



Trinity Briefs™

Reason - Purpose - Self Esteem



November/December 2004

Advanced Edition

Resolved:

The United States has a moral obligation to promote democratic ideals in other nations.

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Trinity Briefs

November/December 2004 – Advanced Edition

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Resolved:

The United States has a moral obligation to promote democratic ideals in other nations.

EVIDENCE INDEX (1/14)

I. AFFIRMATIVE CASE POSITION #1 – HUMAN RIGHTS

Link #1 – Human rights are universal and inalienable, recognizing that individuals may be governed only by their consent.

1. Human rights are moral rights that we possess by virtue of our humanity—they acknowledge and respect human dignity. (p. 19)
2. Human rights are universal and indivisible—it is from them that the inalienable right to democratic self-governance flows. (p. 19)
3. Human rights are those rights which arise from human nature—they demand government by consent under a regime of law. (p. 20)
4. The moral purpose of government is to secure those inalienable rights guaranteed to humankind by its Creator. (p. 20)

Link #2 – Democracy embodies the principle of “government by consent,” allowing individuals to choose their leaders and hold them accountable.

5. The ideal of government by consent (i.e. democracy) expresses the hope for a society in which citizens control their government. (p. 21)
6. The ideal of government by consent can only be fulfilled by a democratic society in which ordinary citizens have the power to hold their rulers accountable. (p. 21)
7. Democracy is a collective decision-making process which serves to mitigate permanent disagreement over shared values. (p. 22)
8. Democracy respects competing ideas of what is good for society. (p. 22)
9. Democracy is a hard but worthwhile endeavor—despotism offers easy solutions at the expense of perpetual misery. (p. 23)
10. Democracy and liberty enjoy a symbiotic relationship. (p. 23)
11. The principle of national self-determination only makes sense in light of the ideals behind democratic self-governance. (p. 24)

Link #3 – As a democratic nation, the United States has a moral obligation to respect and protect human rights both domestically and internationally.

12. It is only by accepting responsibility “for the whole world” that a nation can demonstrate true respect for human rights. (p. 25)
13. The United States should support democratic activists resisting tyranny and penalize human rights violators. (p. 25)

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Link #3 – As a democratic nation, the United States has a moral obligation to respect and protect human rights both domestically and internationally. (cont'd)

14. Oppressed peoples throughout the world see democracy as their salvation and America as its chief defender. (p. 26)
15. By making exceptions to a firm human rights policy, America creates double standards and engenders new enemies. (p. 26)
16. Human rights records are a good indicator of those nations likely to threaten international stability and U.S. security. (p. 27)
17. A human rights-centered foreign policy allows the United States to better identify those nations whose WMDs threaten it. (p. 27)

Link #4 – By attempting to promote democratic ideals in other nations, the United States fulfills its moral obligation to respect and protect human rights.

18. American democracy is moral because it upholds the universal right to self-government—consequently, US foreign policy must promote the principle of democratic governance. (p. 28)
19. American foreign policy should have a clear moral purpose: the promotion of democratic ideals in other nations. (p. 29)
20. American democracy is built on the premise that democratic governance is a universal good to which all people are entitled. (p. 29)
21. By promoting democratic ideals in other nations, America will inevitably become just one democracy among many—this will be America’s greatest triumph. (p. 30)
22. American promotion of democracy doesn’t require either the use of military force or the duplication of American institutions abroad. (p. 30)
23. World history shows that democracy can and does flourish outside the First World. (p. 31)
24. While the United States may not be able to promote democracy everywhere successfully, it should not betray this principle and support regimes that violate human rights. (p. 31)
25. Only democratic government, which is accountable to the people, can muster the serious effort needed to prevent famines. (p. 32)

Link #5 – Both multiculturalism and cultural relativism deny the existence of universal human rights and require tolerating certain violations of them.

26. Multiculturalism espouses the theory of cultural relativism—this theory treats all cultures as being equally legitimate. (p. 33)

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Link #5 – Both multiculturalism and cultural relativism deny the existence of universal human rights and require tolerating certain violations of them. (cont'd)

27. Multiculturalism denies that human rights are universal—this is a *de facto* apology for tyranny and it devalues human dignity. (p. 33)
28. Being tolerant of all cultural traditions would mean having to respect even those traditions which actively harm others. (p. 34)
29. Cultural pluralism views cultures as homogenous and unchanging—this is both simplistic and condescending. (p. 34)
30. How can cultural traditions be said to exist? Cultures are made up of subgroups with differing moral opinions—not all of these opinions ought to be tolerated. (p. 35)

Link #6 – The United States cannot morally afford to tolerate human rights-violating nations simply because they adhere to different cultural beliefs.

31. Communal harmony can only be achieved through a moral commonwealth in which moral reasoning takes precedence. (p. 36)
32. It is contradictory to demand moral toleration of cultural behavior that one finds to be morally wrong by one's own culture. (p. 36)
33. Being responsible moral agents demands that we not tolerate repugnant cultural practices—cultural relativism denies this. (p. 37)
34. Moral claims have a weight and importance which demand that we see them as universal and impose them on others—we would not tolerate ritualistic human sacrifice today. (p. 37)
35. Cultural relativism collapses in the face of universal desires across cultures to improve the human condition. (p. 38)
36. Under the principle of non-intervention, the United States could not have destroyed the Nazi regime in Germany during WWII. (p. 38)

II. **AFFIRMATIVE CASE POSITION #2 – PREVENTATIVE DEMOCRACY**

Link #1 – Democracies are inherently less likely to wage war against each other or sponsor international terrorism.

1. Democracies rarely make war on one another and rarely produce either international terrorism or international violence. (p. 40)
2. From the early nineteenth century down to 1990, democratic governments have tended not to fight against each other. (p. 40)

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Link #1 – Democracies are inherently less likely to wage war against each other or sponsor international terrorism. (cont'd)

3. Democratic societies are less likely to go to war with one another—thus, promoting democracy increases national security. (p. 41)
4. An interdependent world permanently divided between authoritarian and democratic regimes is likely to be a violent one. (p. 41)
5. A world of democratic states is far less likely to threaten the U.S. and its allies—coddling non-democratic nations only delays the realization of this goal. (p. 42)
6. By democratizing the Balkans, the U.S. has likely helped to prevent this region from becoming a haven for Islamic terrorists. (p. 42)

Link #2 – Democratic governance allows for peace-building within divided nations, thereby helping to prevent both interstate and intrastate violence.

7. Democratization can help to prevent violence both in the form of local civil wars and international conflicts. (p. 43)
8. Democratization allows divided societies to rebuild a sense of community, thereby reducing the likelihood of internal violence and allowing for the emergence of peace. (p. 43)
9. Democratization offers a peaceful means for settling internal national disputes, thereby preventing future conflicts. (p. 44)
10. Democratization can stabilize war-torn societies, allowing them to rebuild and pursue long-term reconciliation and healing. (p. 44)
11. Democratization gives the citizens of violently divided nations a chance to interact peacefully on a political level, allowing for the creation of a well-functioning civil society. (p. 45)
12. Democracies tend to be both internally and externally stable—this is because they provide their citizens the opportunity to voice dissent and peacefully elect new leaders. (p. 45)

Link #3 – Democratic ideals are a key source of “soft power,” allowing the United States to protect both itself and the world.

13. American soft power can attract or repel other nations depending on the values the U.S. champions both at home and abroad. (p. 46)
14. Soft power means being able to entice others—by representing values that others want to follow, the U.S. can more easily lead. (p. 46)
15. America’s soft power allows it to attract other nations using its own democratic values rather than threatening or bribing them. (p. 47)

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Link #3 – Democratic ideals are a key source of “soft power,” allowing the United States to protect both itself and the world. (cont’d)

16. Promoting democracy abroad builds American soft power, thereby ensuring both national security and international stability. (p. 47)

Link #4 – America’s national identity and security depends on the proliferation and success of democratic values abroad.

17. The identity of the United States is inseparable from its commitment to democratic and liberal values—thus, Americans have a special interest in seeing democracy thrive abroad. (p. 48)
18. America’s active defense of democratic principles abroad has compelled Americans to support them even more strongly at home. (p. 48)
19. The United States has played an indispensable role in securing democratic transitions abroad for the last 25 years. (p. 49)
20. The United States is now a leading power in the world—the fate of democracy worldwide depends on American promotion of it. (p. 49)

Link #5 – The doctrine of “preventative democracy” dictates why democratization is the best means of fighting terrorism and avoiding international violence.

21. Preventative democracy maintains that America’s sole long-term defense against anarchy, terrorism, and violence is the spread of democracy both within and between nations. (p. 50)
22. Preventative democracy entails two components: (1) the targeted destruction of terrorist cells and (2) global democracy-building which fosters indigenous democratic institutions. (p. 50)
23. Preventative democracy aims at restoring the health of the world—a world of healthy, civic democracies would be a world without terror. (p. 51)
24. Under the doctrine of preventative democracy, America’s national security takes precedence, followed by the security of other nations and international legal norms. (p. 51)
25. Preventative democracy empowers the powerless, thereby undermining the ability of terrorists to gain support amongst them. (p. 52)
26. America is a multicultural nation whose democratic values and civic virtues know no barriers and can be promoted worldwide. (p. 52)

Link #6 – “Preventative democracy” allows America to protect its citizens, soft power, and democratic values against terrorism and international violence.

27. Both American national security and civic liberty can be achieved through the global pursuit of democracy. (p. 53)

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Link #6 – “Preventative democracy” allows America to protect its citizens, soft power, and democratic values against terrorism and int’l violence. (cont’d)

28. There are three reasons why America should promote democracy abroad: (1) to show empathy for others, (2) to protect its security, and (3) to advance global peace. (p. 53)
29. America has an enormous stake in seeing new democracies worldwide succeed—if they fail, U.S. national security will suffer. (p. 54)
30. Democracy defeats terrorism because it turns a nation’s imagination into empathy and action rather than allowing fear to rule. (p. 54)
31. Democracy promotion must be based on idealistic aspirations and be tempered by deeply realist considerations. (p. 55)
32. Democratic governance can be easily promoted abroad through American-supported private organizations. (p. 55)

III. **AFFIRMATIVE CASE POSITION #3 – LIBERAL EMPIRE**

Link #1 – America is a virtual empire, dominating the world politically, economically, culturally, and militarily.

1. There can be no doubt that America today is an empire—this is a fact which Americans should neither celebrate nor deny. (p. 57)
2. America’s informal empire stretches the world economically, culturally, and militarily. (p. 57)
3. Only the word “empire” can appropriately describe the unipolar role that America plays in the world today. (p. 58)
4. The United States has been an imperial power throughout its history, beginning with the Louisiana purchase in 1803. (p. 58)
5. The British Empire was not an ideal liberal empire, but its history sheds significant light on America’s position in the world today. (p. 59)
6. America today faces similar tasks in keeping the world safe (e.g. battling terrorists) that Britain faced during its imperial rule. (p. 59)

Link #2 – The American empire is an empire like no other—it is a liberal empire which aims to spread freedom and prosperity throughout the entire world.

7. America’s empire is unlike any other in history—its hegemony is marked by imperial denial and the spread of free markets, human rights, and democracy throughout the world. (p. 60)

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Link #2 – The American empire is an empire like no other—it is a liberal empire which aims to spread freedom and prosperity throughout the entire world. (cont.)

8. Unlike the British Empire which sought to subjugate “natives,” the American Empire seeks to spread democracy and protect human rights under the aegis of international accords. (p. 60)
9. America’s liberal empire aims to promote democracy in regions ruled by tyrannies in the hope that this will thwart terrorism, military aggression, and weapons proliferation. (p. 61)
10. America has always been imperialistic insofar as it has made a mission of deposing tyrants worldwide (e.g. Germany and Japan in WWII). (p. 61)

Link #3 – The world needs the leadership of an American liberal empire in order to confront the major challenges facing it in the 21st-Century.

11. A liberal empire is capable of providing the world with beneficial public goods that in turn enhance its own security. (p. 62)
12. The major tasks of the Twenty-First Century—containing epidemics, deposing tyrants, eradicating terrorist organizations, and ending local wars—can only be handled by an American empire. (p. 62)
13. The United Nations is wholly incapable of preventing genocide or protecting minority rights—the question now is whether or not the United States is willing to do this. (p. 63)
14. Millions of people throughout the world owe their freedom to the exercise of American military and imperial power. (p. 63)
15. Capitalism and freedom do not spread inexorably on their own—they require the assistance of an imperial power (i.e. a role that America is now capable of playing). (p. 64)
16. America’s internationalist foreign policy since 1945 has helped to keep the world in a state of relative peace. (p. 64)

Link #4 – America currently suffers from imperial denial, refusing to recognize or take responsibility for the significant power it exercises over the world.

17. American global power currently rests on shaky foundations because of America’s refusal to accept its imperial status. (p. 65)
18. America has become a sedentary colossus—we are no longer willing to shoulder our responsibilities to care for the world. (p. 65)
19. Imperial denial harms America’s ability to successfully intervene in the affairs of rogue states (e.g. the War in Afghanistan). (p. 66)

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Link #5 – America must take responsibility for its imperial role in the world, determining what kind of empire it wants to be.

20. Americans must accept the fact that the United States is an empire—to do otherwise means ignoring the unparalleled amount of power the U.S. wields in the world and the threats it faces because of this. (p. 67)
21. Americans should wake up to the fact that they control a real empire, making the U.S. responsible for protecting the world. (p. 67)
22. By accepting their imperial role, Americans can rebuild int'l relationships and soften foreign resentments, thereby preserving America's legitimate claim to world leadership. (p. 68)
23. The security of the United States depends on the ability of Americans to realize the true capacities and limits of their empire. (p. 68)
24. In the wake of the September 11th Attacks, the United States must embrace its imperial power and use it to restore world order. (p. 69)
25. Governing an empire is an extraordinarily difficult task—Americans can no longer afford to evade this fact and instead must determine what kind of empire they want to lead. (p. 69)
26. The case for American empire rests on three main arguments: (1) global economic stability, (2) idealism, and (3) national security. (p. 70)
27. America must act internationally not only out of self-interest but also because it is quite simply the right thing to do. (p. 70)

Link #6 – The freedom, safety, and prosperity of human beings throughout the world can only be advanced through the achievement of democratic ideals.

28. Poor nations stay poor because their citizens are unable to hold their leaders accountable (e.g. Africa and Columbia). (p. 71)
29. The economic development and success of a nation depends on its adoption of civic institutions dedicated to protecting rights. (p. 71)
30. There exists a close correlation between sub-Saharan economic failure and the absence of democratic institutions. (p. 72)
31. All of the major failed states in the world share in common the lack of liberal democratic institutions. (p. 72)
32. Terrorism will continue in the Middle East as long as there exist states willing to sponsor it who see America as powerless. (p. 73)

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Link #7 – Taking responsibility for being a liberal empire demands that America promote democratic ideals abroad.

33. The United States should devote more of its resources to making the world safe for capitalism and democracy—there is no real economic argument against such a policy. (p. 74)
34. Bringing order to failed states is an essential imperial task that America must pursue in order to maintain its security. (p. 74)
35. American foreign policy must be committed to the advancement of freedom around the world because America is the embodiment of democratic ideals (e.g. electoral government). (p. 75)
36. The history of the British Empire amply demonstrates the dangers of “understretch”—the United States should impose democracy in rogue states while the going is good. (p. 75)
37. American promotion of democratic ideals abroad has a long history of success and continues to undermine dictatorships today. (p. 76)
38. The United States cannot hope to negotiate with tyrannical regimes—these regimes realize that American ideals inherently threaten their power. (p. 77)
39. A foreign policy based on American imperialism and promoting democratic ideals would actually reduce the necessity of U.S. military intervention abroad. (p. 78)
40. Making regime change a central tenet of American foreign policy would not change every rogue state—it would, however, allow American removal of dictators when necessary. (p. 79)

IV. **NEGATIVE CASE POSITION #1 – COSMOPOLITAN HUMANISM**

Link #1 – By imposing its own democratic values on other nations, America will become an arrogant and immoral empire.

1. America’s utopian view of democracy is dangerous—it reflects moral arrogance and a flight from domestic responsibilities. (p. 81)
2. America cannot protect itself or properly fulfill its global responsibilities by embracing the arrogant ideal of empire. (p. 81)
3. Idealizing American hegemony is a recipe for perpetual war, demanding a moralistic aggressiveness which inflames international relations and provoke hostility. (p. 82)
4. The pursuit of a moralistic foreign policy often undermines not only American interests but also American values. (p. 82)
5. America was not meant to be an imperial nation which forcibly imposed its values on other sovereign nations. (p. 83)

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Link #1 – By imposing its own democratic values on other nations, America will become an arrogant and immoral empire. (cont’d)

6. “Empire” represents the antithesis of the ideals on which America was founded (i.e. resistance to subjugation by foreign nations). (p. 83)

Link #2 – The advocates of American imperialism are “neo-Jacobins”—utopian moralists who zealously believe that democracy is the ultimate form of govt.

7. The original Jacobins were French Revolutionaries who sought to impose their moral principles on the whole of France during the 1790s, leading ultimately to Robespierre’s “Reign of Terror.” (p. 84)
8. The “new Jacobin” is a utopian idealist who is convinced that democracy is the best and only legitimate form of government for all mankind. (p. 85)
9. Advocates of American democracy promotion aren’t real humanitarians—they seek only to dominate others. (p. 85)
10. The influence of the “new Jacobins” is growing in America—they believe that democracy should be installed in all nations. (p. 86)
11. Modern liberalism simply doesn’t understand non-Western societies—it only recommends imposing democracy on others. (p. 86)

Link #3 – True world peace can only be achieved by respecting the legitimacy of other cultures and embracing cultural diversity.

12. The strength of humanity derives from the diversity of cultures throughout the world—globalists seek to destroy this diversity. (p. 87)
13. For the sake of peace, every society needs to carve out a common ground identifying what is most human about every culture. (p. 87)
14. Establishing common ground between cultures requires that we make every effort to understand and respect peoples beyond our cultural boundaries. (p. 88)
15. It is only by recognizing the legitimacy of other cultures that we can create the common ground needed to solve the major challenges currently confronting humanity. (p. 88)
16. When cultural diversity is threatened, individuals become radically parochial—it is only when one’s cultural identity is secure that individuals can properly assume many different identities, thereby dividing passions and making the world a safer place. (p. 89)
17. Standard prescriptions for keeping mankind at peace—economic ties, liberal tolerance, and democracy—all miss the point, failing to foster genuine respect for other cultures. (p. 89)

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Link #4 – Respecting cultural diversity means recognizing that democracy is neither needed nor wanted by all nations.

18. Different cultures define basic human values including freedom, equality, justice, rights, and authority differently—thus, liberal democracy is not appropriate for all cultures. (p. 90)
19. Unless we arrogantly assume liberal democracy represents the final truth about human beings, we cannot condemn societies which fail or refuse to conform to its norms. (p. 90)
20. Cultural multiplication and division can only occur through a plurality of political structures (i.e. not just democracy). (p. 91)
21. Rejecting universalist claims of democracy doesn't mean condoning all political systems—it means discovering a minimum set of guidelines for good governance which accommodate and respect cultural diversity and autonomy. (p. 91)

Link #5 – The philosophy of “cosmopolitan humanism” refutes neo-Jacobinism, valuing both cultural diversity and autonomy.

22. Cosmopolitan humanism respects global cultural diversity and holds that it is only through cross-cultural awareness that the full meaning and value of life can be discovered. (p. 92)
23. Cultural peace is possible through cosmopolitan humanism—this ideology inspires people to pursue their culture's highest moral standards while seeing common ground between these standards and those held by other cultures. (p. 92)
24. Cosmopolitan humanism holds that there is no single model of life that all individuals should conform, contradicting the neo-Jacobins. (p. 93)
25. Cosmopolitan humanism encourages people to live up to their own culture's highest moral standards, thus allowing them to better respect similar efforts made by those living in other cultures. (p. 93)

Link #6 – U.S. foreign policy should be guided by cosmopolitan humanism, respecting the dignity of other nations and cultures rather than arrogantly imposing democracy on them.

26. A strong sense of moral limits is needed to check the temptation of the strong (e.g. the United States) to dominate the weak—this cannot be achieved through moral relativism. (p. 94)
27. Not all of the world wants to be like America—Americans need to recognize this fact and respect the dignity of other nations. (p. 95)
28. America must make its power safe for others—this means treating other nations like adults, sharing our responsibilities, and avoiding potential sources of envy and resentment. (p. 95)

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Link #6 – U.S. foreign policy should be guided by cosmopolitan humanism, respecting the dignity of other nations and cultures rather than arrogantly imposing democracy on them. (cont'd)

29. America should care about how it is looked at by other nations because this is the only way it can become a “city on a hill.” (p. 96)
30. An American foreign policy founded on tolerance rather than strength and exceptionalism is what the rest of the world needs. (p. 96)

V. **NEGATIVE CASE POSITION #2** – SECURED LIBERTY

Link #1 – The central moral purpose of government is to protect the fundamental and inalienable rights of humankind.

1. The moral purpose of government is to secure those inalienable rights guaranteed to humankind by its Creator. (p. 98)
2. Democratic elections are not the sole virtue of governance—the legitimacy of a government should be judged by its ability and willingness to protect the liberties of its citizens. (p. 98)
3. A proper government must combat factions and protect civil rights while preserving the spirit of popular rule. (p. 99)
4. The process of Western democratization must be rethought with an emphasis on preventing tyranny—it can’t mean voting alone. (p. 99)

Link #2 – Because its legitimacy derives from the principle of majority rule, democracy is a poor protector of individual liberty.

5. Democracy means, first and foremost, “rule of the people”—this definition is not contingent on the protection of civil rights. (p. 100)
6. Democratic elections can give rise to oppressive, power-hungry regimes which readily violate basic human rights. (p. 100)
7. Democracy entails the freedom of electoral choice, regardless of what political leaders—democrats or tyrants—are chosen. (p. 101)
8. Democracy is not intrinsically bound to liberal freedoms (e.g. Hitler’s rise to power in pre-WWII Germany)—while democracy is flourishing all over the world, liberty isn’t. (p. 101)
9. Americans have trouble seeing the obvious tension between democracy and liberty, yet throughout American history this tension is manifest (e.g. the Civil War). (p. 102)

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Link #2 – Because its legitimacy derives from the principle of majority rule, democracy is a poor protector of individual liberty. (cont'd)

10. Among any citizenry, factions will inevitably emerge (i.e. driven by some common impulse of passion) that seek to violate the rights of other citizens or the community-at-large. (p. 102)
11. The latent causes of faction are inherent in Man—differences in opinion inflame human beings and dispose them towards oppressing each other rather than cooperation. (p. 103)
12. Democracy cannot cope with the mischiefs of faction—thus, democracies throughout history have been poor protectors of personal security and individual rights. (p. 103)

Link #3 – Because they do not operate solely on the principle of majority rule, both constitutional liberalism and authoritarianism protect individual liberty far better than democracy.

13. Constitutional liberalism seeks to protect individuals against coercion, requiring that governments protect certain rights. (p. 104)
14. Through checks and balances, a constitutional republic ensures that the private interest of every citizen serves as a watchdog protecting the rights of all citizens. (p. 104)
15. Comparing Hong Kong to the Palestinian Authority demonstrates why constitutional liberalism in governance is important. (p. 105)
16. Competing private ambitions are the best means of checking govt. power and preserving liberty—protecting constitutional rights is essential to fostering these ambitions. (p. 105)
17. A constitutional republic is not synonymous with democracy—it seeks to protect individuals and prevent majoritarian tyranny. (p. 106)
18. Authoritarian systems are largely responsible for securing the growth of economic middle classes that later inspire democratic reform and revolution within nations. (p. 106)
19. Authoritarian government has allowed Singapore to evolve from an impoverished nation into a prosperous one whose citizens enjoy far safer lives than many in the Third World. (p. 107)

Link #4 – Democratization has jeopardized individual liberty throughout the Third World, facilitating the rise of oppressive regimes and ethnic violence.

20. The global spread of democracy has increased ethnic instability and violence throughout the non-Western world. (p. 108)
21. In Sudan, democratic elections led immediately to anarchy which in turn gave rise to the most brutal tyranny in Sudan's history. (p. 108)

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Link #4 – Democratization has jeopardized individual liberty throughout the Third World, facilitating the rise of oppressive regimes and ethnic violence. (cont'd)

22. Democratic elections should not be equated with progress, especially in the Third World where they have achieved very little. (p. 109)
23. Democratic reforms in the Third World are a sham—the great majority of the impoverished electorate in Third World democracies lack a substantial political voice. (p. 109)
24. Democratization in Rwanda helped to facilitate the genocidal murder of hundreds of thousands of Tutsis by Hutu militias. (p. 110)
25. Democratic South Africa is one of the most violent places in the world—democracy has done little to make South Africa safer or more prosperous. (p. 110)

Link #5 – By promoting democratic values abroad, the United States immorally endangers the safety and liberty of Third World denizens.

26. It is condescending to claim that America has the right to impose democracy on other nations regardless of their preferences. (p. 111)
27. Nations are not created through elections—democracy can only function effectively in established nations where primary issues (e.g. borders) have already been resolved. (p. 111)
28. Western democratization rests on the assumption that democracy and free markets go hand in hand—consequently, it has caused ethnic polarization throughout the Third World. (p. 112)
29. Democracy poses a great threat to Third World societies with market-dominant minorities—it serves to destroy free markets, increase ethnic hatred, and bring about violence. (p. 112)
30. For many parts of the world, no historical or social justification for democratization exists—democratizing these regions has been disastrous. (p. 113)
31. The campaign to spread democracy worldwide will fail—the conditions necessary for democratic success rarely manifest themselves in nations. (p. 113)

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