### Heg

#### US engagement as a superpower creates the preconditions for peace- statistical data proves wars have been in decline since American became the superpower

Owen 11 John M. Owen Professor of Politics at University of Virginia PhD from Harvard "DON’T DISCOUNT HEGEMONY" Feb 11 www.cato-unbound.org/2011/02/11/john-owen/dont-discount-hegemony/

Andrew Mack and his colleagues at the Human Security Report Project are to be congratulated. Not only do they present a study with a striking conclusion, driven by data, free of theoretical or ideological bias, but they also do something quite unfashionable: they bear good news. Social scientists really are not supposed to do that. Our job is, if not to be Malthusians, then at least to point out disturbing trends, looming catastrophes, and the imbecility and mendacity of policy makers. And then it is to say why, if people listen to us, things will get better. We do this as if our careers depended upon it, and perhaps they do; for if all is going to be well, what need then for us? Our colleagues at Simon Fraser University are brave indeed. That may sound like a setup, but it is not. I shall challenge neither the data nor the general conclusion that violent conflict around the world has been decreasing in fits and starts since the Second World War. When it comes to violent conflict among and within countries, things have been getting better. (The trends have not been linear—Figure 1.1 actually shows that the frequency of interstate wars peaked in the 1980s—but the 65-year movement is clear.) Instead I shall accept that Mack et al. are correct on the macro-trends, and focus on their explanations they advance for these remarkable trends. With apologies to any readers of this forum who recoil from academic debates, this might get mildly theoretical and even more mildly methodological. Concerning international wars, one version of the “nuclear-peace” theory is not in fact laid to rest by the data. It is certainly true that nuclear-armed states have been involved in many wars. They have even been attacked (think of Israel), which falsifies the simple claim of “assured destruction”—that any nuclear country A will deter any kind of attack by any country B because B fears a retaliatory nuclear strike from A. But the most important “nuclear-peace” claim has been about mutually assured destruction, which obtains between two robustly nuclear-armed states. The claim is that (1) rational states having second-strike capabilities—enough deliverable nuclear weaponry to survive a nuclear first strike by an enemy—will have an overwhelming incentive not to attack one another; and (2) we can safely assume that nuclear-armed states are rational. It follows that states with a second-strike capability will not fight one another. Their colossal atomic arsenals neither kept the United States at peace with North Vietnam during the Cold War nor the Soviet Union at peace with Afghanistan. But the argument remains strong that those arsenals did help keep the United States and Soviet Union at peace with each other. Why non-nuclear states are not deterred from fighting nuclear states is an important and open question. But in a time when calls to ban the Bomb are being heard from more and more quarters, we must be clear about precisely what the broad trends toward peace can and cannot tell us. They may tell us nothing about why we have had no World War III, and little about the wisdom of banning the Bomb now. Regarding the downward trend in international war, Professor Mack is friendlier to more palatable theories such as the “democratic peace” (democracies do not fight one another, and the proportion of democracies has increased, hence less war); the interdependence or “commercial peace” (states with extensive economic ties find it irrational to fight one another, and interdependence has increased, hence less war); and the notion that people around the world are more anti-war than their forebears were. Concerning the downward trend in civil wars, he favors theories of economic growth (where commerce is enriching enough people, violence is less appealing—a logic similar to that of the “commercial peace” thesis that applies among nations) and the end of the Cold War (which end reduced superpower support for rival rebel factions in so many Third-World countries). These are all plausible mechanisms for peace. What is more, none of them excludes any other; all could be working toward the same end. That would be somewhat puzzling, however. Is the world just lucky these days? How is it that an array of peace-inducing factors happens to be working coincidentally in our time, when such a magical array was absent in the past? The answer may be that one or more of these mechanisms reinforces some of the others, or perhaps some of them are mutually reinforcing. Some scholars, for example, have been focusing on whether economic growth might support democracy and vice versa, and whether both might support international cooperation, including to end civil wars. We would still need to explain how this charmed circle of causes got started, however. And here let me raise another factor, perhaps even less appealing than the “nuclear peace” thesis, at least outside of the United States. That factor is what international relations scholars call hegemony—specifically American hegemony. A theory that many regard as discredited, but that refuses to go away, is called hegemonic stability theory. The theory emerged in the 1970s in the realm of international political economy. It asserts that for the global economy to remain open—for countries to keep barriers to trade and investment low—one powerful country must take the lead. Depending on the theorist we consult, “taking the lead” entails paying for global public goods (keeping the sea lanes open, providing liquidity to the international economy), coercion (threatening to raise trade barriers or withdraw military protection from countries that cheat on the rules), or both. The theory is skeptical that international cooperation in economic matters can emerge or endure absent a hegemon. The distastefulness of such claims is self-evident: they imply that it is good for everyone the world over if one country has more wealth and power than others. More precisely, they imply that it has been good for the world that the United States has been so predominant. There is no obvious reason why hegemonic stability theory could not apply to other areas of international cooperation, including in security affairs, human rights, international law, peacekeeping (UN or otherwise), and so on. What I want to suggest here—suggest, not test—is that American hegemony might just be a deep cause of the steady decline of political deaths in the world. How could that be? After all, the report states that United States is the third most war-prone country since 1945. Many of the deaths depicted in Figure 10.4 were in wars that involved the United States (the Vietnam War being the leading one). Notwithstanding politicians’ claims to the contrary, a candid look at U.S. foreign policy reveals that the country is as ruthlessly self-interested as any other great power in history. The answer is that U.S. hegemony might just be a deeper cause of the proximate causes outlined by Professor Mack. Consider economic growth and openness to foreign trade and investment, which (so say some theories) render violence irrational. American power and policies may be responsible for these in two related ways. First, at least since the 1940s Washington has prodded other countries to embrace the market capitalism that entails economic openness and produces sustainable economic growth. The United States promotes capitalism for selfish reasons, of course: its own domestic system depends upon growth, which in turn depends upon the efficiency gains from economic interaction with foreign countries, and the more the better. During the Cold War most of its allies accepted some degree of market-driven growth. Second, the U.S.-led western victory in the Cold War damaged the credibility of alternative paths to development—communism and import-substituting industrialization being the two leading ones—and left market capitalism the best model. The end of the Cold War also involved an end to the billions of rubles in Soviet material support for regimes that tried to make these alternative models work. (It also, as Professor Mack notes, eliminated the superpowers’ incentives to feed civil violence in the Third World.) What we call globalization is caused in part by the emergence of the United States as the global hegemon. The same case can be made, with somewhat more difficulty, concerning the spread of democracy. Washington has supported democracy only under certain conditions—the chief one being the absence of a popular anti-American movement in the target state—but those conditions have become much more widespread following the collapse of communism. Thus in the 1980s the Reagan administration—the most anti-communist government America ever had—began to dump America’s old dictator friends, starting in the Philippines. Today Islamists tend to be anti-American, and so the Obama administration is skittish about democracy in Egypt and other authoritarian Muslim countries. But general U.S. material and moral support for liberal democracy remains strong.

#### Economic lead – competitor overstretch is far more likely.

Bradley A. Thayer (Associate Professor in the Dept. of Defense and Strategic Studies at Missouri State University) 2007 “American Empire: A Debate” p 24-5

Given the historical economic growth rates of these countries, it is unlikely that any of them (or the EU) will be able to reach the levels of economic growth required to match current U.S. defense spending and, thus, supplant the United States. China comes closest with 6.6 percent annual economic growth estimated by the World Bank through 2020, or the 7 percent annual economic growth estimated by the World Economic Forum through 2020" It is not even clear if China can sustain its growth rates and, other than China, no other country is even in the ballpark. Table 1.5 shows the sustained economic growth rates necessary to match the present military spending by the United States. Thus, the economy is well placed to be the engine of the American Empire. Even the leading proponent of the "imperial overstretch” argument, Yale University historian Paul Kennedy, has acknowledged this. Imperial overstretch occurs when an empire’s military power and alliance commitments are too burdensome for its economy. In the 1980s, there was much concern among academics that the United States was in danger of this as its economy strained to fund its military operations and alliance commitments abroad. However, Kennedy now acknowledges that he was wrong when he made that argument in his famous book, The Rise and Fall of the Great Powers, because of the robustness of American economic and military power. Indeed, if there is any imperial overstretch, it is more likely to be by China, France, Britain, India, Russia, or the EU—not the United States.

#### Environmental collapse wont cause extinction

Gregg Easterbrook (a senior fellow at The New Republic) July 2003 “We're All Gonna Die!” http://www.wired.com/wired/archive/11.07/doomsday.html?pg=1&topic=&topic\_set=

If we're talking about doomsday - the end of human civilization - many scenarios simply don't measure up. A single nuclear bomb ignited by terrorists, for example, would be awful beyond words, but life would go on. People and machines might converge in ways that you and I would find ghastly, but from the standpoint of the future, they would probably represent an adaptation. Environmental collapse might make parts of the globe unpleasant, but considering that the biosphere has survived ice ages, it wouldn't be the final curtain. Depression, which has become 10 times more prevalent in Western nations in the postwar era, might grow so widespread that vast numbers of people would refuse to get out of bed, a possibility that Petranek suggested in a doomsday talk at the Technology Entertainment Design conference in 2002. But Marcel Proust, as miserable as he was, wrote Remembrance of Things Past while lying in bed.

### Solvency

#### Economies of multiples

Kessides and Kuznetsov 2012 (Ioannis N. Kessides, Development Research Group at The World Bank, and Vladimir Kuznetsov, consultant for The World Bank, July 2012, “Small Modular Reactors for Enhancing Energy Security in Developing Countries,” Sustainability, http://www.mdpi.com/2071-1050/4/8/1806/htm)

Factory fabrication and mass production economies. SMR designs are engineered to be pre-fabricated and mass-produced in factories, rather than built on-site. Factory fabrication of components and modules for shipment and installation in the field with almost Lego-style assembly is generally cheaper than on-site fabrication. Relative to today’s gigawatt-plus reactors, SMRs benefit more from factory fabrication economies because they can have a greater proportion of factory made components. In fact, some SMRs could be manufactured and fully assembled at the factory, and then transported to the deployment site. Moreover, SMRs can benefit from the “economies of multiples” that accrue to mass production of components in a factory with supply-chain management.

### 2AC Capitalism

Perm: Do both- it solves- Total rejection of capitalism fragments resistance – the perm solves best

J.K. Gibson-Graham, feminist economist, 1996, End of Capitalism

One of our goals as Marxists has been to produce a knowledge of capitalism. Yet as “that which is known,” Capitalism has become the intimate enemy. We have uncloaked the ideologically-clothed, obscure monster, but we have installed a naked and visible monster in its place. In return for our labors of creation, the monster has robbed us of all force. We hear – and find it easy to believe – that the left is in disarray. Part of what produces the disarray of the left is the vision of what the left is arrayed against. When capitalism is represented as a unified system coextensive with the nation or even the world, when it is portrayed as crowding out all other economic forms, when it is allowed to define entire societies, it becomes something that can only be defeated and replaced by a mass collective movement (or by a process of systemic dissolution that such a movement might assist). The revolutionary task of replacing capitalism now seems outmoded and unrealistic, yet we do not seem to have an alternative conception of class transformation to take its place. The old political economic “systems” and “structures” that call forth a vision of revolution as systemic replacement still seem to be dominant in the Marxist political imagination. The New World Order is often represented as political fragmentation founded upon economic unification. In this vision the economy appears as the last stronghold of unity and singularity in a world of diversity and plurality. But why can’t the economy be fragmented too? If we theorized it as fragmented in the United States, we could being to see a huge state sector (incorporating a variety of forms of appropriation of surplus labor), a very large sector of self-employed and family-based producers (most noncapitalist), a huge household sector (again, quite various in terms of forms of exploitation, with some households moving towards communal or collective appropriation and others operating in a traditional mode in which one adult appropriates surplus labor from another). None of these things is easy to see. If capitalism takes up the available social space, there’s no room for anything else. If capitalism cannot coexist, there’s no possibility of anything else. If capitalism functions as a unity, it cannot be partially or locally replaced. My intent is to help create the discursive conception under which socialist or other noncapitalist construction becomes “realistic” present activity rather than a ludicrous or utopian goal. To achieve this I must smash Capitalism and see it in a thousand pieces. I must make its unity a fantasy, visible as a denial of diversity and change.

#### Net benefit to tha perm- Successful diffusion key to provide energy access to emerging nations

Kessides and Kuznetsov 2012 (Ioannis N. Kessides, Development Research Group at The World Bank, and Vladimir Kuznetsov, consultant for The World Bank, July 2012, “Small Modular Reactors for Enhancing Energy Security in Developing Countries,” Sustainability, http://www.mdpi.com/2071-1050/4/8/1806/htm)

As Table 5 indicates, there is a significant diversity of SMR designs including land-based as well as barge-mounted (Russian only) plants. Unit power varies from 8.5 to 300 MW(e) with twin-unit or multi-module plant options available in the majority of cases. Thus, SMRs would provide for greater siting flexibility and be a better fit for many developing countries with small electrical grids where they could facilitate incremental growth of the grid.¶ The siting and temporal flexibility of SMR deployment would naturally leave more time for developing and streamlining the requisite human resources and technical expertise. Moreover, the smaller size and greater simplicity of SMR components and plant design might eventually facilitate greater national industry involvement in the recipient developing countries. Regarding financing, SMRs may offer substantial advantages owing to their smaller absolute capital outlay, better scalability and reversibility of SMR projects, shorter construction periods and the resulting minimal financial risks. It should be noted that the absolute capital cost of SMRs is always much smaller compared to that of large reactors. Specifically, for the plants in the range below 300 MW(e) the overnight capital costs are below US$ 1 billion—an important consideration, especially for small developing countries.

#### Energy access is good- Key to health, environmental and quality of life improvements- Millions die every year because they have to have toxin-emitting fires inside to cook and stay warm

Kumar 2012 (Supriya Kumar, Worldwatch Institute, “Electricity Access Still Insufficient in Developing Countries Lack of access to electricity results in health, environmental, and livelihood challenges,” Common Dreams, https://www.commondreams.org/newswire/2012/02/02-0)

Despite massive gains in global access to electricity over the last two decades, governments and development organizations must continue to invest in electrification to achieve critical health, environmental, and livelihood outcomes, according to new research published by the Worldwatch Institute for its Vital Signs Online publication.¶ Between 1990 and 2008, close to 2 billion people worldwide gained access to electricity. But the International Energy Agency (IEA) estimates that more than 1.3 billion people still lack access to electricity, while the United Nations estimates that another 1 billion have unreliable access. The UN General Assembly has designated 2012 as the "International Year of Sustainable Energy for All," providing an opportunity to raise awareness of the extent and impacts of the electrification challenge.¶ "Modern energy sources provide people with lighting, heating, refrigeration, cooking, water pumping, and other services that are essential for reducing poverty, improving health and education, and increasing incomes," write report authors Michael Renner and Matthew Lucky. "It will be difficult to achieve a number of the UN's Millennium Development Goals without improving energy access." Among the UN goals, targeted at 2015, are combating HIV/AIDS, malaria and other diseases and eradicating poverty and hunger.¶ At least 2.7 billion people, and possibly more than 3 billion, lack access to modern fuels for cooking and heating. They rely instead on traditional biomass sources, such as firewood, charcoal, manure, and crop residues, that can emit harmful indoor air pollutants when burned. These pollutants cause nearly 2 million premature deaths worldwide each year, an estimated 44 percent of them in children. Among adult deaths, 60 percent are women. Traditional energy usage also contributes to environmental impacts including forest and woodland degradation, soil erosion, and black carbon emissions that contribute to global climate change.

#### Doing nothing does nothing- They’re the Katie Frederick troll vs. the edifice of capitalism

Simon **Critchley**, The New School for Social Research, Letter to Harper’s Magazine, “Ignorance Is Strength Dept” May **2008**

As Carl Schmitt reminds us — and we should not forget that this fascist jurist was a great admirer of Lenin’s — there are two main traditions of non-parliamentary, non-liberal left: authoritarianism and anarchism. If Žižek attacks me with characteristically Leninist violence for belonging to the latter, it is equally clear which faction he supports. Žižek begins his essay by listing various alternatives on the left for dealing with the behemoth of global capitalism. This list initially seems plausible — indeed some of it appears to have been lifted unacknowledged from the conclusion of my book — until one realizes what it is that Žižek is defending; namely, the dictatorship of a military state. In State and Revolution, Lenin cleverly defends the state against anarchist critiques in favor of its replacement with a form of federalism. He appears to agree with anarchists in stating that we should destroy the bourgeois state, then subsequently asserts that a centralized workers’ state should be implemented in its stead. The first notion is faithful to Marx and Engel’s idea of the withering of the state, but Lenin diverges from their line of thinking when he argues that this can only be achieved through a transitional state (somewhat laughably called “fuller democracy” by Lenin in one passage and “truly complete democracy” in another). Lenin sees an authoritarian interlude as necessary in order to realize the possibilities of communism, but as history has shown, this “interlude” was a rather long and bloody one. For authoritarians such as Lenin and Žižek, the dichotomy in politics is state power or no power, but I refuse to concede that these are the only options. Genuine politics is about the movement between these poles, and it takes place through the creation of what I call “interstitial distance” within the state. These interstices are neither given nor existent but created through political articulation. That is, politics itself is the invention of interstitial distances. I discuss various examples of this phenomenon, such as civil-society groups and indigenous-rights movements in Mexico and Australia, in Infinitely Demanding. I would now also mention Bolivian President Evo Morales, who is directly answerable to certain social movements in his country. I am even sympathetic to the alternative-globalization and antiwar movements so despised by Žižek for their alleged complicity with established power, because, despite their flaws, they remain crucial to the articulation of a new language of civil disobedience. In the coming decades, as we experience massive and unstoppable population transfers from the impoverished south to the rich north, we will require this language to address the question of immigrant-rights reform in North America and Europe. For Žižek, all of this is irrelevant; these forms of resistance are simply surrender. He betrays a nostalgia, which is macho and finally manneristic, for dictatorship, political violence, and ruthlessness. Once again, he is true to Lenin here, as when the latter calls for the bourgeoisie to be “definitively crushed” by the violent armed forces of the proletariat. Listen to Žižek’s defence of Chávez’s methods, which must be “fully endorsed”: Far from resisting state power, [Chávez] grabbed it (first by an attempted coup, then democratically), ruthlessly using the Venezuelan state apparatuses to promote his goals. Furthermore, he is militarizing the barrios and organizing the training of armed units there. And, the ultimate scare: now that he is feeling the economic effects of capital’s “resistance” to his rule (temporary shortages of some goods in the state-subsidized supermarkets), he has moved to consolidate the twenty-four parties that supported him into a single party. Here we observe the basic obsessive fantasy of Žižek’s position: do nothing, sit still, prefer not to, like Melville’s Bartleby, and silently dream of a ruthless violence, a consolidation of state power into one man’s hands, an act of brutal physical force of which you are the object or the subject or both at once. Perhaps I should remind Zizek, who considers himself a Lacanian, of what Lacan said to the Leninist students who heckled him at Vincennes in December 1969: “What you aspire to as revolutionaries is a master. You will get one.” There is a serious debate to be had with Žižek about the question of violence, the necessity of the state, and the evolution of radical politics, given the seeming permanence of capitalism. Perhaps when Žižek gets beyond windy rhetorical posturing and his misapprehension of my position as “post-modern leftism” (I defy anyone to find a word in favor of postmodernism in anything I have written), we can begin to have that debate. I am not holding my breath.

#### Alt fails- Human nature

Barnhizer 2006 (David Barnhizer, Professor of Law at Ohio State University, Articles Editor of the Ohio State Law Journal and then served as a Reginald Heber Smith Community Lawyer Fellow in Colorado Springs Legal Services Office, a Ford Urban Law Fellow, and a Clinical Teaching Fellow at the Harvard Law School, Senior Advisor to the International Program of the Natural Resources Defense Council, a Senior Fellow for Earth Summit Watch, and General Counsel for the Shrimp Tribunal. He has served as Executive Director of The Year 2000 Committee, 2006 “waking from sustainability’s “impossible dream”” Georgetown environmental law review)

Devotees of sustainability pin their hopes on an awakening by an enlightened populace that will rise up and insist that business and government behave in ways that reflect the idea that "[a] sustainable society is one that can persist over generations, one that is far-seeing enough, flexible enough, and wise enough not to undermine either its physical or its social systems of support."81 This awakening is not going to happen. There will never be a populist revolution in the way humans value the environment, social justice, and other matters of moral consequence. We frequently "talk the talk," but rarely "walk the walk."82 This discrepancy is partly an individual failure, but it is even more a result of the powerful forces that operate within our culture. Residents of Western cultures are shaped by the system in which they live. They will never possess either the clarity of agenda or the political will essential to a coherent and coordinated shift in behavior due to a combination of ignorance, greed, sloth, and inundation by political and consumerist propaganda. This combination means there will be no values shift welling up from the people and demanding the transformation of our systems of production and resource use.

#### Flips their ethics impacts – alt attempts to control and manipulate what other people believe is ‘valuable’

Sigmund, Carl and Alfred. "When Human Evolution Fails." 1 April 2008. http://sigcarlfred.blogspot.com/2008/04/when-human-evolution-fails.html

Capitalism does not obviate human nature- it redirects it. Societies that reject capitalism seek to control human nature. Some of those regimes may be authoritarian in nature, seeking only to control behavior. More often, they are totalitarian innature and seek to control what you think. Human beings want what they want, when they want it. We are all tempted to take what we want, consequences be damned. In a capitalist society, the opportunities exist for everyone to succeed. In societies that reject capitalism, only the elites have access to a real future for themselves and their children- and even then, they have to agree to play by a very specific set of rules. In a society where violence is a part of everyday life, inflicting pain on others is not a huge leap. Where life has little value and hope is non existent, there is no reason that the 'other' should not share and be subjected to your misery. This is especially true if the 'other' is better off than you are. This kind of thinking is more easily understood in context. Recall the subdued delight Iraqis took in the power failure that impacted the northeast a few years ago. They had no electricity for months and they laughed at the New Yorkers who 'suffered' without power for a few hours. Imagine how they would delight in the travails of their adversaries. Capitalist societies are different. We assign great value to life. We build hospitals and medical research centers so that our lives might be prolonged and the quality of our life might be improved. Capitalist morality places a very high value on human life because capitalism places a high value on the potential of every life. In a capitalist society, it is the hope that the contributions of each individual might elevate and serve all of society and not just the elites.

#### The alternative is not non- neolib but distorted versions like China’s- the financial crisis doesn’t doom it

Rogoff 2011 (Kenneth Rogoff, Professor of Economics at Harvard University and recipient of the 2011 Deutsche Bank Prize in Financial Economics, was the chief economist at the International Monetary Fund from 2001 Dec. 2, 2011 Is Modern Capitalism Sustainable? http://www.project-syndicate.org/commentary/is-modern-capitalism-sustainable-)

CAMBRIDGE – I am often asked if the recent global financial crisis marks the beginning of the end of modern capitalism. It is a curious question, because it seems to presume that there is a viable replacement waiting in the wings. The truth of the matter is that, for now at least, the only serious alternatives to today’s dominant Anglo-American paradigm are other forms of capitalism. European capitalism, which combines generous health and social benefits with reasonable working hours, long vacation periods, early retirement, and relatively equal income distributions, would seem to have everything to recommend it – except sustainability. China’s Darwinian capitalism, with its fierce competition among export firms, a weak social-safety net, and widespread government intervention, is widely touted as the inevitable heir to Western capitalism, if only because of China’s huge size and consistent outsize growth rate. Yet China’s economic system is continually evolving. Indeed, it is far from clear how far China’s political, economic, and financial structures will continue to transform themselves, and whether China will eventually morph into capitalism’s new exemplar. In any case, China is still encumbered by the usual social, economic, and financial vulnerabilities of a rapidly growing lower-income country. Perhaps the real point is that, in the broad sweep of history, all current forms of capitalism are ultimately transitional. Modern-day capitalism has had an extraordinary run since the start of the Industrial Revolution two centuries ago, lifting billions of ordinary people out of abject poverty. Marxism and heavy-handed socialism have disastrous records by comparison. But, as industrialization and technological progress spread to Asia (and now to Africa), someday the struggle for subsistence will no longer be a primary imperative, and contemporary capitalism’s numerous flaws may loom larger. First, even the leading capitalist economies have failed to price public goods such as clean air and water effectively. The failure of efforts to conclude a new global climate-change agreement is symptomatic of the paralysis. Second, along with great wealth, capitalism has produced extraordinary levels of inequality. The growing gap is partly a simple byproduct of innovation and entrepreneurship. People do not complain about Steve Jobs’s success; his contributions are obvious. But this is not always the case: great wealth enables groups and individuals to buy political power and influence, which in turn helps to generate even more wealth. Only a few countries – Sweden, for example – have been able to curtail this vicious circle without causing growth to collapse. A third problem is the provision and distribution of medical care, a market that fails to satisfy several of the basic requirements necessary for the price mechanism to produce economic efficiency, beginning with the difficulty that consumers have in assessing the quality of their treatment. The problem will only get worse: health-care costs as a proportion of income are sure to rise as societies get richer and older, possibly exceeding 30% of GDP within a few decades. In health care, perhaps more than in any other market, many countries are struggling with the moral dilemma of how to maintain incentives to produce and consume efficiently without producing unacceptably large disparities in access to care. It is ironic that modern capitalist societies engage in public campaigns to urge individuals to be more attentive to their health, while fostering an economic ecosystem that seduces many consumers into an extremely unhealthy diet. According to the United States Centers for Disease Control, 34% of Americans are obese. Clearly, conventionally measured economic growth – which implies higher consumption – cannot be an end in itself. Fourth, today’s capitalist systems vastly undervalue the welfare of unborn generations. For most of the era since the Industrial Revolution, this has not mattered, as the continuing boon of technological advance has trumped short-sighted policies. By and large, each generation has found itself significantly better off than the last. But, with the world’s population surging above seven billion, and harbingers of resource constraints becoming ever more apparent, there is no guarantee that this trajectory can be maintained. Financial crises are of course a fifth problem, perhaps the one that has provoked the most soul-searching of late. In the world of finance, continual technological innovation has not conspicuously reduced risks, and might well have magnified them. In principle, none of capitalism’s problems is insurmountable, and economists have offered a variety of market-based solutions. A high global price for carbon would induce firms and individuals to internalize the cost of their polluting activities. Tax systems can be designed to provide a greater measure of redistribution of income without necessarily involving crippling distortions, by minimizing non-transparent tax expenditures and keeping marginal rates low. Effective pricing of health care, including the pricing of waiting times, could encourage a better balance between equality and efficiency. Financial systems could be better regulated, with stricter attention to excessive accumulations of debt. Will capitalism be a victim of its own success in producing massive wealth? For now, as fashionable as the topic of capitalism’s demise might be, the possibility seems remote. Nevertheless, as pollution, financial instability, health problems, and inequality continue to grow, and as political systems remain paralyzed, capitalism’s future might not seem so secure in a few decades as it seems now.

#### Sustainable capitalism now

Economist 2012 (The Economist, February 16, 2012, “Blood, Gore and capitalism,” http://www.economist.com/blogs/schumpeter/2012/02/sustainable-capitalism)

THESE are busy days for Al Gore. In late January, the former vice-president turned climate-change warrior took to the high seas, leading a luxury cruise-cum-fact-finding mission to Antarctica for a bunch of billionaires and policy wonks. They were to see for themselves the melting ice shelf and enjoy what remains of the spectacular views. Then, on February 15th, he was in New York to launch a manifesto (pdf) for what he calls “sustainable capitalism”. The manifesto is published by the non-profit arm of Generation Investment Management, a fund-management company Mr Gore launched in 2004 with David Blood, an ex-partner at Goldman Sachs. The company focuses on firms with what it calls sustainable business models. Unlike Mr Gore's seafaring adventures, which generated a lively blogging war between Mr Gore, shipmates such as Richard Branson, and their right-wing critics, the manifesto is unlikely to set anyone's pulse racing. Yet its very dullness is a virtue, for it reflects the practical lessons learnt from several years of trying to make a success of the investment business, where the devil lies very much in the boring detail. The big picture outlined by Messrs Blood and Gore is hardly novel. An obsession with short-term profits rather than sustainable long-term profits led to the apotheosis of unsustainable capitalism—the crash of September 2008—and the subsequent bail-out of the financial system (though in this case, a lack of environmental concern was the least of the unsustainability problems). Like many people, they had expected this crash to be a turning point, after which capitalism would be reorientated towards the long term. In the event, this did not happen. Indeed, says Mr Gore, the “conversation about sustainability has if anything gone backwards”. To help remedy this, the manifesto suggests several changes to the way the capitalist system works. (It does not go into detail about other farther-reaching reforms for which Mr Gore has long advocated, such as putting a price on carbon.) The sexiest of these, assuming securities law turns you on, is a proposal—already made elsewhere by organisations such as the Aspen Institute—for “loyalty shares” that pay out more to investors that have owned them continuously for at least three years. The average holding period for a share is now seven months, down from several years in the 1990s. Rewarding longer ownership would require a lot of new legislation, particularly to apply it to existing firms. Even among those who favour long-termism there is debate about whether longer ownership is necessarily the same as more effective ownership. Still, it is worth discussing. Lovers of accountancy may be taken more by two other proposals. One, which would probably need legislation though could conceivably be introduced without it by regulators such as America’s Securities and Exchange Commission, is to require all companies to publish “integrated reports” that would include details of their environmental, social and governance (ESG) performance alongside their financial returns. Making such reporting mandatory would be a big step, especially given opposition from the significant number of firms that say that the science of ESG reporting is too immature to be integrated with financial reports. A better approach, cited in the manifesto, may be South Africa's new requirement that firms either publish an integrated report or explain why not. That should stimulate lively debate in either case. The Blood and Gore manifesto also wants firms to have to account for assets that might become "stranded" —worth much less—in the event of policy changes such as the imposition of a price on carbon emissions or higher charges for the use of water. This, the pair contend, would reveal many companies to be in much worse shape than they now appear, given plausible scenarios for how policy in these areas might one day develop. This scenario-planning might seem like a lot of extra work about stuff that is only hypothetical, and thus a burdensome extra cost. But Mr Blood points out that many firms already apply a price of carbon internally,¶ for example when evaluating significant investments, as they increasingly think it likely that governments will impose one. So perhaps it isn't that much more work. A key issue is whether all this extra information and rewards for loyalty will result in demands for more sustainable performance from those who own companies. As well as calling for company bosses to be paid in ways that incentivise sustainable long-term performance, the manifesto rightly shines a critical light on the pay of fund managers employed by institutional shareholders such as pension funds. Often, these managers are paid for short-term financial results, even though the liabilities of those investors—all of our pensions, for instance—are mostly very long-term. This prompts the thought that institutional investors that incentivise short-term performance when their liabilities are long-term may be in breach of their fiduciary duty as managers of other people's money. Indeed, maybe this incentive mismatch could provide the basis for a lawsuit. Messrs Blood and Gore say they are intrigued by the possibilities for such litigation to drive change, though they are not inclined to bring it themselves. But they do want to see the definition of what it means to be a fiduciary expanded to include an emphasis on sustainable investing. To their critics, Messrs Blood and Gore simply want to weigh capitalism down with political correctness. Yet they insist that a focus on firms that deliver sustainable results is actually the best long-term investment strategy. That, after all, is why they created Generation. Unlike earlier "green" and "ethical" investment funds, which screened out "bad" companies, effectively sacrificing financial return for purity, Generation set out to outperform the market by finding firms that it expected to do better than average over the long term.

#### Their knowledge production arguments are not true. They are the product of an uncritical elitist perspective.

Deirdre N. McCloskey. (Professor of Economics, History, English, and Communications at the University of Illinois). The Bourgeuis Virtues: Ethics for an age of Commerce. 2006. p. 5-7.

Flocks of literate people East and West, left and right, would think her laughter very well justified. They are my implied readers, people who think that capitalism is probably rotten, and who believe that a claim to bourgeois "virtues," of all things, is laughable. Such a laughing sophisticate would not be a Pakistani British shop owner, say, or a Norwegian American electrical contractor. Such people have actually lived the bourgeois virtues, and some of the bourgeois vices, too. They would find an apology, or even an apologia, lacking in point. "What's to apologize for? What's to defend in our lives? We came to Bradford in Yorkshire or to St. Joseph in Michigan and made good livings, honestly." My implied readers are instead the theoreticians and the followers of theoreticians, what Coleridge and I call the "clerisy," opinion makers and opinion takers, all the reading town, the readers of the New York Times or Le Monde, listeners to Charlie Rose, book readers, or at any rate book-review readers. My people. Like me. Many of them—the people I am mainly anxious to chat with here—take it as given, undiscussably obvious, that "bourgeois virtues" is an oxymoron on the level of "military intelligence" or "academic administration." "Many persons educated in the humanities (with their aristocratic traditions)," writes Michael Novak of the problem, "and the social sciences (with their quantitative, collectivist traditions) are uncritically anticapitalists. They think of business as vulgar, philistine, and morally suspect."' They have stopped listening to the other side. If a channel click accidentally gives a glimpse, they wax indignant, and hurry away. If politically speaking they are on the Hampstead Village/ Santa Monica left wing, the members of the clerisy believe that capitalism and profit are evil, that the American soul has been corrupted by markets and materialism, and that the enrichment of the West depends on stealing from the third world or the poor or the third-world poor. "We—the middle classes, I mean, not just the rich—have neglected you," confessed the economic historian and settlement-house pioneer Arnold Toynbee in 1883 to an audience of workingmen. "But I think we are changing. If you will only believe it and trust us, I think that many of us would spend our lives in your service.... You have to forgive us, for we have wronged you; we have sinned against you grievously."' If by contrast the doubters are on the City of London/Wall Street right, they believe that capitalism and profit are good for business but have nothing to do with ethics, that the poor should shut up and settle for what they get, and that we certainly don't need a preacherly ethic of sin and service for a commercial society. They think Jesus got it all wrong in the Sermon on the Mount. They reply as the English businessman did when Friedrich Engels, also a businessman, harangued him one day on the horrors of an industrial slum: "And yet there is a great deal of money made here. Good morning, sir." And if they are in the middle, bobos in paradise, nowadays the south-ofthe-Thames clerisy, the Montgomery County suburbanites, the Tokyo commuters, they believe moderate versions of both sides. Anyway they agree with the harder folk to the left or right about the laughably nonethical character of capitalism. As Mort Sahl put it, "Liberals feel unworthy of their possessions. Conservatives feel they deserve everything they've stolen." Thus from the left, Andre Comte-Sponville, a teacher of philosophy at the Sorbonne who doesn't really claim to know much about economics, feels confident in declaring without argument that "Western prosperity depends, directly or indirectly, on third world poverty, which the West in some cases merely takes advantage of and in others actually causes.' This is mistaken, though I myself would not claim, understand, that every Western policy is ethical.

#### Epistemology doesn’t indict observations of material reality

Wendt 2000 (Alexander Wendt, Professor of International Security and PolSci, Ohio State, 2000 On the Via Media, Review of International Studies 26)

In the book I argue that, compared to ontology-talk, the value of epistemology talk for a discipline like IR is considerably less than something as imposing as the third ‘Great Debate’ might suggest. What matters more is what there is, not how we can know it, since we clearly do know things, and the ‘how’ of this knowledge will necessarily vary with the many different kinds of questions we ask in our field, and the varied tools at our disposal for answering them.

#### Utilitarian ethics best- Calculation is good and doesn’t devalue life

Revesz 2008 Richard L. Revesz (Dean and Lawrence King Professor of Law at New York University School of Law, JD Yale Law School) and Michael A Livermore. (JD NYU School of Law, Executive Director of the Institute for Policy Integrity, and Managing director of the NYU Law Review). Retaking Rationality How Cots-Benefit Analysis Can Better protect the Environment and Our Health. 2008. P. 1-4.

Governmental decisions are also fundamentally different from personal decisions in that they often affect people in the aggregate. In our individual lives, we come into contact with at least some of the consequences of our decisions. If we fail to consult a map, we pay the price: losing valuable time driving around in circles and listening to the complaints of our passengers. We are constantly confronted with the consequences of the choices that we have made. Not so for governments, however, which exercise authority by making decisions at a distance. Perhaps one of the most challenging aspects of governmental decisions is that they require a special kind of compassion—one that can seem, at first glance, cold and calculating, the antithesis of empathy. The aggregate and complex nature of governmental decisions does not address people as human beings, with concerns and interests, families and emotional relationships, secrets and sorrows. Rather, people are numbers stacked in a column or points on a graph, described not through their individual stories of triumph and despair, but by equations, functions, and dose-response curves. The language of governmental decisionmaking can seem to—and to a certain extent does—ignore what makes individuals unique and morally important. But, although the language of bureaucratic decisionmaking can be dehumanizing, it is also a prerequisite for the kind of compassion that is needed in contemporary society. Elaine Scarry has developed a comparison between individual compassion and statistical compassion.' Individual compassion is familiar—when we see a person suffering, or hear the story of some terrible tragedy, we are moved to take action. Statistical compassion seems foreign—we hear only a string of numbers but must comprehend "the concrete realities embedded there."' Individual compassion derives from our social nature, and may be hardwired directly into the human brain.' Statistical compassion calls on us to use our higher reasoning power to extend our natural compassion to the task of solving more abstract—but no less real—problems. Because compassion is not just about making us feel better—which we could do as easily by forgetting about a problem as by addressing it—we have a responsibility to make the best decisions that we can. This book argues that cost-benefit analysis, properly conducted, can improve environmental and public health policy. Cost-benefit analysis—the translation of human lives and acres of forest into the language of dollars and cents—can seem harsh and impersonal. But such an approach is also necessary to improve the quality of decisions that regulators make. Saving the most lives, and best protecting the quality of our environment and our health—in short, exercising our compassion most effectively—requires us to step back and use our best analytic tools. Sometimes, in order to save a life, we need to treat a person like a number. This is the challenge of statistical compassion. This book is about making good decisions. It focuses on the area of environmental, health and safety regulation. These regulations have been the source of numerous and hard-fought controversies over the past several decades, particularly at the federal level. Reaching the right decisions in the areas of environmental protection, increasing safety, and improving public health is clearly of high importance. Although it is admirable (and fashionable) for people to buy green or avoid products made in sweatshops, efforts taken at the individual level are not enough to address the pressing problems we face—there is a vital role for government in tackling these issues, and sound collective decisions concerning regulation are needed. There is a temptation to rely on gut-level decisionmaking in order to avoid economic analysis, which, to many, is a foreign language on top of seeming cold and unsympathetic. For government to make good decisions, however, it cannot abandon reasoned analysis. Because of the complex nature of governmental decisions, we have no choice but to deploy complex analytic tools in order to make the best choices possible. Failing to use these tools, which amounts to abandoning our duties to one another, is not a legitimate response. Rather, we must exercise statistical compassion by recognizing what numbers of lives saved represent: living and breathing human beings, unique, with rich inner lives and an interlocking web of emotional relationships. The acres of a forest can be tallied up in a chart, but that should not blind us to the beauty of a single stand of trees. We need to use complex tools to make good decisions while simultaneously remembering that we are not engaging in abstract exercises, but that we are having real effects on people and the environment. In our personal lives, it would be unwise not to shop around for the best price when making a major purchase, or to fail to think through our options when making a major life decision. It is equally foolish for government to fail to fully examine alternative policies when making regulatory decisions with life-or-death consequences. This reality has been recognized by four successive presidential administrations. Since 1981, the cost-benefit analysis of major regulations has been required by presidential order. Over the past twenty-five years, however, environmental and other progressive groups have declined to participate in the key governmental proceedings concerning the cost-benefit analysis of federal regulations, instead preferring to criticize the technique from the outside. The resulting asymmetry in political participation has had profound negative consequences, both for the state of federal regulation and for the technique of cost-benefit analysis itself. Ironically, this state of affairs has left progressives open to the charge of rejecting reason, when in fact strong environmental and public health pro-grams are often justified by cost-benefit analysis. It is time for progressive groups, as well as ordinary citizens, to retake the high ground by embracing and reforming cost-benefit analysis. The difference between being unthinking—failing to use the best tools to analyze policy—and unfeeling—making decisions without compassion—is unimportant: Both lead to bad policy. Calamities can result from the failure to use either emotion or reason. Our emotions provide us with the grounding for our principles, our innate interconnectedness, and our sense of obligation to others. We use our powers of reason to build on that emotional foundation, and act effectively to bring about a better world.

#### Cap solves the environment

Zey 1997 (Michael Zey, Professor of Management at Montclair State University, 1997, The Futurist, “The Macroindustrial Era: A New Age of Abundance and Prosperity”, March/April, http://www.zey.com/Featured\_2.htm)

This brings me to one of my major points about the necessity of growth. A recurring criticism of growth - be it industrial, economic, or technological - centers around its negative consequences. A good example of this is the tendency of economic and industrial growth to generate pollution. However, I contend that growth invariably provides solutions to any problems it introduces. The following examples will illustrate my point. Although economic growth can initially lead to such problems as pollution and waste, studies show that, after a country achieves a certain level of prosperity, the pendulum begins to swing back toward cleaner air and water. In fact, once a nation's per capita income rises to about $4,000 (in 1993 dollars), it produces less of some pollutants per capita. The reason for this is quite simple: Such a nation can now afford technologies such as catalytic converters and sewage systems that treat and eliminate a variety of wastes. According to Norio Yamamoto, research director of the Mitsubishi Research Institute, "We consider any kind of environmental damage to result from mismanagement of the economy." He claims that the pollution problems of poorer regions such as eastern Europe can be traced largely to their economic woes. Hence he concludes that, in order to ensure environmental safety, "we need a sound economy on a global basis." Thus, the answer to pollution, the supposed outgrowth of progress, ought to be more economic growth. Such economic growth can be accelerated by any number of actions: the transfer of technology, the sharing of scientific know-how, and economic investment. The World Bank estimates that every dollar invested in developing countries will grow to $100 in 50 years. As their wealth increases, these countries can take all the necessary steps to invest in pollution-free cars, catalytic converters, and other pollution-free technologies, such as the cleanest of all current large-scale energy sources, nuclear power. They can also afford to invest in bioremediation - the utilization of viruses to literally eat such impurities as oil spills and toxic waste. Russia is actively growing and exporting microorganisms that eat radioactive and metallic wastes from such sources as uranium, plutonium, magnesium, and silver.

#### Tech solves

Huggins 2012 (Laura E. Huggins, research fellow at the Hoover Institution and director of development at PERC—the Property and Environment Research Center—a think tank in Bozeman, Montana, that focuses on market solutions to environmental problems, 2012 “A Doom Deferred” http://www.hoover.org/publications/hoover-digest/article/105756)

The authors of the Times op-ed also wrote that “the effects of overpopulation play a part in practically every daily report of mass human calamity.” Floods, for example, “inundate more homes as populations expand into floodplains. Such extreme events are stoked by climate change, fueled by increasing carbon emissions from an expanding global population.” These modern-day predictions are in stark contrast to claims in the same vein from the 1970s. In a popular 1970 speech at Swarthmore College, for example, well-known ecologist Kenneth Watt said, “If present trends continue, the world will be about four degrees colder for the global mean temperature in 1990, but 11 degrees colder in the year 2000. This is about twice what it would take to put us into an ice age.” Time has not been gentle with such prophecies. Four decades later, the world hasn’t come to an end. Most measures of human welfare show the Earth’s population is better off today than at any other time in human history. Life expectancy is increasing, per-capita income is rising, and the air we breathe and the water we drink are cleaner. And concerns about climate change have shifted from cooling to warming since the 1970s. Given past trends, we are right to deny doom-and-gloom claims such as this one in Harte and Ehrlich’s article: “Perpetual growth is the creed of a cancer cell, not a sustainable human society.” New ideas and technologies proliferate at a much faster rate than population. New ideas and technologies proliferate at a much faster rate than population. They depend on individuals who are free to pursue their own interests and innovate with few constraints. As Stanford economist Paul Romer put it, “Every generation has perceived the limits to growth that finite resources and undesirable side effects would pose if no new recipes or ideas were discovered. And every generation has underestimated the potential for finding new recipes and ideas. We consistently fail to grasp how many ideas remain to be discovered. Possibilities do not add up; they multiply.”

#### Capitalism does not reduce everything to monetary value.

Johan Norberg. (Senior Fellow CATO Institute). In Defense of Global Capitalism. 2003. p. 17-8.

What I really believe in, first and foremost, isn't capitalism or globalization. It isn't the systems or regulatory codes that achieve all we see around us in the way of prosperity, innovation, community, and culture. Those things are created by people. What I believe in is man's capacity for achieving great things, and the combined force that results from our interaction and exchanges. I plead for greater liberty and more open world, not because I believe one system happens to be more efficient than another, but because those things provide a setting that unleashes individual creativity as no other system can. They spur dynamism that has led to human, economic, scientific, and technical advances. Believing in capitalism does not mean believing in growth, the economy, or efficiency. Desirable as they may be, those are only the result. At its core, belief in capitalism is belief in mankind. Like most other liberals, I can endorse the opinion of French socialism prime minister Lionel Jospin that we must have a "market economy, not a market society." My aim is not for economic transactions to supplant all other human relations. My aim is freedom and voluntary relations in all fields. In the cultural arena, that means freedom of expression and of the press. In politics, it means democracy and the rule of law. In social life, it means the right to live according to one's own values and to choose one's own company. An in the economy, it means capitalism and free markets. It is not my intention that we should put price tags on everything. The important things in life - love, family, friendship, one's own way of life - cannot be assigned a dollar value. Thos who believe that, to the liberal mind, people always act with the aim of maximizing their income know nothing about liberals, and any liberal who doe think that way knows nothing of human nature. It is not a desire for better payment that moves me to writ a book about the value of globalization instead of becoming an accountant or a fisherman. I am writing about something I believe in, something that matters. And I wish to live in a liberal society because such a society gives people the right to choose what matters to them.

#### Human life is inherently valuable

Penner 2005 Melinda Penner (Director of Operations – STR, Stand To Reason) 2005 “End of Life Ethics: A Primer”, Stand to Reason, http://www.str.org/site/News2?page=NewsArticle&id=5223

Intrinsic value is very different. Things with intrinsic value are valued for their own sake. They don’t have to achieve any other goal to be valuable. They are goods in themselves. Beauty, pleasure, and virtue are likely examples. Family and friendship are examples. Something that’s intrinsically valuable might also be instrumentally valuable, but even if it loses its instrumental value, its intrinsic value remains. Intrinsic value is what people mean when they use the phrase "the sanctity of life." Now when someone argues that someone doesn’t have "quality of life" they are arguing that life is only valuable as long as it obtains something else with quality, and when it can’t accomplish this, it’s not worth anything anymore. It's only instrumentally valuable. The problem with this view is that it is entirely subjective and changeable with regards to what might give value to life. Value becomes a completely personal matter, and, as we all know, our personal interests change over time. There is no grounding for objective human value and human rights if it’s not intrinsic value. Our legal system is built on the notion that humans have intrinsic value. The Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that each person is endowed by his Creator with certain unalienable rights...." If human beings only have instrumental value, then slavery can be justified because there is nothing objectively valuable that requires our respect. There is nothing other than intrinsic value that can ground the unalienable equal rights we recognize because there is nothing about all human beings that is universal and equal. Intrinsic human value is what binds our social contract of rights. So if human life is intrinsically valuable, then it remains valuable even when our capacities are limited. Human life is valuable even with tremendous limitations. Human life remains valuable because its value is not derived from being able to talk, or walk, or feed yourself, or even reason at a certain level. Human beings don’t have value only in virtue of states of being (e.g., happiness) they can experience. The "quality of life" view is a poison pill because once we swallow it, we’re led down a logical slippery slope. The exact same principle can be used to take the life of human beings in all kinds of limited conditions because I wouldn't want to live that way. Would you want to live the life of a baby with Down’s Syndrome? No? Then kill her. Would you want to live the life of an infant with cerebral palsy? No? Then kill him. Would you want to live the life of a baby born with a cleft lip? No? Then kill her. (In fact, they did.) Once we accept this principle, it justifies killing every infant born with a condition that we deem a life we don’t want to live. There’s no reason not to kill every handicapped person who can’t speak for himself — because I wouldn’t want to live that way. This, in fact, is what has happened in Holland with the Groningen Protocol. Dutch doctors euthanize severely ill newborns and their society has accepted it.

#### No root cause of war – decades of research votes aff

Cashman 2000 Greg Cashman (Professor of Political Science at Salisbury State University) 2000 “What Causes war?: An introduction to theories of international conflict” pg. 9

Two warnings need to be issued at this point. First, while we have been using a single variable explanation of war merely for the sake of simplicity, multivariate explanations of war are likely to be much more powerful. Since social and political behaviors are extremely complex, they are almost never explainable through a single factor. Decades of research have led most analysts to reject monocausal explanations of war. For instance, international relations theorist J. David Singer suggests that we ought to move away from the concept of “causality” since it has become associated with the search for a single cause of war; we should instead redirect our activities toward discovering “explanations”—a term that implies multiple causes of war, but also a certain element of randomness or chance in their occurrence.

#### We control uniqueness – wars are declining now – your theoretical impacts don’t match reality

Marshall and Cole 2009 Monty G. Marshall (Research Professor in the George Mason University School of Public Policy and Director of Research at the Center for Global Policy) and Benjamin R Cole (Hood House Lecturer in International Affairs at the University of New Hampshire, He holds B.A. and M.A. degrees in Political Science from the University of New Hampshire and is completing his doctoral studies in the School of Public Policy at George Mason University) 2009 “Global Report 2009 Conflict, Governance, and State Fragility” pg 7-8, http://www.systemicpeace.org/Global%20Report%202009.pdf

The most encompassing observation that can be made regarding global system performance in regard to the conflict dimension concerns the status of major episodes of political violence (armed conflict). These include societal (civil, ethnic, and communal) and interstate (including independence) warfare.3 The global trend in major armed conflict has continued its dramatic decline during the globalization era both in numbers of states affected by major armed conflicts and in total magnitude (figure 3). According to our calculations, the global magnitude of warfare has decreased by over sixty percent since peaking in the mid-1980s, falling by the end of 2009 to its lowest level since 1960. Societal warfare has been the predominant mode of warfare since the mid-1950s; increasing steeply and steadily through the Cold War period. This steep, linear increase in societal warfare is largely explained by a general tendency toward longer, more protracted, wars during that period; internal wars often receiving crucial military and/or material support from foreign states, in many cases linked to the competing superpowers. In contrast, the rate of onset of new societal wars has remained constant since 1946 to the present with an average of about four new societal wars per year. In contrast, the global trend in interstate warfare has remained at a relatively low level since the end of the Second World War and the establishment of the United Nations Organization (UN). The UN was specially designed to “maintain international peace and security” without “interven[ing] in matters which are essentially within the domestic jurisdiction of any state.” Although there was a moderate increase in interstate wars during the latter years of the Cold War, from 1977 to 1987, like civil warfare, interstate warfare has also declined substantially since the end of the Cold War. Of the interstate wars that took place during the Cold War period, many of the most serious were wars of independence fought during the decolonization phase that occurred during the first half of the Cold War period. Of the conventional interstate wars, onsets occurred at the rate of about one event per year, although onsets occurred at about double that rate during the late 1970s and early 1980s. Of sixty seven such wars, three-quarters remained at fairly low levels of violence.

#### THE HUNGER GAMES DA- The 1AC econ advantage is a transition wars DA to the alt- These transition wars cause extinction

Rajini Kothari, Prof of PLS – U Delhi, TOWARD A JUST SOCIAL ORDER 1982 p571

Attempts at global economic reform could also lead to a world racked by increasing turbulence, a greater sense of insecurity among the major centres of power – and hence to a further tightening of the structures of domination and domestic repression – producing in their wake an intensification of the old arms race and militarization of regimes, encouraging regional conflagrations and setting the stage for eventual global holocaust.

#### Cap key to heg- Extinction DA to the alt- Brezenski 2012

Peter Gowan. "US Hegemony Today." Monthly Review. 2003. http://findarticles.com/p/articles/mi\_m1132/is\_3\_55/ai\_105368629/pg\_1

American hegemony since 1945 has been structurally different in its degree and type of dominance from that of any other power in the history of capitalism. Instead of simply being the biggest power with the biggest capitalism among a number of great powers, the United States was able to exercise political dominance over the entire capitalist core. Before 1945 different capitalist centers had geographically different zones of political and economic dominance. The United States ended that arrangement, making the whole capitalist world its geographical sphere of political dominance. On this basis it shaped and reshaped the conditions and forms of international capital accumulation throughout the capitalist world.

#### Cap solves war

Hillebrand 2010 Evan E. Hillebrand (Professor of Diplomacy at University of Kentucky and a Senior Economist for the Central Intelligence Agency) 2010 “Deglobalization Scenarios: Who Wins? Who Loses?” Global Economy Journal, Volume 10, Issue 2 2010

A long line of writers from Cruce (1623) to Kant (1797) to Angell (1907) to Gartzke (2003) have theorized that economic interdependence can lower the likelihood of war. Cruce thought that free trade enriched a society in general and so made people more peaceable; Kant thought that trade shifted political power away from the more warlike aristocracy, and Angell thought that economic interdependence shifted cost/benefit calculations in a peace-promoting direction. Gartzke contends that trade relations enhance transparency among nations and thus help avoid bargaining miscalculations. There has also been a tremendous amount of empirical research that mostly supports the idea of an inverse relationship between trade and war. Jack Levy said that, “While there are extensive debates over the proper research designs for investigating this question, and while some empirical studies find that trade is associated with international conflict, most studies conclude that trade is associated with peace, both at the dyadic and systemic levels” (Levy, 2003, p. 127). There is another important line of theoretical and empirical work called Power Transition Theory that focuses on the relative power of states and warns that when rising powers approach the power level of their regional or global leader the chances of war increase (Tammen, Lemke, et al, 2000). Jacek Kugler (2006) warns that the rising power of China relative to the United States greatly increases the chances of great power war some time in the next few decades. The IFs model combines the theoretical and empirical work of the peacethrough trade tradition with the work of the power transition scholars in an attempt to forecast the probability of interstate war. Hughes (2004) explains how he, after consulting with scholars in both camps, particularly Edward Mansfield and Douglas Lemke, estimated the starting probabilities for each dyad based on the historical record, and then forecast future probabilities for dyadic militarized interstate disputes (MIDs) and wars based on the calibrated relationships he derived from the empirical literature. The probability of a MID, much less a war, between any random dyad in any given year is very low, if not zero. Paraguay and Tanzania, for example, have never fought and are very unlikely to do so. But there have been thousands of MIDs in the past and hundreds of wars and many of the 16,653 dyads have nonzero probabilities. In 2005 the mean probability of a country being involved in at least one war was estimated to be 0.8%, with 104 countries having a probability of at least 1 war approaching zero. A dozen countries12, however, have initial probabilities over 3%. model predicts four great power wars in the deglobalization scenario vs. 2 in the globalization scenario.16 The globalization scenario projects that the probability for war will gradually decrease through 2035 for every country—but not every dyad--that had a significant (greater than 0.5% chance of war) in 2005 (Table 6). The decline in prospects for war stems from the scenario’s projections of rising levels of democracy, rising incomes, and rising trade interdependence—all of these factors figure in the algorithm that calculates the probabilities. Not all dyadic war probabilities decrease, however, because of the power transition mechanism that is also included in the IFs model. The probability for war between China and the US, for example rises as China’s power13 rises gradually toward the US level but in these calculations the probability of a China/US war never gets very high.14 Deglobalization raises the risks of war substantially. In a world with much lower average incomes, less democracy, and less trade interdependence, the average probability of a country having at least one war in 2035 rises from 0.6% in the globalization scenario to 3.7% in the deglobalization scenario. Among the top-20 war-prone countries, the average probability rises from 3.9% in the globalization scenario to 7.1% in the deglobalization scenario. The model estimates that in the deglobalization scenario there will be about 10 wars in 2035, vs. only 2 in the globalization scenario15. Over the whole period, 2005-2035, the IV. Winners and Losers Deglobalization in the form of reduced trade interdependence, reduced capital flows, and reduced migration has few positive effects, based on this analysis with the International Futures Model. Economic growth is cut in all but a handful of countries, and is cut more in the non-OECD countries than in the OECD countries. Deglobalization has a mixed impact on equality. In many non-OECD countries, the cut in imports from the rest of the world increases the share of manufacturing and in 61 countries raises the share of income going to the poor. But since average productivity goes down in almost all countries, this gain in equality comes at the expense of reduced incomes and increased poverty in almost all countries. The only winners are a small number of countries that were small and poor and not well integrated in the global economy to begin with—and the gains from deglobalization even for them are very small. Politically, deglobalization makes for less stable domestic politics and a greater likelihood of war. The likelihood of state failure through internal war, projected to diminish through 2035 with increasing globalization, rises in the deglobalization scenario particularly among the non-OECD democracies. Similarly, deglobalization makes for more fractious relations among states and the probability for interstate war rises.

#### Best studies

Hegre et al 2009 (H’vard Hegre, Professor of Political Science @University of Oslo, , John R. Oneal, Professor of Political Science @ The University of Alabama, Bruce Russett, Professor of Political Science @ Yale University) August 25, 2009 “Trade Does Promote Peace: New Simultaneous Estimates of the Reciprocal Effects of Trade and Conflict” http://www.yale-university.com/leitner/resources/docs/HORJune09.pdf

Liberals expect economically important trade to reduce conflict because interstate violence adversely affects commerce, prospectively or contemporaneously. Keshk, Reuveny, & Pollins (2004) and Kim & Rousseau (2005) report on the basis of simultaneous analyses of these reciprocal relations that conflict impedes trade but trade does not deter conflict. Using refined measures of geographic proximity and size—the key elements in the gravity model of international interactions—reestablishes support for the liberal peace, however. Without careful specification, trade becomes a proxy for these fundamental exogenous factors, which are also important influences on dyadic conflict. KPR‘s and KR‘s results are spurious. Large, proximate states fight more and trade more. Our re-analyses show that, as liberals would expect, commerce reduces the risk of interstate conflict when proximity and size are properly modeled in both the conflict and trade equations. We provided new simultaneous estimates of liberal theory using Oneal & Russett‘s (2005) data and conflict equation and a trade model derived from Long (2008). These tests confirm the pacific benefit of trade. Trade reduces the likelihood of a fatal militarized dispute, 1950–2000 in our most comprehensive analysis, as it does in the years 1984-97 when additional measures of traders‘ expectations of domestic and interstate conflict are incorporated (Long, 2008) and in the period 1885-2000. This strong support for liberal theory is consistent with Kim‘s (1998) early simultaneous estimates, Oneal, Russett & Berbaum‘s (2003) Granger-style causality tests, and recent research by Robst, Polachek & Chang (2007). Reuveny & Kang (1998) and Reuveny (2001) report mixed results. It is particularly encouraging that, when simultaneously estimated, the coefficient of trade in the conflict equation is larger in absolute value than the corresponding value in a simple probit analysis. Thus, the dozens of published articles that have addressed the endogeneity of trade by controlling for the years of peace—as virtually all have done since 1999—have not overstated the benefit of interdependence. Admittedly, our instrumental variables are not optimal. In some cases, for example, in violation of the identification rule, the creation or end of a PTA may be a casus belli. More importantly, neither of our instruments explains a large amount of variance. Thus, future research should be directed to identifying better instruments. Our confidence in the commercial peace does not depend entirely on the empirical evidence, however; it also rests on the logic of liberal theory. Our new simultaneous estimates—as well as our re-analyses of KPR and KR—indicate that fatal disputes reduce trade. Even with extensive controls for on-going domestic conflict, militarized disputes with third parties, and expert estimates of the risks of such violence, interstate conflict has an adverse contemporaneous effect on bilateral trade. This is hardly surprising (Anderton & Carter, 2001; Reuveny, 2001; Li & Sacko, 2002; Oneal, Russett & Berbaum, 2003; Glick & Taylor, 2005; Kastner, 2007; Long, 2008; Findlay & O‘Rourke, 2007; cf. Barbieri & Levy, 1999; Blomberg & Hess, 2006; and Ward & Hoff, 2007). If conflict did not impede trade, economic agents would be indifferent to risk and the maximization of profit. Because conflict is costly, trade should reduce interstate violence. Otherwise, national leaders would be insensitive to economic loss and the preferences of powerful domestic actors. Whether paid prospectively or contemporaneously, the economic cost of conflict should reduce the likelihood of military conflict, ceteris paribus, if national leaders are rational.