** **enforce international power inequalities rather than lessen them**. Weak or unstable states are subjected to greater international scrutiny and international institutions and other states have greater freedom to intervene, but the citizens of these states have **no way of controlling or influencing** these international institutions or powerful states. This shift away from the pluralist security framework **has not challenged the status quo**, which may help to explain why major international institutions and states **can easily adopt** a more cosmopolitan rhetoric in their security policies. As we have seen, the shift away from the pluralist security framework has entailed a shift towards a more openly hierarchical international system, in which states are differentiated according to, for example, their ability to provide human security for their citizens or their supposed democratic commitments. In this shift, the old pluralist international norms of (formal) international sovereign equality, non-intervention and ‘blindness’ to the content of a state are overturned. Instead, international institutions and states have more freedom to intervene in weak or unstable states in order to ‘protect’ and emancipate individuals globally. Critical and emancipatory security theorists argue that the goal of the emancipation of the individual means that security must be reconceptualised away from the state. As the domestic sphere is understood to be the sphere of insecurity and disorder, the international sphere represents greater emancipatory possibilities, as Tickner argues, ‘if security is to start with the individual, its ties to state sovereignty must be severed’ (1995: 189). For critical and emancipatory theorists there must be a shift towards a ‘cosmopolitan’ legal framework, for example Mary Kaldor (2001: 10), Martin Shaw (2003: 104) and Andrew Linklater (2005). For critical theorists, one of the fundamental problems with Realism is that it is unrealistic. Because it prioritises order and the existing status quo, Realism attempts to impose a particular security framework § Marked 15:35 § onto a complex world, ignoring the myriad threats to people emerging from their own governments and societies. Moreover, traditional international theory serves to obscure power relations and omits a study of why the system is as it is: [O]mitting myriad strands of power amounts to exaggerating the simplicity of the entire political system. Today’s conventional portrait of international politics thus too often ends up looking like a Superman comic strip, whereas it probably should resemble a Jackson Pollock. (Enloe, 2002 [1996]: 189) Yet as I have argued, contemporary critical security theorists seem to show a marked lack of engagement with their problematic (whether the international security context, or the Yugoslav break-up and wars). **Without concrete engagement and analysis**, however, **the critical project is undermined and critical theory becomes nothing more than a request that people behave in a nicer way to each other**. Furthermore, whilst contemporary critical security theorists argue that they present a more realistic image of the world, through exposing power relations, for example, their lack of concrete analysis of the problematic considered **renders them actually unable to engage** with existing power structures and the way in which power is being exercised in the contemporary international system. For critical and emancipatory theorists the central place of the values of the theorist mean that it cannot fulfil its promise to critically engage with contemporary power relations and emancipatory possibilities. Values must be joined with engagement with the material circumstances of the time.

#### Case outweighs—evaluate issue-specific securitization first

**Floyd in 07** (Rita Floyd, University of Warwick, Review of International Studies, Vol 33 p 327-250)

Towards a consequentialist evaluation of security Considering the two brief overviews of the different schools provided in the first section, it could be argued that Wæver has an overly negative conception of security, whereas Booth and Wyn Jones have an overly positive conception of security. This article will aim to show that what form security takes is entirely issue-dependent, leaving both camps having something important and valid to contribute to the study of security as both camps can potentially be right. Issue-dependent hereby does not mean that, for example, all securitisations in one particular sector are always positive (negative) – indeed this article will show how differently securitisations in the environmental sector can turn out – it rather means that every incidence of securitisation is unique. Since this is the case, however, security in general is neither as good nor as bad as the two camps argue, but rather it is a mixed bag. In the approach proposed here, principles that determine whether a securitisation is positive or negative can only be derived by considering what would have been the alternative solution. Given that for the Copenhagen School, securitisation is nothing but ‘an extreme version of politicisation’,45 the question to consider in evaluating the nature of securitisation must be: did the securitisation in question achieve more, and/or better results than a mere politicisation of the issue would have done? It is important to note here, that ‘more and better’, is not equivalent to the success of the speech act (successful securitisation can still be negative), but rather it refers to whether the consequences of, and the gains from, the securitisation are preferable relative to the consequences and gains from a politicisation. The idea that the moral rightness (or wrongness) of a securitisation depends on its consequences corresponds to what in moral philosophy is known as a consequentialist ethics. Consequentialism46 referring to a set of moral philosophies, which hold ‘that the rightness of an action is to be judged solely by consequences, states of affairs brought about by the action’.47 Or, put slightly differently ‘a consequentialist theory [. . .] is an account of what justifies an option over alternatives – the fact that it promotes values.’48 These premises capture well what is meant by positive and negative securitisation in this article, for the adjectives positive and negative do not refer to the relative success of the speech act that is securitisation, but rather to how well any given security policy addresses the insecurity in question. The approach introduced in this article will henceforth be referred to as a consequentialist evaluation of security. In moral philosophy the idea that the moral rightness (or wrongness) of an action is attributable to its consequences alone is of course contentious (see also fn. 46). The question that arises is thus, why, in the evaluation of security/ securitisation, focus on consequences as opposed to, for example, rights as deontologists would have it, or indeed virtues, as virtue theorists suggest? Much of the answer to this question already lies in the argument of this article. Thus it is not only this author’s opinion that the key to security evaluation lies with its consequences, rather scholars from both the schools discussed above, with their respective positive and negative views of security, themselves already focus on what they take to be the consequences of security. That is to say these scholars themselves are consequentialists. However, and as this article aims to show, the consequentialism proposed by them is neither very balanced nor, in the long run, particularly helpful, as in both cases, consequentialism is constricted by the nature of their respective theoretical frameworks. Frameworks, whereby one promotes security as emancipation, therefore generating a necessarily positive view of security, whilst the other school’s framework for analysis is void of emancipation altogether, therefore partial to a negative view of security. That security is neither always positive nor negative but rather issue dependent is the key hypothesis of this article. If this hypothesis holds true we are – as a discipline – much in need of a more balanced and indeed critical evaluation of security than proposed by either school, a provision of which is the purpose of this article. Given what has been said so far it should have become clear that the herewith proposed consequentialist evaluation of security is also the key to rendering the above-mentioned ‘normative dilemma of speaking and writing security’ less important, as it enables the analyst to critically evaluate his/her speaking and writing security, rather than his/her simply speaking and writing security. This approach thus enables the previously solely analytical securitisation analyst to step into the security equation and on behalf of the actors encourage some securitisations and renounce others, depending on the moral rightness of the respective securitisation’s consequences. It is precisely at this point where the emancipatory nature of the Welsh School’s security studies becomes crucially relevant for a consequentialist evaluation of security, for – under this approach – it is the task of the analyst to fight ignorance (or, put differently, false consciousness) on the part of existing and/or potential securitising actors and inform (or better enlighten) them of the best possible actions. But how does the analyst know what the best possible actions are? Or, put differently, with what standards in mind are the consequences to be evaluated? Is it enough to problematise securitisation by elites for elites, and make majority consensus the measuring unit behind the principles for positive/negative securitisation? One should think not. Although it is useful to assume, that the narrower the interest group behind the securitisation, the more likely it is to be negative, this cannot be ascertained as the only general principle. After all, majority consensus does not prevent the effective securitisation of something that is morally/ethically wrong. But how to determine what is morally/ethically right? In security studies, one way of doing so, is by entering the evaluation of positive/negative through the discourses of security prevalent in the different sectors of security. Here, by working out the specific security relations in the competing discourses that make up the individual sector – who or what is the referent object of security, who is the securitising actor and what is the nature of the threat – it should be possible to determine the most and the least advantageous strategies in addressing insecurity; thereby determining which approach to security (in the individual sector) is the best (most positive) all-round – morally, ethically, effective – strategy. A consequentialist evaluation of security thus postulates the maximisation of genuine security as its overarching value. The invocation of values itself is perfectly legitimate, particularly considering that ‘every moral theory invokes values such that it can make sense to recommend in consequentialist fashion that they be promoted or in non-consequentialist fashion that they be honoured,