Resolved: In the United States, national service ought to be compulsory

Author: Shaylee Tulane

Edited by: Kyle Cheesewright

Topic Overview: 3

Additional Reading: 8

AFFIRMATIVE CASE 9

AFF Extensions: 17

Answers: 22

Negative Case 27

Negative Extensions: 32

Answers 36

# Topic Overview:

This topic comes at an interesting point of US history. Within the past 10 years we have seen a significant drop in military personal. However, with the increased violence by ISIL/ISIS and or other non-state actor organizations in recent years it has become a question of what the United States will do military to address such violence. But, before unpacking the resolution further, there are some key questions that we must consider. First, who would be called for the national service? But also, when would the national service be utilized?

## Definitions:

### National Service-

There are multiple ways to define National service. Either definition is important to shaping the affirmative. Cambridge Dictionary defines national service as “the system in some countries by which young people, especially men, are ordered by [law](http://dictionary.cambridge.org/us/dictionary/english/law) to spend a period of time in the armed forces” However, Oxford Dictionary defines it as “A period of compulsory service in the armed forces of some countries during peacetime. a federal program that enables young people to pay back government loans through community work” The basic understanding is national service is young adult doing service for their country. However, service in this case can be military or community service. This indicates that national service does not equate to a draft into the military. However, the affirmative should narrow the affirmative to one or another. In an article done by the Huffington post, Ed Credo, George Munoz and Frank Islam explore the differences between the draft and national service.

Crego et all. 2013 (Ed Credo, is a management consultant who has led major consulting practices specializing in strategic planning, customer focus, and organizational transformation. George Munoz, is currently chair of the Munoz Investment Advisory Group. George was the Assistant Secretary and CFO of the United States Treasury and President and CEO of the Overseas Private Investment Corporation during the Clinton administration. Frank Islam was the founder of the QSS Group an information technology consulting firm. "National Service Not Military Service." Huffington Post. <http://www.huffingtonpost.com/george-munoz-frank-islam-and-ed-crego/national-service-not-mili_b_2758991.html)>

Since the early 1980s, requests for shared commitments or sacrifices have not been too visible on the country’s radar screen. Until the past few years, the national refrain appears to have been “Ask what you can do for yourself.” Service to country seemed to belong to those in the armed forces, the well off or the do-gooders. We are not recommending that the draft be reinstated to correct. We believe, however, that some type of national service should be made mandatory. The service could take one of many forms, for example, military, community, or education. During the 2008 campaign for the presidency, John McCain and Barack Obama both expressed a desire for more Americans to be engaged in national service when they shared the stage at Columbia University at a forum commemorating the seventh anniversary of the 9/11 attacks. However, it is Jim Lehrer who speaks most articulately on this topic.

Beyond what the national service is, both the affirmative and negative should establish the terms of the service. This means that affirmatives ought to define when individuals will be in the national service, the length of the service and who will be service.

### Compulsory-

Unlike national service, compulsory should be a term LD students are more familiar with. Typically, “compulsory” is defined as “forced; coerced by legal process or by force of statute,” as according to Blacks Law Dictionary. The general premise is that national service will be required for everyone within a given region. But both the affirmative and negative should narrow their analysis of the topic to compulsory being a required amount of service to the United States. However, this does pose some questions. The most important, who will be forced to do the national service? Past statues in other countries have focused on mainly males from the ages of 18-22 years old. However, because the resolution does not set to perimeters of who is being drafted to provide the national service both the affirmative and negative have the opportunity to narrow the topic accordingly.

## Affirmative Strategies:

When thinking through the affirmative, debaters have a lot more flexibility to define the topic in a specific way. However, each affirmative strategy is dependent on how the affirmative defines National Service. As discussed beforehand there are multiple ways it can be defined. The first strategy that the affirmative should think through is defining national service as a military draft for all citizens and residents in the United States. If you choose to go this route, the affirmative has a few impacts it can go for. The main argument the affirmative should go for is it solves military overstretch and is key to US hedge. The affirmative in this cause would have to prove that the draft would be enough to solve for the overstretch of the US military. But also if you choose to go with strategy, the affirmative must prove that there is a necessity for military action and or the US is at risk. However, be aware that setting up a risk scenario could give the negative a chance to make threat construction criticisms.

The second strategy that the affirmative should think through is defining national service as providing humanitarian service. In this framing the affirmative would first need to justify National service as including humanitarian service but secondly would have to establish that there is a greater need for humanitarian/community service. This strategy does not have as many big stick impacts, but the affirmative should be making arguments on why better education is necessary and that community building is good. Though these arguments may seem intuitive to make, framing why we evaluate probable impacts can change the rest of the debate.

## Negative Strategies:

Unlike other LD topics, I feel like this topic provides some flexibility for the negative strategy. Though the negative is limited in its ability to provide counter plans or counter advocacies, this topic does have a substantial amount of negative ground. Depending on the debater there is a lot of possible traditional ground and critical ground for the negative. The first strategy that debaters should be thinking through is a critical lens. Some critical strategies that could be very compelling for this topic is either militarism or bio power.

However, the reason I say there are two different critical strategies is because of the two different definitions of national service. If the affirmative defines nationals service as a military draft, the negative can run militarism. This strategy would argue that militarism sets up a cycle of fear and violence. This strategy could possibly generate some bigger impacts such as war, sexual violence, and or value to life. Comparatively, the second critical strategy that debaters should think through is bio power. Bio powers basic premise is that institutions of power control the body. This strategy would not be solely focused on national service for the link level, but rather bio-power could and should be more focused on the resolutions use of the word “compulsory.” This critical framing of the negative could provide debaters a chance to dive deeper in this notation of obligation and service.

Beyond, critical arguments the negative can make more directed responses to the affirmative. However, the negative should be wary of basing their entire case on refutations to the affirmative. Negative strats should try and have an external impact that the debater can go for. What I mean, is the negative case should not solely rest on merely refuting the affirmative case. A strong negative case should setup the debater to be able to turn the affirmative. But some traditional strategies that the negative can think through are the harms of outreach programs to education. There is a substantial amount of evidence that suggests that programs such as Teach for America and AmeriCorps have caused some damage to the education and communities they are trying to serve. Debaters should also look into possibly argument why instituting a national service could hurt government legitimacy and or it’s functioning. This strategy would focus the debate on issues of functionality of the topic rather than is the national service a good idea.

## Value:

For both the affirmative and negative the main issue both cases should be focused on is community welfare and government effectiveness. Since the topic is more focused on whether or not government control is necessity the value and criterion should set up the best way for the judge to evaluate that question.

### Morality-

**Kant, ’59** (Preserving one’s life is a universalized moral duty. Immanuel, Foundations of the Metaphysics of Morals, trans. Lewis White Black, Professor of Philosophy, University of Rochester, 1959, pg 14)

On the other hand, it is a duty to preserve one’s life, and moreover, everyone has a direct inclination to do so but for that reason the often anxious care which most [people] take of it has no intrinsic worth, and the maxim of doing so has no moral import. They preserve their lives according to duty, but not from duty. But if adversities and hopeless sorrow completely take away the relish for life, if an unfortunate man, strong in soul, is indignant rather than despondent or dejected over his fate and wishes for death, and yet preserves his life without loving it and form neither inclination nor fear but from duty – then his maxim has a moral import.

Using morality for either case would frame the debate on what an individual’s duty is and how that improves the society as a whole. Morality for the affirmative could set up the debate to be about protecting the community. However, the affirmative would also have to establish why is a “national service,” a duty. On the flip side, the negative could utilize morality to establish that a person’s only obligation is preserving their life.

### Societal Welfare-

Spicker 1988 (Paul Spicker. Professor UK. is a writer and commentator on social policy. "Principles of Social Welfare: an introduction to thinking about the welfare state. " Book. pg 15 <http://www.spicker.uk/books/Paul%20Spicker%20-%20Principles%20of%20Social%20Welfare.pdf)>

The idea of 'social welfare' appears, in form, to refer to the 'common good', improvements that benefit almost everyone in society, a ground for consensus. In practice, there may be conflicts of interest. There are likely to be losers as well as gainers, diswelfare as well as welfare. The value bases on which these conflicts are judged form a major part of the discussion of this book.

The basic idea of societal welfare is that the most moral is the one that maximizes the common good for the society. Societal Welfare as a value for both the affirmative and the negative to frame the debate on what the collective should be doing for their communities. Though this value maybe better fitting for the affirmative, the negative can make arguments why evaluating the ends of the national service could harm the society as a whole.

### Governmental Legitimacy-

Buchanan, 2002 ( Allen Buchanan Professor of philosophy at Duke University and also professor of the Philosophy of International Law at the Dickson Poon School of Law at King's College, London. "Political Legitimacy and Democracy." Vol. 112, No. 4 (July 2002), pp. 689-719. <http://www.jstor.org/stable/10.1086/340313>)

According to the terminology I am recommending, an entity has political legitimacy if and only if it is morally justified in wielding political power, where to wield political power is to attempt to exercise a monopoly, within a jurisdiction, in the making, application, and enforcement of laws. The monopoly feature is important if we are to distinguish political power from mere coercion. A state not only uses coercion to secure compliance with its rules, it also attempts to establish the supremacy of those rules and endeavors to suppress others who would enforce its rules or promulgate their own rules. Note, however, that supremacy does not imply that there are no limits on state control. Supremacy refers to the lack of a rival for the state’s making, application, and enforcement of law within an assumed jurisdiction (typically understood as a territory). This is compatible with the scope of the rules it imposes being limited, for example, by human rights principles that place constraints on how the state may deal with its own population.

Governmental legitimacy as a value posses an interesting question in the debate. Since the topic is surrounded by what should the United States do? Governmental legitimacy allows for debaters to question what is considered to be a moral action if it done by government institutions. For both the affirmative and negative, if students what to use this as a value they ought to establish what it means for a government to be legitimate and how do we quantify that action.

# Additional Reading:

Bauer et all., (May 2011) "Do Guns Displace Books? The Impact of Compulsory Military Service on Educational Attainment." IZA DP No. 5744. From http://ftp.iza.org/dp5744.pdf

Dionne, E. J., Drogosz, K. M., & Litan, R. E. (2003). United We Serve : National Service and the Future of Citizenship. Washington, D.C.: Brookings Institution Press.

FRIEDERSDORF, C. (2013, July 25). The Case Against Universal National Service. Retrieved August 10, 2016, from http://www.theatlantic.com/politics/archive/2013/06/the-case-against-universal-national-service/277230/

Galston, W. (2010, October 19). Compulsory National Service Would Strengthen American Citizenship. Retrieved August 10, 2016, from http://www.usnews.com/opinion/articles/2010/10/19/compulsory-national-service-would-strengthen-american-citizenship

Hall, S. (1945). National Service and Compulsory Military Training. Social Science, 20(2), 83-92. Retrieved from http://www.jstor.org/stable/41883651

McGrew, Thomas J. (1985) "Constitutionality of Compulsory National Service"4 Pub. L. Forum 259 (1985) Retrieved from heinonline.org/HOL/Page?public=false&handle=hein.journals/stlpl4&page=259&collection=journals

Pauwels, Andrew (2013) "MANDATORY NATIONAL SERVICE: CREATING GENERATIONS OF CIVIC MINDED CITIZENS" notre dame law review. vol. 88:5. Retrieved from http://ndlawreview.org/wp-content/uploads/2013/06/NDL517\_Pauwels.pdf)

Stead EA, Jr.. 1971 A Proposal for the Creation of a Compulsory National Service Corps. Arch Intern Med. ;127(1):89-90. doi:10.1001/archinte.1971.00310130093013.

Whitney, K. M., Ph.D. (2012, July 12). Is Now the Time for Mandatory National Service? Retrieved August 10, 2016, from <http://www.huffingtonpost.com/karen-m-whitney-phd/students-national-service-volunteering_b_1720887.html>

# AFFIRMATIVE CASE

## Top of Case:

According to a report done by IHS Jane's Terrorism and Insurgency Centre,   
  
Lockie, 2015 (Alex lockie Associate News Editor and a military/defense blogger at Business Insider. He is from Atlanta, and he attended Georgia State University. (Oct. 23rd 2015) "ISIS Attacks Are On The Rise." Business Insider. Retrieved from [www.businessinsider.com/isis-attacks-increased-by-42-in-the-third-quarter-of-2015-2015-10](http://www.businessinsider.com/isis-attacks-increased-by-42-in-the-third-quarter-of-2015-2015-10))

“ISIS attacks rose in the 3rd quarter of 2015 compared to the previous three-month period, both in terms of the number of non-militant casualties and the frequency of attacks. [The] frequency of attack rose by 42%. The attacks killed 2,978 non-militants, a 65% increase from the previous quarter.”

ISIL/the Daesh is increasing on their attacks across the global, but the United States Military has become overstretched. Threats of violence from non-state actors do not just affect the United States they are global issues. It is because I believe in protecting all beings from violence, I stand in firm affirmation of the resolution

Resolved: In the United States, national service ought to be compulsory.

### Definitions:

Compulsory as defined by the Oxford Dictionary as a “Required by law or a rule; obligatory”

National service- as defined by the Oxford Dictionary as a “A period of compulsory service in the armed forces of some countries during peacetime. a federal program that enables young people to pay back government loans through community work

### Observation 1-

Because the resolution does not state when the national service would begin, the duration, and what kind of service it ought to be, the affirmative’s burden is to defend that compulsory participation in a federal program for either the armed forces and community service is more beneficial than the status quo. The negative must defend that national services are not beneficial in all instances.

### Observation 2-

Because the resolution uses the word ought it indicates as Wedgewood, Professor of Ethics, in 2006 something that “should be realizable.” Because the resolution is a governmental actor, morality or obligations are based on an actions reasonability and ability to produce the most good. Therefore the affirmative must defend that national service is both reasonable and produces more good than the status quo.

## Framework:

### Value:

Therefore the value for this round is Societal Welfare. Which is defined as provide the best outcomes for those within a society.

Spicker 1988 (Paul Spicker. Professor UK. is a writer and commentator on social policy. "Principles of Social Welfare: an introduction to thinking about the welfare state. " Book. pg 15 <http://www.spicker.uk/books/Paul%20Spicker%20-%20Principles%20of%20Social%20Welfare.pdf)>

The idea of 'social welfare' appears, in form, to refer to the 'common good', improvements that benefit almost everyone in society, a ground for consensus. In practice, there may be conflicts of interest. There are likely to be losers as well as gainers, diswelfare as well as welfare. The value bases on which these conflicts are judged form a major part of the discussion of this book.

Thought the resolution focuses on United States action, the affirmative recognizes the power of the United States and its affects on other countries. Therefore societal welfare should not be limited to merely the US but also should evaluate US actions of other countries welfare.

### Value Criterion:

Because the resolution asks what is a reasonable and moral action for a government to take, the value criterion will be consequentialism. Which is defined as the evaluation of the ends of the actions and means of the ends to determine the morality of an action.

Haines ’06 (William Haines, Professor University of Hong Kong. PH.D Political Philosophy. “Consequentialism” Internet Encyclopedia of Philosophy. A Peer-reviewed academic resource. http://www.iep.utm.edu/conseque/)

Consequentialism is the view that morality is all about producing the right kinds of overall consequences. Here the phrase “overall consequences” of an action means everything the action brings about, including the action itself. For example, if you think that the whole point of morality is (a) to spread happiness and relieve suffering, or (b) to create as much freedom as possible in the world, or (c) to promote the survival of our species, then you accept consequentialism. Although those three views disagree about which kinds of consequences matter, they agree that consequences are all that matters. So, they agree that consequentialism is true. The utilitarianism of John Stuart Mill and Jeremy Bentham is a well known example of consequentialism. By contrast, the deontological theories of John Locke and Immanuel Kant are nonconsequentialist.

## Contention 1: Military Overstretch

### Sub Point A: US military is over stretched now

Currently the United States is overstretched in several military fields.

Freedberg 12

Navy Strains To Handle Both China And Iran At Once By SYDNEY J. FREEDBERG JR., deputy editor of the defense industry news group “breaking defense” on May 21, 2012 at 11:50 AM (http://breakingdefense.com/2012/05/navy-strains-to-handle-both-china-and-iran-at-once/)

VIRGINIA BEACH, VA: Coping with China and Iran at the same time is stretching the Navy thin, and it will soon have to choose which theater to prioritize, warned Peter Daly, the recently retired admiral who now heads the prestigious US Naval Institute. The Obama administration’s new strategic guidance said the US would boost its presence in the Pacific as it drew down in the Middle East, but subsequent statements have qualified that as a “pivot to Asia.” The first problem is the force isn’t truly fungible**:** it’s mainly ground troops coming out of Afghanistan and Iraq, while the Pacific requires mainly ships and long-range airpower. The second problem is that Iran isn’t cooperating. “The annoying realities of the Iranian situation fly in the face of this wonderfully crafted strategy,” Daly said. Instead of shifting carrier strike groups and other naval forces from the Persian Gulf to the Western Pacific, the Navy is trying to reinforce both at once. That’s not an effort the fleet can sustain indefinitely. “We’ve been on a ‘temporary’ bump up to two carriers in Southwest Asia, and now that is likely to continue,” Daly explained in an interview with Breaking Defense on the sidelines of the annual Joint Warfighting Conference co-sponsored by the Naval Institute and the industry group AFCEA. “If the Navy is asked to do two carriers in the Gulf after the fall, you could see deployment lengths at least at nine months, possibly more, and you’ll see some tradeoffs of carrier coverage in the Pacific coming back to Southwest Asia, when the plan said the flow would go the other way.” Carriers are particularly critical because the Navy has already dropped from 12 to 11 of the massive floating airfields, and when the 50-year-old USS Enterprise is retired this fall, said Daly, “we’re going to go down to 10 deployable carriers between now and the time the Ford comes out in 2016.” But carriers aren’t the only ship in short supply**.** Although the Chinese have an aggressive policy towards maritime neighbors like the Philippines and an estimated 100,000 naval mines, soon just six of the Navy’s 14 Avenger-class minesweepers will soon be in the Pacific and eight in the Gulf, with four of the small ships leaving the West Coast for Bahrain. “They just left Long Beach a few days ago,” said Daly. Although Chief of Naval Operations Adm. Jonathan Greenert announced the move in March, “there’s a lot that had to be done” to get them ready to go, Daly said, including loading the relatively small minesweepers onto more seaworthy “heavy lift” vessels to haul them across the ocean. Now they’re actually en route, Daly said, “it should take at least five weeks to get them over there.” Since demand is growing and the fleet is not, the short-term expedient is to use each ship more. The almost 11-month deployment of the USS Bataan (pictured, in the Strait of Hormuz) was extreme, but it’s a sign of things to come. “Right now demand exceeds supply, so that is driving longer deployments**,”** Daly said, “getting much, much more out of the existing force.” Before 9/11, on a typical day, about a third of Navy ships were out of port and underway and about 28 percent were actually deployed, operating in foreign seas rather than training in waters close to home. “Today those numbers are much, much higher,” Daly said, more like 44 percent of ships underway and 38 percent deployed. In the long term, though, this higher tempo of operations puts more strain on both sailors and ships. A warship’s complex systems take a lot of work to maintain, much of which can’t be done underway but rather requires the facilities of a port. With more, longer deployments and shorter intervals in between**,** “when that ship has to be maintained, that’s the time,” said Daly.

And

Ferran, 2014 (Lee Ferrangraduated from Wake Forest University in History and International Studies. Investigative Reporter since 2011. "Drone ‘Stigma’ Means ‘Less Skilled’ Pilots at Controls of Deadly Robots" ABC News. April 29th 2014. http://abcnews.go.com/Blotter/drone-stigma-means-skilled-pilots-controls-deadly-robots/story?id=23475968)

The demand for drone pilots has exploded in recent years. While the Air Force had approximately 400 in 2008, the service now has more than 1,300, according to the GAO. The demand, however, is still higher and the Air Force has had trouble keeping up. The GAO report says the Air Force has fallen well short in its recruiting goals for RPA pilots the last two years and nearly half of current pilots have been pulled from manned aircraft units or from manned aircraft training as temporary fill-ins. And the pilots that have been pulled over weren’t necessarily the best.“…Air Force documentation states ‘lower quality pilots are generally sent to RPA [remotely piloted aircraft] squadrons,’” the GAO report says. “Headquarters Air Force officials and two commanders of manned-aircraft squadrons explained that commanders select pilots from their squadrons to assign to RPA squadrons and in general most commanders assign less-skilled pilots and less-competent officers to these squadrons.”

Without training and increasing damn for military personal, this increases military miscalculation and can lead to more deaths.

### Sub point B: Making the United States National Service solves overstretch

Since the draft was ended the United States has not been able to meet military demands/quotas for troops.

CNN 2006 (January 25, 2006, “Army Needs More Troops to Fight in Iraq,” <http://www.cnn.com/2006/US/01/25/wednesday/> )

WASHINGTON (CNN) -- A Pentagon-commissioned study on Army troop deployment

concluded what some people in Iraq and the United States have been saying all along:

There aren't enough soldiers to fight the wars in Iraq and Afghanistan. “The ground forces required to provide the necessary level of stability and security to Afghanistan and Iraq clearly exceed those available for the mission," says the study on Army manpower by Andrew Krepinevich, a former Army officer who is a military analyst. The report notes last year's recruiting slump and cited "inadequate size" and the end of the draft decades ago as top reasons for the problems "in meeting demands for forces."The demands for Army ground force deployments in Afghanistan and Iraq are not likely to decline substantially any time soon, although the Army may be able to drawdown

some of its forces in Iraq in 2006," wrote Krepinevich, executive director of the nonprofit Center for Strategic and Budgetary Assessment.

The argument is simple; by increasing available military personal by making national service compulsory this decreases military overstretch. This is necessary to preventing war in the future and prevents non-state actor attacks.

### Sub Point C: Solving back for overstretch is key to US readiness.

Readiness checks back war scenarios

Kagan 97

Donald Kagan, Professor of History and Classics at Yale, ORBIS, Spring 1997, p. 188-9

America's most vital interest therefore, is maintaining the general peace for war has been the swiftest, most expensive, and most devastating means of changing the balance of international power. But peace does not keep itself**,** although one of the most common errors in modern thinking about international relations is the assumption that peace is natural and can be preserved merely by having peace-seeking nations avoid provocative actions. The last three-quarters of the twentieth century strongly suggest the opposite conclusion: major war is more likely to come when satisfied states neglect their defenses and fail to take active part in the preservation of peace. It is vital to understand that the current relatively peaceful and secure situation is neither inevitable nor immutable. It reflects two conditions built up with tremendous effort and expense during the last half century: the great power of the United States and the general expectation that Americans will be willing to use that power when necessary**.** The diminution of U.S. power and thus not be a neutral act that would leave the situation as it stands. Instead, it would be critical step in undermining the stability of the international situation**.** Calculations based on the absence of visible potential enemies would immediately be made invalid by America's withdrawal from its current position as the major bulwark supporting the world order. The cost of the resulting upheaval **in** wealth**,** in stability**,** and likelihood of warwould be infinitely greater than the cost of continuing to uphold the existing

## Contention 2: National Service benefits unprivileged areas.

### Subpoint A: National service through community engagement is successful

National service programs that focus on increasing community welfare have been proven to successful for participants.

Pauwels 2013 (Andrew Pauwels, Candidate for Juris Doctor, Notre Dame Law School, 2014; Bachelor of Arts, University of Notre Dame, 2009. "MANDATORY NATIONAL SERVICE: CREATING GENERATIONS OF CIVIC MINDED CITIZENS." Notre Dame Law Review. vol. 88:5. http://ndlawreview.org/wp-content/uploads/2013/06/NDL517\_Pauwels.pdf)

The Civilian Conservation Corps (CCC) is perhaps the most successful and least controversial example of the federal government mobilizing a large portion of the population to perform nonmilitary service.38 President Franklin D. Roosevelt oversaw the creation of the CCC within a month of taking office in March of 1933 as part of the New Deal.39 To Roosevelt, the CCC served a dual purpose: putting people back to work to combat the Great Depression and preserving America’s natural resources.40 Affectionately known by some as “Roosevelt’s Tree Army,”41 this unique collaboration between the Departments of Agriculture, Interior, Labor, and War put people to work on forestry, park maintenance, flood prevention, and other conservation programs.42 The CCC specifically targeted a segment of the population hit hard by the Depression: young men.43 Of the roughly 3,000,000 who served in the Civilian Conservation Corps between 1933 and 1942, eighty-four percent were “young, unmarried men between the ages of about 17 and 28.”44 The government provided camp-style housing, food, and clothing for the men, who were often working in remote parts of the country far from home.45 In addition, to combat high levels of illiteracy among the men in the camps and to provide for meaningful activity in the evenings after they had concluded their work, the CCC installed academic programs in the camps.46 Life lessons were also a crucial part of the CCC; the director of the CCC referred to the program as “a practical school where young men in their teens and early twenties are taught how to work, how to live, and how to get ahead.

And compulsory national service would benefit the community. Programs, like AmeriCorps which are national service agency, focus on building a community. They have continually increased access for underprivllege groups to gain access to better education and services.

Corporation of National & Community Service, 2014 (Carrie E. Markovitz, Ph.D., Principal Research Scientist, NORC at the University of Chicago Marc W. Hernandez, Ph.D., Senior Research Scientist, NORC at the University of Chicago Eric C. Hedberg, Ph.D., Senior Research Scientist, NORC at the University of Chicago Benjamin Silberglitt, Ph.D., Director of Software Applications, TIES. "Impact Evaluation of the Minnesota Reading Corps K-3 Program." NORC at the University of Chicago: Chicago, IL. www.nationalservice.gov/sites/default/files/documents/Impact\_Evaluation\_MRC.pdf

AmeriCorps tutors with Minnesota Reading Corps helped four- and five-year-old students meet or exceed spring targets for kindergarten readiness in all five assessed areas.  Students in comparison classrooms did so only for one. The effect sizes were not only significant, but substantial in magnitude. By school’s year end, four-and five-year old students in Minnesota Reading Corps classrooms outperformed students in comparison classrooms in all five emergent literacy outcomes assessed:  recognizing letter sounds, rhyming words, letter names, picture names, and alliterations. The program was effective across a range of settings – both in public schools and Head Start Centers – and for all students regardless of gender, race/ethnicity, or dual language learner status. By the end of the school year, three-year old students in Minnesota Reading Corps classrooms significantly outperformed students in comparison classrooms in rhyming words and picture names. The Minnesota Reading Corps K-3 Program Impact Evaluation showed that AmeriCorps members can produce significantly greater increases in student literacy outcomes among elementary students over one semester of tutoring. The average kindergarten student with an AmeriCorps tutor performed twice as well as students without one. AmeriCorps tutors helped the average first grade student perform 26 percent better than the expected level for on-track students. Students with higher risk factors (such as dual language learners and students who qualify for free and reduced-price lunch) who received AmeriCorps tutoring significantly outperformed students who didn’t. The Minnesota Reading Corps program is replicable in multiple school settings using AmeriCorps members with varied backgrounds, such as gender, race, age, years of education, full/part-time AmeriCorps status, and prior experience).

### Subpoint B: National Service includes community service.

Crego et all. 2013 (Ed Credo, is a management consultant who has led major consulting practices specializing in strategic planning, customer focus, and organizational transformation. George Munoz, is currently chair of the Munoz Investment Advisory Group. George was the Assistant Secretary and CFO of the United States Treasury and President and CEO of the Overseas Private Investment Corporation during the Clinton administration. Frank Islam was the founder of the QSS Group an information technology consulting firm. "National Service Not Military Service." Huffington Post. <http://www.huffingtonpost.com/george-munoz-frank-islam-and-ed-crego/national-service-not-mili_b_2758991.html)>

Since the early 1980s, requests for shared commitments or sacrifices have not been too visible on the country’s radar screen. Until the past few years, the national refrain appears to have been “Ask what you can do for yourself.” Service to country seemed to belong to those in the armed forces, the well off or the do-gooders. We are not recommending that the draft be reinstated to correct. We believe, however, that some type of national service should be made mandatory. The service could take one of many forms, for example, military, community, or education. During the 2008 campaign for the presidency, John McCain and Barack Obama both expressed a desire for more Americans to be engaged in national service when they shared the stage at Columbia University at a forum commemorating the seventh anniversary of the 9/11 attacks. However, it is Jim Lehrer who speaks most articulately on this topic.

# AFF Extensions:

## Definition of Ought:

Prefer our definition—Wedgwood draws a distinction between the practical and political “ought”

(Ralph Wedgewood, Professor of Ethics at Oxford University, 2006 “The meaning of ‘ought’,” 2006. www-bcf.usc.edu/~wedgwood/meaningofought.htm)

I have already cited the distinction between the practical ‘ought’ and what Sidgwick called the “political ‘ought’”. The most striking difference between these two kinds of ‘ought’, as I have suggested, seems to be this: the practical ‘ought’ is clearly indexed to a particular agent and time, and it is a constraint on what “ought” to be the case**,** in this sense, that it should be realizable by what the agent thinks or does at that time; the political ‘ought’**,** on the other hand, is not indexed to any particular agent and time in this way**.** I might say, ‘The British constitution ought to be radically reformed’, without having any particular agent x in mind (either individual or collective) such that I mean to say that x ought to bring it about that the British constitution is radically reformed. In that case, as I argued earlier, my statement does not contain any implicit reference to any particular agent. My acceptance of this statement hardly commits me to planning on the radical reform of the British constitution; at most it commits me to favouring the goal of such radical reform. ‘Ought’ exhibits other sorts of contextual variationas well. For example, on some occasions, therefore ‘ought’ seems to be relative to a particular goal or purpose.

## Compulsory National Service Benefits communities

Corporation of National & Community Service, 2014 (Carrie E. Markovitz, Ph.D., Principal Research Scientist, NORC at the University of Chicago Marc W. Hernandez, Ph.D., Senior Research Scientist, NORC at the University of Chicago Eric C. Hedberg, Ph.D., Senior Research Scientist, NORC at the University of Chicago Benjamin Silberglitt, Ph.D., Director of Software Applications, TIES. "Impact Evaluation of the Minnesota Reading Corps K-3 Program." NORC at the University of Chicago: Chicago, IL. www.nationalservice.gov/sites/default/files/documents/Impact\_Evaluation\_MRC.pdf)

A statistically significant impact of MRC tutoring was detected among Kindergarten and first grade students despite gender, minority group status, Dual Language Learner (DLL) status, and Free or Reduced Price Lunch (FRPL) eligibility. For each of these characteristics, students who received MRC tutoring significantly outperformed control students who did not receive tutoring on grade-specific literacy assessments. Third grade White, native English speaking (i.e., non-DLL), and eligible for FRPL students on average produced positive significant differences between program and control group students, while a statistically significant finding was not found for third grade Black and Asian students and third grade DLL students.

Whitney, 2012 ( Karen Mr. Whitney. Ph.D. President Clarion University. "Is Now the Time for Mandatory National Service?" The Huffington Post. Sep 29th 2012. <http://www.huffingtonpost.com/karen-m-whitney-phd/students-national-service-volunteering_b_1720887.html>)

For American society, a program of national service would instill the American ethic of service to country as a ritual of attaining adulthood. A program that would move millions from high school to two years of service and then onto adulthood. To be clear, an immediate benefit would be a sudden reduction of pressure on the job pipeline by immediately reducing our national unemployment. The result of over 8.5 million young men and women not entering the job market and working for the public good would reinvigorate the economy Imagine over 8.5 million young men and women working either in military service or in public service. Public service would be working in the governmental and non-profit sectors to advance the greater good of our communities. Working in ways that the private market has not or would not support. Infusing young, energetic and prepared citizens into communities across the country in ways that increases the quality of life for all. From the sons and daughters of truck drivers and tycoons, all would serve. We would all benefit both personally and as a country.

Dionne and Drogosz, 2002 (E.J. Dionne, Jr. is a senior fellow at the Brookings Institution, a syndicated columnist for the Washington Post, and university professor in the Foundations of Democracy and Culture at Georgetown University. Kayla Drogosz is a senior research analyst at the Brookings Institution and series coordinator for the Pew Forum Dialogues on Religion and Public Life. "United We Serve?: The Debate over National Service." Brookings Insitute. Sept. 1st 2002. https://www.brookings.edu/articles/united-we-serve-the-debate-over-national-service/

Surely one of these ends is the engagement of young Americans in public life. As Peter Hart and Mario Brossard argue here, the evidence of many surveys suggests that young Americans are deeply engaged in civic activity. In his 2000 campaign, Senator John McCain—initially a skeptic of national service, now a strong supporter—won a wide following among the young by urging them to aspire to things “beyond your own self-interest.” Service learning, increasingly popular in our public schools, has been linked with a heightened sense of civic responsibility and personal effectiveness. If the new generation connected its impulses to service with a workable politics, it could become one of the great reforming generations in our nation’s history. And service could become a pathway to a stronger sense of citizenship. As Jane Eisner argues, service “must produce more than individual fulfillment for those involved and temporary assistance for those in need.” It should, she says, “lead to an appetite for substantive change, a commitment to address the social problems that have created the need for service in the first place.” Eisner suggests that as a nation, we should celebrate the First Vote cast by young people with the same fanfare that greets other moments of passage to adult responsibility. The goal would be to encourage a new generation that is gravitating toward national service to make the connection “between service to the community and the very process that governs community life.”

## Compulsory National Service can act as a gateway for citizenship

Dionne and Drogosz, 2002 (E.J. Dionne, Jr. is a senior fellow at the Brookings Institution, a syndicated columnist for the Washington Post, and university professor in the Foundations of Democracy and Culture at Georgetown University. Kayla Drogosz is a senior research analyst at the Brookings Institution and series coordinator for the Pew Forum Dialogues on Religion and Public Life. "United We Serve?: The Debate over National Service." Brookings Insitute. Sept. 1st 2002. https://www.brookings.edu/articles/united-we-serve-the-debate-over-national-service/

A focus on service and the links it forges between rights and responsibilities of citizenship could also offer new ways out of old political impasses. For example, Andrew Stern, the president of the Service Employees International Union, suggests that a two-year commitment to national service could become a pathway for undocumented workers to legalize their status and for legal immigrants to speed their passage to citizenship. And former felons now denied voting rights might “earn credits toward restoration of full citizenship” through service.

# Answers:

## A2- National Service is a form of Slavery

Pauwels 2013 (Andrew Pauwels, Candidate for Juris Doctor, Notre Dame Law School, 2014; Bachelor of Arts, University of Notre Dame, 2009. "MANDATORY NATIONAL SERVICE: CREATING GENERATIONS OF CIVIC MINDED CITIZENS." Notre Dame Law Review. vol. 88:5. http://ndlawreview.org/wp-content/uploads/2013/06/NDL517\_Pauwels.pdf)

First, the Third Circuit in Steirer upheld the service requirement, but refused to follow the lower court’s reasoning that service requirements can be justified solely on the grounds that the program provides for “the public, and not private, interest and benefit.”205 Essential to the court’s analysis was not the benefit received by the public, but the “stark differences” between what the students were required to do and what the Thirteenth Amendment was ratified to eliminate. From the outset, the Supreme Court has held that involuntary servitude incorporates “those forms of compulsory labor akin to African slavery which in practical operation would tend to produce like undesirable results.”206 While the “general spirit”207 of the phrase fails to definitively answer the question, it provides the context in which advocates of compulsory service should present the program, whether before the courts, Congress, or the American people. Such a program would bear little resemblance to the institution of African slavery. Presumably, any such program would include job training, provide minimal health, salary, and living benefits, and be aimed towards broad public ends. Additionally, it should be noted that such service is much more akin to—though much broader in scope than—the constitutionally valid “traditional” civic duty exceptions208 than it is to slavery

## A2: Complusory Military Service changes individuals personalities

Schult and Sparfeldt, 2015 (Johannes Schult, Professor at Saarlandes University. Ph.D University of Konstanz. Jorn R. Sparfeldt, Professor at Saarlandes University. "Compulsory Military Service and Personality Development" The German Socio-Economic Panel study at DIW Berlin. Issue 751. <https://www.diw.de/documents/publikationen/73/diw_01.c.504510.de/diw_sp0751.pdf)>

Mandatory military service coincides with early adulthood, which is a time of various transitions (e.g., leaving the parental household, first job). During this period, young people tend to develop more mature personalities (Lüdtke et al., 2011). Young men who join the army appear to be no exception (Lönnqvist, Mäkinen, Paunonen, Henriksson, & Verkasalo, 2008). Our findings suggest that any differential development related to type of service is at best small. We could not confirm the findings reported by Jackson et al. (2012), who reported attenuated agreeableness gains after military service (which persisted five years afterwards). Compared to their sample, the SOEP contains individuals from all 16 federal states (opposed to only one) and from all school types (opposed to just upper secondary school students). Still, the selection effects were almost identical to the results of Jackson et al. (2012; dagreeableness ≈ –0.3). Military service can be seen as an interruption of life, but also as an opportunity for experiencing new social settings and for acquiring skills (Dar & Kimhi, 2001). A substantial reduction of SWB would suit opponents of conscription who argue that the seemingly inevitable draft constricts personal freedom (cf. Longhurst, 2003). Yet, changes in SWB are not significant and the corresponding effect sizes are small, similar to the changes associated with life events like marriage, divorce, child birth, and retirement (e.g., Specht et al., 2011; Yap, Anusic, & Lucas, 2012). Therefore, additional aspects (e.g., economic and legal considerations) need to be taken into account when lobbying against (or for) compulsory military service.

## A2: National Service Reduces income

Bauer et all 2009 ( Prof. Dr. Thomas K. Bauer RUB, Department of Economics, Empirical Economics. Prof. Dr. Wolfgang Leininger Technische Universität Dortmund, Department of Economic and Social Sciences. Prof. Dr. Volker Clausen University of Duisburg-Essen, Department of Economics International Economics "Evaluating the Labor-Market Eff ects of Compulsory Military Service A Regression-Discontinuity Approach." RUHR Economic Papers. www.wiwiss.fu-berlin.de/fachbereich/vwl/steiner/VfS/Vortr\_\_ge/ChSchmidt\_REP\_09\_141.pdf)

The costs and benefits of serving in the military for the conscripts themselves have not been thoroughly examined in Germany. This issue is particularly relevant as policymakers are considering a shift from a system of conscription to that of voluntary enlistment. A proponent of maintaining conscription may point to the fact that, in terms of wages, employment, and lifetime earnings, men who served in the Bundeswehr end up performing better than those who did not serve. That is, the costs—if any—of performing military service are outweighed by its benefits. Such benefits may be due to the transfer of valued skills learned in the armed forces to the civilian labor market or outright preferential treatment for draftees. However, such a comparison would fail to take into account the manner in which these men were selected into the Bundeswehr. When we correct for the selection bias, we find that CMS has no long-run impact on the labor-market performance of conscripts. Therefore, the observed earnings differential between conscripts and non-conscripts could entirely be attributed to the way the former were selected into the armed forces. Consider the likely case wherein these men are healthier than their rejected or exempted counterparts. To the extent that a better health status contributes to a better labor-market outcome, it would be reasonable to say that conscripts would have earned more even without serving in the Bundeswehr. We conclude that the observed differences between those who served and those who did not serve cannot be attributed to military service

## A2: Militarism

Impact turn militarism is key to safety. Terrorism is inevitable it is only a question of community safety. The aff is key to safety, the negative makes violence inevitable.

Zimmerman, 2005 (Doron, Senior Researcher with the Center for Security Studies at the Swiss Federal Institute of Technology (ETH), “Between Minimum Force and Maximum Violence: Combating Political Violence Movements with Third-Force Options, Quarterly Journal, Spring 2005, se2.isn.ch/serviceengine/Files/ESDP/22777/.../3\_Zimmermann.pdf, accessed June 22, 2010

The debate concerning what a third-force capability should be is ongoing, but it has re- ceived added urgency due to recent events in international relations. Over the years, suggestions have ranged from militarizing the police to constabularizing the armed forces. More important, and as an extension to the logic of this debate, which may be summarized as a desire for the best of both worlds, the idea of paramilitaries—groups with some characteristics of both the police and the military—has at some stage also entered the discussion as a viable solution.4 To cut a long etymological (if not defini- tional) debate short, the term paramilitary came into use some six decades ago when British journalists used it to “describe Nazi-sponsored groups of enforcers that policed movement rallies and disrupted those of their opponents.”5 Admittedly, paramilitaries combine both the inherent weaknesses and strengths of police and military forces. But it is precisely for this reason that paramilitaries not only pose a risk in the context of a proportional response to terrorism; they also offer the greatest potential for shaping up to be the long sought after, well-calibrated countermeasure to terrorism, in that they can best fulfill the requirements of the liberal democratic state. They arguably remain the best option to effectively combat terrorism that we have at present. The critical issue beyond the immediate choice of means, however, is not exclu- sively one of finding an appropriate and balanced solution in the context of highly politicized civil-military relations alone, but one of guaranteeing proportionality to the threat. Even more to the point, it is a question of how to make the response capability both adequate and democratically controllable (and hence politically viable).

Alternative fails because it has no mechanism to translate theory into practice

Jones 99 (Richard Wyn, Lecturer in the Department of International Politics – University of Wales, Security, Strategy, and Critical Theory, CIAO, http://www.ciaonet.org/book/wynjones/wynjones06.html)

Because emancipatory political practice is central to the claims of critical theory, one might expect that proponents of a critical approach to the study of international relations would be reflexive about the relationship between theory and practice. Yet their thinking on this issue thus far does not seem to have progressed much beyond grandiose statements of intent. There have been no systematic considerations of how critical international theory can help generate, support, or sustain emancipatory politics beyond the seminar room or conference hotel. Robert Cox, for example, has described the task of critical theorists as providing “a guide to strategic action for bringing about an alternative order” (R. Cox 1981: 130). Although he has also gone on to identify possible agents for change and has outlined the nature and structure of some feasible alternative orders, he has not explicitly indicated whom he regards as the addressee of critical theory (i.e., who is being guided) and thus how the theory can hope to become a part of the political process (see R. Cox 1981, 1983, 1996). Similarly, Andrew Linklater has argued that “a critical theory of international relations must regard the practical project of extending community beyond the nation–state as its most important problem” (Linklater 1990b: 171). However, he has little to say about the role of theory in the realization of this “practical project.” Indeed, his main point is to suggest that the role of critical theory “is not to offer instructions on how to act but to reveal the existence of unrealised possibilities” (Linklater 1990b: 172). But the question still remains, reveal to whom? Is the audience enlightened politicians? Particular social classes? Particular social movements? Or particular (and presumably particularized) communities? In light of Linklater’s primary concern with emancipation, one might expect more guidance as to whom he believes might do the emancipating and how critical theory can impinge upon the emancipatory process. There is, likewise, little enlightenment to be gleaned from Mark Hoffman’s otherwise important contribution. He argues that critical international theory seeks not simply to reproduce society via description, but to understand society and change it. It is both descriptive and constructive in its theoretical intent: it is both an intellectual and a social act. It is not merely an expression of the concrete realities of the historical situation, but also a force for change within those conditions. (M. Hoffman 1987: 233) Despite this very ambitious declaration, once again, Hoffman gives no suggestion as to how this “force for change” should be operationalized and what concrete role critical theorizing might play in changing society. Thus, although the critical international theorists’ critique of the role that more conventional approaches to the study of world politics play in reproducing the contemporary world order may be persuasive, their account of the relationship between their own work and emancipatory political practice is unconvincing. Given the centrality of practice to the claims of critical theory, this is a very significant weakness. Without some plausible account of the mechanisms by which they hope to aid in the achievement of their emancipatory goals, proponents of critical international theory are hardly in a position to justify the assertion that “it represents the next stage in the development of International Relations theory” (M. Hoffman 1987: 244). Indeed, without a more convincing conceptualization of the theory–practice nexus, one can argue that critical international theory, by its own terms, has no way of redeeming some of its central epistemological and methodological claims and thus that it is a fatally flawed enterprise.

# Negative Case

## Top of Case

With increasing dependency of government institutions and bio political power, I stand in firm negation of the resolution Resolved: In the United States, national service ought to be compulsory.

### Observation 1:

Because the resolution asks what a state ought to do, the affirmative should defend both the action and its method. Therefore the negative burden is to clash on either the action and its underlying assumptions.

### Value-

Because the resolution asks we ought to do, the value for this round will be morality. Which is defined as creating more good for society.

**Kant, ’59** (Preserving one’s life is a universalized moral duty. Immanuel, Foundations of the Metaphysics of Morals, trans. Lewis White Black, Professor of Philosophy, University of Rochester, 1959, pg 14)

On the other hand, it is a duty to preserve one’s life, and moreover, everyone has a direct inclination to do so but for that reason the often anxious care which most [people] take of it has no intrinsic worth, and the maxim of doing so has no moral import. They preserve their lives according to duty, but not from duty. But if adversities and hopeless sorrow completely take away the relish for life, if an unfortunate man, strong in soul, is indignant rather than despondent or dejected over his fate and wishes for death, and yet preserves his life without loving it and form neither inclination nor fear but from duty – then his maxim has a moral import.

### Value Criterion-

In order to understand when an action is moral, the value criterion is consequentialism. Which is defined as the evaluation of the ends of the actions and means of the ends to determine the morality of an action.

Haines ’06 (William Haines, Professor University of Hong Kong. PH.D Political Philosophy. “Consequentialism” Internet Encyclopedia of Philosophy. A Peer-reviewed academic resource. http://www.iep.utm.edu/conseque/)

Consequentialism is the view that morality is all about producing the right kinds of overall consequences. Here the phrase “overall consequences” of an action means everything the action brings about, including the action itself. For example, if you think that the whole point of morality is (a) to spread happiness and relieve suffering, or (b) to create as much freedom as possible in the world, or (c) to promote the survival of our species, then you accept consequentialism. Although those three views disagree about which kinds of consequences matter, they agree that consequences are all that matters. So, they agree that consequentialism is true. The utilitarianism of John Stuart Mill and Jeremy Bentham is a well known example of consequentialism. By contrast, the deontological theories of John Locke and Immanuel Kant are nonconsequentialist.

### Thesis:

Bio political control is the increasing access and control of power over the bio or body. Bio political control is not concentrated but continually recreated and disbursed. The affirmative allows for the increased access of power to control the body. Increasing bio political control decreases value to life and increase politics of disposability.

## Contention 1: Bio power is propped up by compulsory policies

### Subpoint A: Bio politics is the control of the body

Marks, 2015 (John Marks is a Reader in Critical Theory at Nottingham Trent University. He has written on Deleuze and Foucault, and he is currently working on projects dealing with the philosophical and cultural mediation of molecular biology. "Biopolitics" Theory, Culture & Society 23(2–3).

<file:///Users/shayleetulane/Downloads/Theory%20Culture%20Society-2006-Marks-333-5.pdf)>

Foucault introduces the notion of biopolitics in The History of Sexuality (1978). Here, it is essentially a complement to his earlier formulation of discipline, whereby sovereign rule – the ultimate right to take life – is increasingly overlaid by a new focus on the life processes of the population. From the 18th century onwards, biological existence is no longer a neutral, unchanging substrate upon which political existence is superimposed. Consequently, a new politics emerges which relates to what it means to be a living species in a living world: biology is drawn into the domain of power and knowledge. The establishment of norms, hierarchies and statistical analyses gain in importance in relation to the creation of legal frameworks. Rather than exercising its sovereign right to curtail life in periodic, spectacular manner, politics focuses increasingly on the fostering and direction – the government – of life. Biopolitical processes as defined by Foucault have become part of the fabric of everyday reality in advanced capitalist economies, and the industrial era was in some senses characterized by the growth of a biopolitical consensus, whereby the norms of welfare – health, education and various forms of insurance – were articulated with the demands of mass, organized industrial and commercial activity. Today, the globalization of capital means that previous biopolitical norms, such as the rights attached to labour, including the duration of working life and pension rights, are being reassessed.

### Subpoint B: Compulsory policies are a form of bio power

Marks, 2015 (John Marks is a Reader in Critical Theory at Nottingham Trent University. He has written on Deleuze and Foucault, and he is currently working on projects dealing with the philosophical and cultural mediation of molecular biology. "Biopolitics" Theory, Culture & Society 23(2–3).

<file:///Users/shayleetulane/Downloads/Theory%20Culture%20Society-2006-Marks-333-5.pdf)>

It is in this context that Hardt and Negri (2000) have recently proposed an analysis of the ways in which power in contemporary post-disciplinary ‘control’ societies has become entirely biopolitical. In their reading, power is expressed as a form of control that pervades the entire social field. However, at the same time, they argue that this very pervasiveness means that resistance is no longer marginal, but rather multiple and active. For Hardt and Negri, the positive focus of potential for resistance to biopolitical control resides in the multitude: a widespread attitude of dissent and refusal in reaction to biopower’s grip on all aspects of life. The development of the industrial biopolitical dispositif which articulated labour, welfare and capital was also, of course, punctuated by significant periods of international armed conflict. These periods of conflict, and most particularly the Firstand Second World Wars, highlighted the genocidal counter-tendencies of biopolitics. Materially and ideologically these wars were fought not only by armies, but by populations. In this sense, the Second World War in particular was characterized by two highly significant aspects of biopower, which remain as spectres haunting the construction of viable future global biopolitical structures: the drift to ‘total war’ pitting population against population, and the elevation of eugenics to a brutally racist state policy

## Contention 2: Bio power destroys the value to life and makes violence inevitable.

### Subpoint A: Bio Power see’s the body as usable and makes violence evitable.

Bio power makes the destruction of the body inevitable.

Foucault ’78 (Michel Foucault, The History of Sexuality, Volume I: An Introduction, 1978, p. 136-137 )

Since the classical age the West has undergone a very profound transformation of these mechanisms of power. "Deduction" has tended to be no longer the major form of power but merely one element among others, working to incite, reinforce, control, monitor, optimize, and organize the forces under it: a power bent on generating forces, making them grow, and ordering them, rather than one dedicated to impeding them, making them submit, or destroying them. There has been a parallel shift in the right of death, or at least a tendency to align itself with the exigencies of a life-administering power and to define itself accordingly. This death that was based on the right of the sovereign is now manifested as simply the reverse of the right of the social body to ensure, maintain, or develop its life. Yet wars were never as bloody as they have been since the nineteenth century, and all things being equal, never before did regimes visit such holocausts on their own populations. But this formidable power of death -and this is perhaps what accounts for part of its force and the cynicism with which it has so greatly expanded its limits -now presents itself as the counterpart of a power that exerts a positive influence on life, that endeavors to administer, optimize, and multiply it, subjecting it to precise controls and comprehensive regulations. Wars are no longer waged in the name of a sovereign who must be defended; they are waged on behalf of the existence of everyone; entire populations are mobilized for the purpose of wholesale slaughter in the name of life necessity: massacres have become vital. It is as managers of life and survival, of bodies and the race, that so many regimes have been able to wage so many wars, causing so many men to be killed. And through a turn that closes the circle, as the technology of wars has caused them to tend increasingly toward all-out destruction, the decision that initiates them and the one that terminates them are in fact increasingly informed by the naked question of survival. The atomic situation is now at the end point of this process: the power to expose a whole population to death is the underside of the power to guarantee an individual's continued existence. The principle underlying the tactics of battle that one has to be capable of killing in order to go on living-has become the principle that defines the strategy of states. But the existence in question is no longer the juridical existence of sovereignty; at stake is the biological existence of a population. If genocide is indeed the dream of modern powers, this is not because of a recent return of the ancient right to kill; it is because power is situated and exercised at the level of life, the species, the race, and the

### Subpoint B: Viewing the body as usable causes otherization

Otherization justifies all forms of violence and destroys the value to life. The affirmative makes it inevitable for the destruction of life. It assumes that life can be controlled, disciplined and used for political ends. This obscures the inherent value of life.

Bulter, ’04(Professor at Berkley. Judith Bulter *Precarious life :the powers of mourning and violence*London. Print. )

I am referring not only to humans not regarded as humans, and thus to a restrictive conception of the human that is based upon their exclusion. It is not a matter of simple entry of the excluded into an established ontology, but an insurrection at the level of ontology, a critical opening up of the questions, What is real? Whose lives are real? How might reality be remade those who are unreal have, in a sense, already suffered the violence of derealization. What, then, is the relation between violence and those lives considered as "Unreal?" Does violence effect the unreality? Does violence take place on the condition of that unreality? If violence is done against those who are unreal, then from perspective of violence, it fails to injure or negate those lives since those lives area already negated. But they have a strange way of remaining animated and so must be negated again (an again). The derealization of 'Other' means that it is neither alive nor dead, but interminably spectral. The infinite paranoia that imagines the war against terrorism as a war without end will be one that justifies itself endlessly in relation to the spectral infinity of its enemy, regardless of whether or not there are established ground to suspect the continuing operation of terror cells with violent aims. How do we understand this derealization? It is one thing to argue that first, on the level of discourse, certain lives are not considered lives at all, they cannot be humanized, that they fit no dominant frame for human, and that their dehumanization occurs first, at this level, and that this level then gives rise to a physical violence that in some sense delivers the message of dehumanization that is already at work in the culture. It is another thing to say that discourse itself effects violence through omission.

And

Agamben 98(Giorgio, professor of philosophy at university of Verona, Homo Sacer: Sovereign Power and Bare Life, pg. 139-140)

It is not our intention here to take a position on the difficult ethical problem of euthanasia, which still today, in certain coun­tries, occupies a substantial position in medical debates and pro­vokes disagreement. Nor are we concerned with the radicaliry with which Binding declares himself in favor of the general admissibility of euthanasia. More interesting for our inquiry is the fact that the sovereignty of the living man over his own life has its immediate counterpart in the determination of a threshold beyond which life ceases to have any juridical value and can, therefore, be killed without the commission of a homicide. The new juridical category of “life devoid of value” (or “life unworthy of being lived”) corre­sponds exactly—even if in an apparently different direction—to the bare life of homo sacer and can easily be extended beyond the limits imagined by Binding. It is as if every valorization and every “politicization” of life (which, after all, is implicit in the sovereignty of the individual over his own existence) necessarily implies a new decision concerning the threshold beyond which life ceases to be politically relevant, becomes only “sacred life,” and can as such be eliminated without punishment. Every society sets this limit; every society—even the most modern—decides who its “sacred men” will be. It is even pos­sible that this limit, on which the politicization and the *exceprio* of natural life in the juridical order of the state depends, has done nothing but extend itself in the history of the West and has now— in the new biopolitical horizon of states with national sovereignty—moved inside every human life and every citizen. Bare life is no longer confined to a particular place or a definite category. It now dwells in the biological body of every living being.

# Negative Extensions:

## Compulsory Military Service reduces individual income.

Benzion et all 2011 (Uri Benzion Corresponding author: Finance Department, School of Business Administration, The College of Management. Eyal Lahav Department of Economics, Ben-Gurion University, Israel. Tal Shavit, Department of Economics, Ben-Gurion University, Israel.. "The effect of military service on soldiers’ time preferences — Evidence from Israel" Judgment and Decision Making, Vol. 6, No. 2, February 2011, pp. 130)

A possible explanation for the high discount rates of soldiers is a higher perceived risk (Slovic et al., 1982; Weber & Milliman, 1997), during mandatory service. Soldiers live in a violent atmosphere, face as risk of mortality and great uncertainty about the near future. Their commanders control their schedule, and can instantly change it if the soldier or, even other soldiers, misbehave in any way. We suggest that such uncertainty regarding even the near future produces high present preference, and as a result they present higher subjective discount rate. As Dar and Kimhi (2001, p. 3) explain: “Israeli youth must direct most of their personal resources toward adjusting to a rigid and demanding service and must comply with commands and assume roles that they are not involved in shaping. They must live for an extended period in a total institution, which ostensibly provides for all their needs but limits their privacy and freedom of choice and threatens their individuality.” The results are even more interesting when taking into account that the risk aversion of the soldiers group was significantly lower than that of the students group consistent with Haerem et al. (2010). We suggest that the risky and uncertain environment of the army and the institutional differences are sources of a different risk attitude.

Benzion et all 2011 (Uri Benzion Corresponding author: Finance Department, School of Business Administration, The College of Management. Eyal Lahav Department of Economics, Ben-Gurion University, Israel. Tal Shavit, Department of Economics, Ben-Gurion University, Israel.. "The effect of military service on soldiers’ time preferences — Evidence from Israel" Judgment and Decision Making, Vol. 6, No. 2, February 2011, pp. 130)

The soldiers are a unique group because they are drafted at young age, prior to beginning their tertiary education, and earn similar, very low salaries. Their “employer” is a harsh and total institution—where all parts of life of the individuals under its authority are subordinate to and dependent upon the hierarchy of the organization—with very clear values. The soldiers are intensively trained and tested from the first day of basic training. Conversely, university students in Israel usually work and have higher earnings. They live in much calmer environment and are tested for performance only periodically.

Hubers and Webbink 2015 (Frank Hubers ducational background in cultural anthropology and international development. Specialized in identity processes among indigenous groups in Peru and Guatemala, and having travelled through Africa. Dinand Webbink Erasmus School of Economics Department of Economics. "The long-term effects of military conscription on educational attainment and wages."ZA Journal of Labor Economics (2015) 4:10 http://creativecommons.org/licenses/by/4.0)

We find that the system of compulsory military service decreases the proportion of university graduates by 1.5 percentage points from a baseline of 12.3 per cent. In addition, being a conscript reduces the probability of obtaining a university degree by almost four percentage points. Our estimates also show that the system of military service reduces average societal wages by 1.5 per cent. The private costs for conscripts are higher; they lose approximately 3 to 4 per cent of their wages by serving in the military. The fact that the average man in our sample served in the army almost 18 years before suggests that the negative effects of military service are long-lasting. Finally, we find that the effect of conscription on educational attainment does not fully explain the wage reduction. This suggests that conscription also reduces individual earnings capacity through channels other than a reduction in human capital. This study provides a new piece of evidence about the hidden costs of conscription. Our estimates show that military conscription has long term negative consequences for completion of university education and for individual earnings. This implies that the costs of conscription are substantial, both at the societal level and at the individual level. Moreover, the private costs of conscription seem to be long-lasting.

## National Service Causes Militarism

Alexandra 1993 (Andrew Alexandra After graduate study at Oxford University Andrew taught at Swinburne, Deakin, Melbourne, Queensland and Charles Sturt University. Since 2000 he has worked in the Centre for Applied Philosophy and Public Ethics at the University of Melbourne. "Militarism." Social Theory and Practice, Vol. 19, No. 2 (Summer 1993), pp. 205-223 http://www.jstor.org/stable/23557449

In what follows I will use the term "military institution" to refer both to formal military organizations like the armed forces, as well as to the cluster of activities that are stimulated by and support such organizations. I take "militarism" to be a pejorative term, applicable to those actions of military institutions, or forms of military institutions, that are excessive or improper, and to attitudes supporting such excesses and improprieties. But where, and how, are the limits to the right and proper functions of militaiy institutions to be found? The pacifist gives a simple answer to this question: war per se is wrong, so the institutions that are devoted to its preparation and prosecution are wrong; any military activity at all, any support at all for such activity is too much. On this view there is no middle ground between pacifism and militarism-you are either a pacifist or a militarist. Given the institutional facts to which I alluded above, it is perhaps not surprising that the claims of pacif supported. The more common view, both in popular and in academic thought, is that war is not per se wrong, nor are the institutions on which it rests necessarily unacceptable. On this view "militarism" is not the simple contradictory of pacifism: there is an intermediate category-what Vagts calls "the military way."6 "Militarism" then is seen to function as do terms such as "moralism" or "legalism": denoting as excessive or inappropriate kinds of actions or attitudes that in the correct amount and setting are unproblemat

Grondin 2004 (David Grondin (Re)Writing the “National Security State”: How and Why Realists (Re)Built the(ir) Cold War Occasional Paper Paper presented at the annual International Studies Association Convention, March 17- 20, 2004, Montreal)

Much of the Cold War state apparatus and military infrastructure remained in place to meet the challenges and threats of the post-Cold War era. If the attack on Pearl Harbor was the driving force of the postwar national security state apparatus (Stuart, 2003: 303), the 9/11 events have been used as a motive for resurrecting the national security discourse as a justification against a new ‘infamy’, global terrorism.19 Although in this study I am calling into question the political practices that legitimized the very idea of a national security state during the Cold War era, I find even more problematic the reproduction of a similar logic in the post-9/11 era – a rather different historical and socio-political context. As Simon Dalby highlights, Coupling fears of Soviet ambitions, of a repeat of Pearl Harbor, and of nuclear war, these institutions formed the heart of a semipermanent military mobilization to support the policies of containment militarism. If this context is no longer applicable, the case that the national security state is not an appropriate mode for social organization in the future is in many ways compelling. If security is premised on violence, as security dilemma and national-security literatures suggest (albeit often reluctantly), perhaps the necessity of rethinking global politics requires abandoning the term and the conceptual strictures that go with it (Dalby, 1997: 21).

## Compulsory policies are bio politics

Chadderton, 2013 (Charlotte Chadderton, Cass School of Education and Communities, University of East London. "The militarisation of English schools: Troops to Teaching and the implications for Initial Teacher Education and race equality." roar.uel.ac.uk/3348/1/Chadderton%20Militarisation%20ITE%20-%20Final.pdf)

Very much linked to this point, the culture of securitization is also resulting in changing notions of citizenship: rather than being regarded as civilians with universal citizenship, citizens are separated into two distinct groups: potential citizens and potential targets. As Graham (2011) argues, they are separated based on the profiling of individuals, groups, communities, places, behaviours, and perceived association with factors such as violence, crime, resistance to dominant neoliberal capitalism, places. This profiling tends to be racial, those who tend to be understood as non-citizens are racial others (Butler 2004), which strengthens white privilege. Thirdly, a culture of securitization ‘legitimates a biopolitics of punishment and disposability’ (Giroux 2011, viii). As I argue above, rather than providing employment or welfare support for young people from disadvantaged backgrounds, neoliberal governments invest in policing and surveillance of these groups perceived as ‘disposable’. Those classified as ‘disposable’ tend to be already marginalized along lines of race and class. The militarisation of schools can be seen as part of a number of policies which criminalise youth, particularly minority ethnic and disadvantaged young people (Lipman 2011) and therefore feed white supremacy. In being classified as in need of the army for discipline, this in turn further confirms the racist stereotype that such groups are undisciplined, violent, tending to anti-social or criminal behaviour, and threatening to the social order, contributing to the essentialisation and fixing of such racial categories.

# Answers

## A2- Military Overstretch

The Military is making recruiting quotas now.

Tice, 2016 (Jim Tice, Professor Jim Tice from University of Oregon Eugene Ph.D. "Army recruiting market tightens but service expects to make 2016 goal." Army Times. <http://www.armytimes.com/story/military/careers/army/2016/02/23/army-recruiting-market-tightens-but-service-expects-make-2016-goal/80624982/)>

The Army expects to make its recruiting goal of 62,000 soldiers annually in 2016 and 2017, but recruiters will face “significant challenges due to lower entry pools and a more competitive recruiting environment,” according to budget materials submitted to Congress in early February. While the Army achieved its active component accessions mission of 59,000 soldiers for fiscal 2015, it began the annual recruiting campaign with only 16,500 young people under contract, the smallest delayed entry pool in seven years. The entry pool for fiscal 2016 was even smaller, with only 15,207 people committed to future enlistment on Oct. 1.As of mid-February, the year-to-date enlistment total for the Regular Army stood at 21,004 soldiers, which is one-third of the annual requirement, according to statistics provided by Recruiting Command.

Military is transition, overstretch is inevitable.

Voa News, 2009. ( VOA news. "Is the U.S Military Overstretched?" Is twww.voanews.com/a/a-13-2005-08-18-voa49/391598.html)

But policy analyst Jack Spencer of the Washington-based Heritage Foundation reminds foreign policy critics that some stress is to be expected because the United States is on a war footing. He says, "Certainly, the U.S. military is stressed right now. But we’re engaged in the global war on terrorism. And I would suggest that we don’t need a military so large that we’re able to take on such a huge endeavor - - one that is vital to the national interest - - without feeling a little bit of stress.”